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The Encyclopedia of Sunday Schools and Religious Education

Giving a World-Wide View of the History and Progress of the Sunday School and the Development of Religious Education

Complete in Three Royal Octavo Volumes

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PREFACE

An Encyclopedia of Religious Education.—The last two decades have witnessed a remarkable development in religious education. Up to the present time there has been no book of general reference covering this field. The sources of information on the subject are widely scattered and for the majority of people inaccessible, making inquiry tedious and baffling. This work presents for the first time in compact form a survey of all phases of religious education.

A Compendium of Sunday School Work.—The Sunday school is the only agency which attempts to provide formal instruction in religion for persons of all ages. Upon the Sunday school in the United States rests the entire responsibility for supplying, in any systematic way, the religious element in popular education. The church derives eighty-five per cent of its membership from the Sunday school and is very properly extending the functions of the Sunday school and correlating its work with other forms of religious education. To meet the demands laid upon it the Sunday school must be not only thoroughly organized; it must be generously equipped and provided with wise and expert leadership in every department. There is a growing appreciation of the significance of the Sunday school as an educational agency, accompanied by a widespread desire to know the essential facts of its history and to become acquainted with the most approved principles and methods.

Scope.—The work thus covers the whole field of religious education. As the Sunday school is generally the oldest and most inclusive agency for religious instruction in the community, many will seek first the essential facts regarding its history, progress, and present status; its organization and conduct, departments, officers, teachers, pupils; its material and methods of instruction, courses of study, lesson helps, library, equipment, organized classes, anniversary days; its worship and spiritual power, Sunday-school music, Sunday-school evangelism, the Children's Church. However important this organization, it should be viewed, nevertheless, not only in its appropriate setting within the church, but also with due regard to proper perspective, as a community force and in its relation to other forces in the community. It is clearly recognized, therefore, that the presentation must include a treatment of allied organizations and movements, both within the church and without, whose object is to provide education in religion, and more broadly speaking, to secure child welfare. Young People's Societies, the Y. M. C. A., the Y. W. C. A., and the Daily Vacation Bible School Association may be numbered among the more distinctively religious agencies; while the National Child Labor Committee, the Federal Children's Bureau, the Juvenile Court are examples of constructive and corrective agencies which though not avowedly religious, yet have a distinct bearing upon religious education.

Scientific.—There are informing articles upon many subjects relating to the science of education, the principles upon which religious education must be based, and the approved methods in accordance with which all progress in Sunday-school instruction must be achieved. The contribution of psychology and pedagogy to the work of the Sunday school and to the work of religious education in general, the uses of biography and the scientific adaptation of all means so as to secure definite results in character—all have a place within this work.

INTERDENOMINATIONAL.—The encyclopedia is interdenominational in character and contains a comprehensive survey of organizations and methods of educational work in the various denominations in the United States, Canada, Great Britain, and Australia. Other articles deal with the broader aspects of religious education in the United States and in various countries of continental Europe—Norway, Sweden, Denmark, Switzerland, France, Germany, Italy, and Spain. The general statistics regarding church membership and Sunday-school enrollment have been collected with the utmost care by the most reliable expert in this field. No pains have been spared to render them entirely trustworthy.

IMPARTIAL.—The work is impartial and free from partisanship. While the chief aim is to exhibit the work of religious education under Christian auspices, appreciative articles are included setting forth the methods of religious education among the Mohammedans, Hindus, Chinese, and Japanese.

AIM.—The Encyclopedia of Sunday Schools and Religious Education aims to serve not only the small minority of people who are already well-informed; it would also furnish genuine help to the rank and file who are engaged in, or interested in, any phase of the work of religious education. It would aid all those who wish to obtain a broad outlook over the entire field, and desire to gain an intelligent grasp of the present problems.

STAFF OF CONTRIBUTORS.—Over six hundred subjects are treated in the work by a staff of more than three hundred writers, each one an acknowledged specialist in his field. Among the consulting editors are included the editors and educational secretaries of various denominations, and others who have become widely recognized as leaders in religious education, have cordially coöperated in the undertaking.

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CLASSIFIED LIST OF SUBJECTS

1. THE SUNDAY SCHOOL
2. MORAL AND RELIGIOUS EDUCATION
3. PSYCHOLOGY AND PEDAGOGY
4. ORGANIZATION
5. ALLIED AGENCIES AND ASSOCIATIONS
6. APPENDIX:
    - Statistics
    - Teachers' Reference Library
    - Typical Sunday School Library, etc.

THE SUNDAY SCHOOL:

Activity and its Place in Religious Education
Adult Department
Adult School Movement (Great Britain)
Adults, Elective Courses for
Advertising the Sunday School
Agoga and Amoma Bible Classes
Amusements and the Sunday School
Architecture, Sunday School
Athletic Leagues, Sunday School
Australia, Sunday School Work in
Authority in the Sunday School
Backward Children, Promotion of
Badges and their Purpose
Banners, Use of
Baptist Convention, Northern
Baptist Convention, Southern
Baraca-Philathea Bible Classes
Beginners' Department
Bell, Use of the
Benevolences in the Sunday School
Bible Reading Association, International
Bible Stories for Children
Bible Study in Colleges and Secondary Schools
Bible Study Union Lessons
Blackboard
Boy, The City
Boy, The Older
Boy, The Problem of Training the
Boys, Men Teachers for
Boys, Country
Brazil Idea
Brethren, Church of the
Cabinet, Sunday School
Camps, Church
Canada, History of the Associated Sunday School Work in the Dominion of
“ Baptist Convention in
“ Church of England in
“ Congregational Church in
“ Methodist Church in
Canada, Presbyterian Church in
“ Roman Catholic Church in
Catechetical Instruction
Child Conversion
Child, Spiritual Status of the
Children and Church Membership
Children's Church, The
Children's Day
Christian Church
Christian Science Church
Christmas, Observance of
Church, Place of Sunday School in the
Cigarette Evil, The
Class Management
Class Names
Class Pins
College Students and the Sunday School
Combination Service
Committee on Religious Education
Confirmation
Congregational Church
Constitution of the Sunday School
Conventions, Sunday School
Cradle Roll
Cumberland Presbyterian Church
Curriculum for Religious Instruction
Dame Schools in Scotland
Decentralized Sunday School
Decision Day
Democracy in the Sunday School
Denominational Basis of Religious Education
Denominational Responsibility in Sunday School Work
Denominational Sunday School Missionary Extension
Departmental Graded Lessons
Desk Talks
Diplomas
Disciples of Christ
Discipline
Doubt, Dealing with, in the Sunday School
Drexel Biddle Bible Classes

Easter, Observance of
England—See Great Britain
Ethical Culture, Society for
Eugenics
Evangelical Association
Evangelism through Education
Examinations
Exhibits, Sunday School
Ex-Scholars Employment Committee
Extra-Biblical Studies
Festivals, Sunday School
Finances, Sunday School
First Sunday Schools
Flags of the Sunday School
Foreign Children, Sunday School Work for
France, Sunday School in
Friends, Sunday School Work among
Geography
German Evangelical Synod of North America
Girl, The
Girl, The City
Girl, The Country
Graded Lessons, British
Graded Lessons, International, History of the
Graded Unions of S. S. Teachers
Grading: Difficulties in Relation to
Graduation and Graduate Courses
Great Britain, Present Status and Outlook for Sunday School Work in
  Baptist Sunday Schools
  Church of England
  Congregational Church
  Friends First-Day School Association
  Moravian Church (Unitas Fratrum)
  Presbyterian Church
  Primitive Methodist Sunday School Union
  Roman Catholic Sunday Schools
  Unitarian Church
  United Methodist Church
  Wesleyan Methodist Sunday School Department
Greek Orthodox Church
Gymnasiums, Church
Handwork in the Sunday School
Historian of the Sunday School
Home, The, as an Agency in Religious Education
Home Daily Bible Readings
Home Department
Home Visitation
Hygiene
Hymn Writers and Composers of Sunday School Music
Illustration
Indians, Sunday Schools among the
Industrial Guild of the Great Commission
Intensive Sunday School Work
Intermediate Department
Ireland, History of Sunday Schools in
Jews, Religious Education among the
Junior Congregation
Junior Department
Kindergarten, Sunday School
Leadership, Training for
League of Worshipping Children
Lesson Committee
Lesson Committee, British Section of the
Librarian, Sunday School
Library, Sunday School
Literature, Sunday School
Liturgics of the Sunday School
Loss in Sunday School Attendance, Causes of
Loyal Movement, The
Lutheran Church
Memory Work
Method, Schools of
Methodist Episcopal Church
Methodist Episcopal Church, South
Methodist Protestant Church
Ministry, Recruiting the, in the Sunday School
Missionary Education in the Sunday School
Missionary Education Movement
Mixed Classes
Modernist Sunday School in Holland
Moravian Church (Unitas Fratrum) in the United States
Mormons, or 'Church of Jesus Christ of Latter-Day Saints'
Mother's Day
Mottoes, Sunday School
Moving Pictures in the Sunday School
Music
Music in the Primary and Beginners' Departments
Negroes, Sunday School Work among
New Jerusalem Church
New Pupils, Reception and Assignment of
New Year's Day, Observance of
Newfoundland, Sunday School Work in
Non-Christian Scriptures
Object Teaching
Officers, Installation of
Organization, Sunday School
Organized Adult Classes

Organized Class Movement
Parades, Sunday School
Parents' Classes
Pastor and the Sunday School
Patriotism, Methods of Teaching, in the Sunday School
Peace Movement
Prayer in the Sunday School
Preaching to Children
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (Southern)
Primary Department
Prisons, Sunday School Work in the
Prizes and Rewards
Protestant Episcopal Church
Publicity, Methods of
Raikes, Robert.
Ragged School Union (England)
Rally Day
Recognition Day
Recreation and the Sunday School
Recruiting the Sunday School, Methods of
Reformed Church in America
Reformed Church in the U. S.
Registration, Systems of
Reserve Teachers, Training of
Reverence in the Sunday School
Roman Catholic Church in America
Rural England, Sunday Schools in
Rural Sunday Schools
Russia—See Greek Orthodox Church
St. Christopher's College, Blackheath
Scotland: Religious Instruction of Youth in the Church of
" Sabbath Schools in
" United Free Church of
Secretary, Sunday School
Senior Department
Sex Education in Sunday School
Small Sunday School, The
Social Aspects of Religious and Moral Education
Social Service and the Sunday School
Socialist Sunday Schools
Specialization in Sunday School Teaching
Standards, Sunday School
Statistical Methods
Stereopticons, Use of the
Stereoscope
Stockport Sunday School
Strangers in the Sunday School, Reception of
Sunday School and Social Conditions
Sunday School and the Educated Man
Sunday School as a Church Service
Sunday School, Cost of the
Sunday School Paper
Sunday School Session
Sunday Schools in England before Robert Raikes
Sunday Schools in England from Robert Raikes onward
Superintendent
Superintendent, Paid
Supplemental Lessons
Teacher, Spiritual Aim of the
Teacher, Sunday School
Teacher, Sunday School, Pastoral Duty and Opportunity of the
Teacher, Sunday School, Personality and Character of the
Teacher Training in America
Teacher Training in England
Teachers' Meetings
Teachers, Paid
Teachers, Young People as
Teaching, Value of, to the Teacher
Temperance Teaching in the Sunday School
Thanksgiving Day, Observance of
Transients in Sunday School Attendance
Treasurer, Sunday School
Uniform Lesson System
Union School of Religion
Union Sunday Schools
Unitarian Church
United Brethren Church
United Presbyterian Church of North America
United States, Present Status and Outlook for Sunday School Work in the
Universalist Church
Vocational Instruction
Wales, Sunday School Work in
Wesley Bible Classes
World's Purity Federation
Worship in the Sunday School

MORAL AND RELIGIOUS EDUCATION:

American Institute of Sacred Literature
Atmosphere in Religious Education
Bible, Adaptation of the, in Religious Education
Bible as a Source Book of Religious Education
Bible, How the Teacher Should Know the
Bible in the Sunday School

Bible Study, Place of, in the Preparation of the Sunday School Teacher
Bible Teachers' Training School (New York City)
Bible Training Institute (Glasgow)
Bible, Use of the, in the Devotional Life of the Child
Biblical Instruction by Correspondence
Biblical Scholarship, Modern, and the Sunday School
Books for the Sunday School Library
Chicago Training School
Child's Communion
Child's Religious Liberty
China, Moral and Religious Education in
Christian Year
Church, Relation of the, to the Religious Life of the Child
Church School
City Training School
Conscience, Training the
Constructive Bible Studies
Creeds, Place of, in Religious Education
Crises in Spiritual Development
Denmark, Religious Education in
Director of Religious Education
Easter Conferences and School of Method
Education in Old Testament Times
Educational Agencies of the Church
Educational Function of the Sunday School
Emotion in the Religious Education
Emotions, Training the
Father's Responsibility in the Education of His Children
France, Moral Teaching in the Public Schools in
Friendship as a Factor in Religious Education
Germany, Religious Education in
Hartford School of Religious Pedagogy
Hindus, Moral and Religious Education of Children among the
Inductive Bible Study
Italy, Religious Education in
Japan, Religious Education in
Literature, Moral and Religious Education through
Mohammedans, Religious Education among
Moody Bible Institute of Chicago
Moral and Religious Education, Tests of Efficiency in
Moral Practice
Motives, The Appeal to, in Religious Education
Nature Study in the Sunday School
New Haven Religious Education Federation
New Testament, Value of the, in Religious Education
Norway: Religious Education of Youth in the State and Church
Old Testament, Value of the, in Religious Education
Oxford Movement, The
Pageantry
Paul as a Religious Teacher
Pictures, Use of, in Religious Education
Public (Elementary) Schools (England), Religious Teaching in the
Public Schools (United States), Moral Instruction in the
Reformation, The, and Religious Education
Religion, The Child's
Religion, Psychology of
Religious Day School
Religious Education, Aims of
Religious Education, Ancient, History of
Religious Education and General Education
Religious Education in the Early Church
Religious Pedagogy in Colleges and Theological Seminaries.
Sabbath, The, as a Day of Rest and Worship
Schools of Religious Pedagogy (Great Britain)
Sin, Recognition of, in Religious Education
Spain, Religious Education in
Standards of Biblical Knowledge in the Sunday School
Sunday, Psychology of
Sweden, Religious Instruction of the Children in
Switzerland, Religious Education in
Synthetic Bible Study
Teaching in the Bible, Methods of
Theological Teaching in the Sunday School
Thrift as a Factor in Character Development
Training Institute for Sunday School Workers, Westhill, Selly Oak
University Extension Lectures for Sunday School Teachers
Visual Instruction in Morals

Worship, Children's
Worship, Family

PSYCHOLOGY AND PEDAGOGY:

Adolescence and its Significance
Application of Religious Teaching
Attention
Attention, How to Secure and Hold
Biography and the Age at which it Appeals to the Pupil
Biography, Place of, in Religious Education
Children, Falsehoods of
Children, Ignorance of
Children, Types of
Christ as a Teacher
Contact, Point of
Debating as a Method of Instruction
Dramatization, Use of, in Teaching
History and the Age of its Strongest Appeal
Imagination, The Child's Power of
Imitation, Place of, in Religious Education
Instinct, Nature and Value of
Interest and Education
Lesson, Plan of the
Lesson Preparation
Lesson Previews
Pedagogy
Personality of the Child
Play as a Factor in Religious Education
Psychology and Pedagogy, Contribution of, to the Work of the Sunday School
Psychology, Child
Questioning, Art of
Reading the Lesson
Repetition in Teaching
Restlessness of Pupils
Review and How to Conduct it
Stories and Story-Telling
Suggestion, The Function of, in Religious Education
Teaching, Laws of
Will, Education of the
Wonder, Age of, in Childhood

ORGANIZATIONS:

Baptist Young People's Union of America
Bible Society, American
Bible Society, British and Foreign
Bishop of London's Sunday School Council
Brotherhood Movement
Brotherhoods in Great Britain
Daily Vacation Bible School Association
Directors of Religious Education, Association of
Duty and Discipline Movement
Edinburgh Gratis Sabbath School Society
Editorial Association, Sunday School
Epworth League
Federal Council of the Churches of Christ in America
First-Day or Sunday School Society
Foreign Sunday School Association
Gideons, The
Girls' Friendly Society in America
Girls' Friendly Society in England
Guilds for Young People, Anglican
Holy Name Society
International Sunday School Association
Luther League of America
Men and Religion Forward Movement
National Society for the Promotion of the Education of the Poor in the Principles of the Established Church
On Timer's Tribe
Religious Education Association
Society for Promoting Christian Knowledge
Society (in Scotland) for Propagating Christian Knowledge
State and Provincial Sunday School Associations
Sunday and Adult School Union, Philadelphia
Sunday School Council of Evangelical Denominations
Sunday School Union, American
Sunday School Union, London
Superintendents' Organizations
Tract Society, American
Tract Society, Religious
World's Sunday School Association
Young People's Societies (Great Britain)
Young People's Society of Christian Endeavor

ALLIED AGENCIES AND ASSOCIATIONS:

Alliance of Honor
American Institute of Social Service
Audubon Societies and Their Work
Big Brother Movement
Big Sisters
Boy Scout Movement in France

Boy Scouts of America
Boy Scouts of England
Boys and Girls, Community Organizations for
Boys' Brigade
Boys' Life Brigade
Camp Fire Girls
Chautauqua Institution
Chautauqua Society, Jewish
Child Welfare Exhibits
Child Welfare in Canada
Child Welfare in the United States
Child Welfare Movement
Children's Bureau
Cruelty to Children, The National Society for the Prevention of
Deaconess Institutions Offering Training for Sunday School Work
Detroit Boys' Work
Federated Boys' Clubs
Federation for Child Study
Fireside League
Froebel Educational Institute
Froebel Society
Girl Pioneers of America
Girls (England), Special Work among
Juvenile Court
Knights of St. Paul
Knights of the Holy Grail
Moral Education League
Mothers and Parent-Teacher Association, National Congress of
National Child Labor Committee
National Reform Association
New England Moral Reform Society
Newsboys' Association, National
Orphanages in Great Britain
Playground and Recreation Association of America
Pocket Testament League
Religious Training Schools
Social Settlement
Society of Sanitary and Moral Prophylaxis
Story Tellers' League
White Cross League
White Cross Single Standard League of America
Young Men's Christian Association and the Sunday School
Young Men's Christian Association in Canada
Young Men's Christian Association, London Central
Young Women's Christian Association and Bible Study
Young Women's Christian Association of Canada
Young Women's Christian Association of Great Britain and Ireland

THE ENCYCLOPEDIA OF SUNDAY SCHOOLS AND RELIGIOUS EDUCATION

VOLUME I

ACTIVITY AND ITS PLACE IN RELIGIOUS EDUCATION.—The learning process, according to current educational theory, is always conditioned by an active attitude in the learner. Both the psychologist and the educator have abandoned the old view that the physical and mental organism of the child is ever merely *impressed* by incoming stimuli. Impressions from the outer world are actively appropriated rather than just received. This view of the relation of the learner to his world has profound and far-reaching consequences for education. It transfers the center of interest from the thing to be taught to the individual who is to learn. He ceases to be regarded as a mere blank tablet on which the world writes its impressions. What that learner is doing or is trying to do, or what he may be expected to do, determines what and how much he will learn.

The thing to be taught must then be recast with reference to the child regarded as an active appropriating agent. The logically rounded-out subject matter is not the beginning of the learning process but the culmination of that process in which the activity of the child has been the vital element. The organized body of geographical or historical information, for instance, exists for him only after he has made it his own by his personal reaction to it. The organization of the material he must work out in part for himself, if it is ever to be significant for him in real life.

This conception of the learner as active rather than passive when practically applied to educational procedure, emphasizes not merely the activity immediately involved in learning a given fact but also the larger necessity of the learner's having abundant opportunity to use and apply the given fact if it is to become a real part of his mental equipment. The child is conceived of not merely as a bundle of impulses but of purposes. Not mere activity, or busy work, counts, but *activity directed toward ends; activity guided by motives.* The problem of effective teaching is thus in part a problem of finding worthy motives and affording opportunities to boys and girls to work them out for themselves.

Notwithstanding this excellent theory of learning, much of the educational practice, in the ordinary school subjects, as well as in moral and religious training, attempts to impress ready-made material upon children and thinks all too little of the absolute need that they should work for themselves in these directions.

It is not meant, of course, that children must work out absolutely everything for themselves but rather that the emphasis shall be on this side rather than upon continual dictation and impression. If they are encouraged to act for themselves, to use their active impulses, rather than made to suppress them, they gain an attitude in which they may be given many things "ready made" as well as those to work out for themselves.

The need of activity in the learning of religious truth is quite as obvious as in the learning of arithmetic, science, or literature. The values of morals and religion are essentially bound up with self-expression and with social intercourse. They are interpretations of general needs which have developed in the larger world of men and women who are ever doing things, ever striving to work out purposes of one kind or another. These moral truths, these religious values can be appreciated by the child only as he finds that they interpret his active nature and help him in the realization of his own purposes. They must not only find expression in his active life, they must develop for him and gain control over him through the course of his every day behavior in the world of things and of people. They must, in a measure, be discovered and organized by each person for himself. In general, then, the problem of the teacher of morals and of religion is so to guide the active child that the values he seeks to teach will have a reasonable chance of being discovered and worked out in the learner's own daily life.

There are many specific phases of the application of these general principles. In their narrowest sense, they call for *action* in the Sunday-school class rather than passive receptivity. This phase is now largely developed in all graded courses. Most of the lessons for little children provide certain things for them to do in connection with the lessons.

In the Beginners' classes there is a growing use of kindergarten materials to illustrate and dramatize the simple Bible stories and moral lessons. There is marching, there are games, there are motion songs, all designed to give the little children not only something to do but also something which will serve to impress the lesson of the day. A little farther along there are notebooks or lesson reminders furnished, in which texts are illuminated with crayons, pictures are cut out, pasted, or drawn. For still older classes there are notebooks in which written answers to the questions about the lesson may be entered, or in which blank spaces in the lesson story may be "filled in," maps to be drawn, etc. All these and many other phases of pupil-action have been worked out in very commendable detail. They satisfy to some extent, the pupil's need of doing something as well as sitting and listening. Their general effectiveness in arousing interest and in fixing the things which the teacher wishes them to learn depends largely on the skill and enthusiasm of the teacher. They may easily become as dead and formal as the older methods were.

These methods, in theory and often in practice, are great improvements on the procedure in elementary classes of a few years ago. It must be admitted however, that the problem of how to secure suitable expressive activity for the Sunday school is a most difficult one, and these phases of expression are only the very beginning. Sunday-school pupils of all ages should be helped to participate in real religious activities outside the walls of the Sunday school. Only as the officers and teachers realize the need of making manifold connections with the life of the world, and only as they become skilled in planning feasible modes of social service for the various grades can they hope to attain much success in religious training. (See Social Aspects of Religious and Moral Education; Social Service and the S. S.)

It is a question, whether it may not do more harm than good to arouse the child's religious emotions and to interest him in certain ideals of conduct and service, if he is not given opportunity to express these ideals in some definite way. The tendency, without expression, is to produce a detached religious life of a more or less Pharisaical type.

Here, as always, the parents should appreciate the need of the child and coöperate with the school. For the young children, the expressional work should be furnished in the opportunities for helpfulness in the home. Christmas and Thanksgiving should afford natural means of developing a wider interest in others and a desire to share with them one's own blessings.

In the Primary Department, temperance, self-control, and general helpfulness in the home, in the school, and on the playground can be discussed with the children and they may often be led to apply their lessons in many real ways. The class as a whole may plan real services for the sick, the needy, and the lonely. Class parties are always useful for giving expressions to the ideals of kindly courtesy and of fair play. In the Junior and Intermediate departments the need multiplies for many forms of active expression of the moral and religious life. The pupils of these ages begin to be interested in and to participate in many phases of life outside the home. Here there should be large opportunities for the development of practical religion.

There is a danger in dealing with all the upper classes of the Sunday school, especially those of the Senior Department, that the idea may prevail among the young people that the religious life is confined in its expression to certain rather specific "religious acts," such as going to church, or to the Young People's society, Bible reading, prayer, or contribution to missionary support. They should be led to feel, rather, that all their life should belong to the Lord and that everything they do should be done in the spirit of service to the Master. In accord with this point of view, they should learn that their bodies are holy, the temples of God, and that proper care of them is one form of expressing the religious life. They should be led to see that the eating of proper food in the proper manner, the wearing of serviceable, modest, and unextravagant clothes, the taking of sufficient sleep and exercise, the avoiding of stimulants and all sorts of personal bad habits, the cultivation of a manly or womanly bearing, courtesy, kindness, and sincerity in all social relations, honesty, and energy in school studies and in home duties—that all these things are vital and supplemental phases of the truly religious life and are quite as important in the sight of God as church attendance, prayer, or missionary work.

One point of general importance needs final emphasis. It is this: of themselves children will not, to any great extent, apply what they learn in school to what they do outside of school, unless they have plenty of practice in application under the supervision of the teacher. This fact is gaining increasing recognition in secular education. It is just as true of religion. There is little value in "storing the child's mind" with religious truths in the expectation that as the years go by and various opportunities arise he will apply them for himself. The point is that the connection with conduct, if it is ever to be made, must occur largely at the time the fact is taught.

Irving King.

See Moral and Religious Education, Tests of Efficiency in; Motives, Appeal to, in Religious Education.

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James, William. *Talks to Teachers on Psychology.* (New York, 1910-c1899-1900.)

ADAPTATION OF BIBLE MATERIAL.—See Bible, Adaptation of the, in Religious Education.

ADMINISTRATION.—See Organization, S. S.; Pedagogy.

ADOLESCENCE AND ITS SIGNIFICANCE.—A standard eight-volume encyclopædia published twenty years ago does not contain the word *adolescence.* But in the last two decades religious-social work with boys and girls and young people has had a very remarkable development, and this word has been popularized by the new religious pedagogy, as well as by many of the leaders in general education.

In one of its two senses, *adolescence* is simply the technical term for *youth.* It refers to the period of human life between childhood and maturity. It also connotes the *process* of developing into manhood or womanhood which takes place during these critical years. This maturing process is primarily concerned with the development of the sex function; and the beginning of pubescence marks the beginning of youth. So radical is this change, it affects the entire organism and its relation to the world. Therefore adolescence has to do with the physical, intellectual, social and religious development of young people, all of which are very closely related.

Failure to recognize the critical importance of this process, and what it involves, accounts for much of the failure of churches and Sunday schools in dealing with their young people. We have discovered that the new birth of the soul comes most naturally in connection with this new birth of body, mind and social consciousness, which occurs during adolescence. Adolescence is, or should be, essentially a new birth into a larger life, out of the natural selfishness of childhood with its narrow sympathies, shallow experiences and limited knowledge, into the full development of the mature life. This new birth is life's supreme crisis. All phases of it are vitally important, and all essentially religious. Religious leaders have come to recognize that the church's responsibility for its young people must include consideration for their social hungers, their intellectual ideals and physical needs as well as their spiritual visions and decisions. Thoroughly efficient work, therefore, with the young people in our churches and Sunday schools necessitates a careful study of this critical period and vital process which we call *adolescence.*

In greater or less degree the crisis of adolescence has been discerned by all races and generations. Even savage and barbarous peoples were deeply impressed by the mystery of life and reproduction which culminate early in this period, and signalized the entrance upon manhood and womanhood by elaborate rituals and public initiations which, with all their crudeness and vulgarity, often were deeply significant. "You find it in the lowest savage tribe," says Dr. S. B. Haslett, "where the individual is mutilated, beaten, sent away to the forest to live or die according as he possesses or lacks the strength or endurance to undergo the experiences that form part of the ritual. You find it in the most elaborate service of the mother of churches, the Roman Catholic, where the applicant is trained, instructed, robed, honored and finally confirmed amid all the splendor of that confirmation rite. Between these two, range the manifold forms and ceremonies that man in all stages of his long course from savagery to culture has developed and observed for the initiation of the young adolescent into the new life." Brutal though much of this treatment was, and usually lacking in delicacy and true sympathy, sometimes, as in the case of some American Indian tribes, it rose to heights of true religious sentiment. It all suggests that the emphasis upon confirmation rites in many churches, and in the stress upon conversion in other churches, with an impressive service when young persons are welcomed into church membership, is quite in accord with nature.

PERIOD	AGE LIMITS	CHARACTERISTICS	WILL-ACHIEVEMENT
BABYHOOD	0–2 years	(Before Self-Consciousness)	Self-Discovery
CHILDHOOD—Early	2–6	The Self Period	Self-Control
Later	7–11	The Clique Period	
BOYHOOD	10–14	The Gang Period	Comradeship
EARLY ADOLESCENCE	13–15 Grammar School Age	The Chivalry Period	Personal Loyalty
MIDDLE ADOLESCENCE	15–18 High School Age	The Self-Assertive Period	Self-Reliance
LATE ADOLESCENCE	18–24 College Age	The Coöperative Period	Leadership

The Periods of Childhood and Adolescence. Before attempting to describe in detail this critical development which we call adolescence, it may be well to suggest a simple division of childhood and youth into sub-periods. The chart is planned with boys particularly in mind. It should be remembered that girls in their teens are developed, on the average, two years earlier than boys. The chart of course can only suggest averages, and large allowance must be made for precocious and retarded cases; hence the overlapping ages suggested.

The three adolescent periods are found to correspond approximately with the periods of grammar school age, high school age and college age. While this allusion is a convenient one it must not be forgotten that only about five per cent of middle adolescent boys are in high school and hardly one per cent of late adolescents are in college. The high school problem is immensely important, because it involves the development of future leadership; yet the bulk of boys and girls in their middle teens are wage earners, who by assuming responsibilities come to maturity earlier than young people in school. Child laborers tend to "short-circuit" directly from childhood to manhood, therefore losing much of the rich and beautiful character values of the adolescent development. Savagery has a pitiably short adolescence. By postponing marriage and other responsibilities to the twenties, and thus lengthening youth, civilization has greatly enriched human life.

Physical Development in Adolescence. As has already been suggested, the profound changes of the adolescent years are fundamentally physical. The higher needs of growing young people cannot be adequately met until their physical needs are understood. Abuse or neglect of the body tends to dwarf mind and soul. Early adolescence is the critical period for laying life's foundations in physical health. Growth is now more rapid than at any other time except the first year of life. Acceleration in the growth in height precedes weight development, and the bones are now growing fast. All parts respond to the sudden expansion, but the growth is far from even or symmetrical. Disproportionate growth of limbs and the heavier muscles tend to make the boys awkward and their movements uncertain, causing them much embarrassment. Because of this poor motor-control at the "awkward age" fine work requiring physical accuracy must not be expected of the boys and girls until the accessory muscles have better developed. Enforced overstrain now may result in serious nervousness later. From twelve to fifteen years the girls usually excel the boys in physical development, especially height, because of earlier pubescence. This causes the boys much chagrin and has much to do with the mutual aversion between boys and girls, common for a few years in later childhood and early adolescence.

The sex development in girls not only comes earlier, by from one to three years, but is much more rapid than in boys. It is attended by the broadening of the hips, alterations in the bones of the arches of the feet and the pelvic region, and the development of graceful curves in place of angularity and early awkwardness. In boys with the development of the sex glands, the larynx grows and the vocal cords lengthen, causing the voice to deepen, after more or less uncertainty for awhile. In middle adolescence the beard appears. Lungs and heart are greatly enlarged now in both sexes, and the senses all develop in keenness of perception, and even the skin becomes more sensitive. Not only does the keener sensitiveness to the odors of the woods, and a clearer vision and more accurate ear make the boys and girls at this period lovers of nature and the outdoor world, but a new appreciation of art is now possible. It is the time to develop the sense of the beautiful, to cultivate the ear for music, and to discover the æsthetic values of life which are woefully neglected in America.

There are wonderfully few deaths in early adolescence, probably because vitality and energy are constantly increasing, thus offering great resistance to disease which results practically in immunity to fatal illness. This tremendous youthful energy must find outlet, and expresses itself either in games and play or in mischievous pranks and juvenile delinquency. In middle adolescence the girls attain their full height, and sometimes tend to lose slightly in weight. Most boys are now nearly "man-grown," though many cases grow an inch or more later in college (a result of gymnasium work). This "storm and stress period" of high school age is a time of physical temptation and struggle. The physical impulses are strong, often ungovernable. It is the time when life habits tend to become fixed. It is usually a time of splendid health and astonishing vigor, alternating with languor and laziness.

In late adolescence comes the perfect muscular coördination and accuracy of movement lacking in early teens, and the physical self-mastery which has been a slow conquest through the years. Growth in breadth and compactness continues, and endurance develops; but a strange susceptibility to disease appears, and there are more deaths in the early twenties than in any other five-year period until sixty-five. Premature aging at this period, however, is less common than formerly; partly because girls are living more out-of-doors. Under normal conditions this period lays the foundation for permanent health for life. It is fair to the colleges to state that the small per cent of late adolescents who are college students average better health and a lower death rate than young men and women of the same age who are wage earners; though for various reasons a century ago the reverse was doubtless true.

The limits of this article will not permit adequate treatment of the topic of hygiene. The physical needs of adolescent boys and girls are of vital importance and demand most intelligent care. The danger of overstrain has been noted already. Girls susceptible to hysterical neuroses should be carefully guarded from shock. The cigarette habit is an omnipresent evil which boys even in pre-adolescent days have to face. (See Cigarette Evil.) It should be persistently dealt with in early adolescence, but always reasonably and sympathetically. Instruction in personal hygiene should be given suitably in every grade of school and careful sex education cannot safely be neglected. (See Sex Education in S. S.) So vitally are all the issues of life bound up in the normal and wholesome sex development, it is tragic to think of the shipwrecked lives whose evil practices were primarily due to sheer ignorance and neglect. The recent awakening on this subject insures the youth of the future a better chance than in the past to receive sensible constructive explanations of the deepest facts of the physical life, which will protect them from untold evils. It should, however, not be supposed that sex instruction alone will win the battle against sex temptations; it will require the constant moral support of a religious life.

Mental and Social Development. The boy on the verge of adolescence is at the first great crisis of his life; and though he understands it not, he is conscious of strange movings within him. It is of course a mental and social crisis no less than physical, and should be religious also; for it involves essentially a new birth of the person into a larger life. It is the new birth of bodily functions and unknown powers, but also of new thoughts, feelings, sympathies, ambitions, emotions, passions, ideals and convictions; in short, of everything which deepens, exalts and enriches the boy's life. It is even more intensely true in the case of the young girl in budding womanhood. (See Girl, The; Girl, The City.)

Adolescence is the real birth of the individual into independence in thinking, feeling, choosing; though not fully realized for several years to come. It marks the slow awakening of the God-given reason, born to supersede instinct and to check or direct impulse. It is especially the flowering of the social instinct, which hitherto has been less strong. With the birth of altruistic feeling, childish selfishness is outgrown, and life interests broaden with new friendships. The youth becomes a citizen, a social unit in the state, worthy of the *toga virilis* which the Romans conferred at fourteen.

(A) *Early adolescence* may be called the bridge period between childhood and youth. It marks rather sharply the transition from the childish life of instinct and impulse to reason; from the natural selfishness of childhood to youth's altruism; from the dominance of gang ethics, for the boy, to individual ethics controlled by a personal conscience; and from the imitative religion of the child, with its unquestioning acceptance of tradition, to the personal religion of adolescence with its deepening experience. Deep foundations are now being laid in personal loyalty, in genuine friendships and in religious experience; also in personal ambition for vocational usefulness, and in social adjustment and coöperation. Both boys and girls now feel a new independence, and show it in word and action. Yet there is much fickleness, indecision, dreaming, longing; often painful self-consciousness, shyness, loneliness, a great longing for sympathy and a willingness to share it, with a real hero-worship for the object of one's admiration.

It is natural for the child to trust the will of others and to accept their judgment and advice. But with the early teens comes a new sense of selfness and independence which brings a real *will-crisis* in many a family. Many boys and girls now chafe bitterly at restraints and resent even well-meaning attempts to curtail their liberty. They intuitively feel that the folks at home do not perceive their developing manhood or womanhood and the measure of freedom it deserves. They feel they are not appreciated or understood, though they are usually silent about it. In view of this will-crisis, it is clear that the adolescent's obedience to parents and teachers must be a reasoning obedience to reasonable requests, or trouble may be expected. It is folly to attempt to "break" the boy's will; rather must we see the wisdom of changing gradually the authority in the boy's life from external to internal control; of gradually withdrawing parental control, to develop the boy's self-control. Only thus can his own will grow strong. In this process the church, particularly the Sunday school, may have a large and helpful share.

(B) *Middle adolescence* intensifies the permanent qualities and tendencies of the earlier period. It is quite generally appreciated that this is the most important period of a human life. It is the time when the great issues of life begin to be settled. Foundations, to be sure, are laid earlier, and many life-habits are already formed; but now character is determined, ideals accepted and life plans formulated. Seldom does manhood belie the prophecy of the middle teens. This is the period of self-discovery, self-revelation, as the boy's individuality comes to a focus, and the girl comes to understand herself. Independence often grows into self-assertion and obstinacy. Recklessness, fickleness, conceit, impulsiveness are quite characteristic now, resulting in strange extremes in ideals and in action. Self-reliance is developing rapidly, with the new sense of personal power. As impulse wanes, reason becomes increasingly dominant and conscientiousness is often very marked. It is a time of strong emotions. Feelings of envy and jealousy are soon followed by fine sympathy and genuine kindness; while over-sensitiveness to slights alternates with great generosity. It is the beautiful age of fine sentiment and new-born idealism, warm friendships, high aspirations, noble ambitions and the birth of real altruism. All things considered, it is the most interesting, fascinating, and dangerous—the most momentous period of life. It is *now or never* with the boy or girl—body, mind and spirit. The Christian church faces no more strategic opportunity than to help the youth in middle teens in the making of manhood or womanhood.

At this period most boys are working for a living, having left school at least as soon as the law allowed. The employed boys are quite a different problem from the boys in the high schools, often losing much of the valuable development of natural adolescence. Their precocity is often unfortunate, sometimes attended by arrested mental development on lines not connected with their special interests. Some working boys however are exceptionally bright. They deserve all possible help on their life problem. Continuation schools, night schools, correspondence schools, etc., are helping in countless ways to develop the capacity of the more ambitious working boys. Employed girls are very numerous also at this period, and form a very serious social problem in our cities, especially where they are working for less than a living wage.

This period is often called the "storm and stress period," and with good reason. The battle royal of life is fought out in the moral struggles of these older boys. Sometimes they are well-anchored to a fine, strong Christian home and equipped with the panoply of a real faith, but oftener not. In any case they are in serious moral danger. Bad companions are bidding for their friendship, and luring them on in half-innocent ways until insidiously the shackles of an evil loyalty are forged. Excessive social life, particularly in the city high school which in most respects, good and bad, apes the colleges, is seriously complicating our problem in these years. Too much doing which does not count; divided interests which prevent concentrated study and develop the superficial habit; unwholesome recreations, crowding out real exercise and manly sports; midnight dancing and other amusements instead of healthy fun; all these tend to the forced development of a hot-house life that is very abnormal. It is nervously exciting and weakening for the girl and thoroughly bad for the boy, scattering energies, undermining strength and high purposes and making more difficult the struggle for character. The tension is too high for health, morals or scholarly work.

Temptations to gamble, to acquire the drink habit, and to yield to sex perversions assault the boy on every side. Often the cigarette habit, started in childhood, has undermined the boy's moral stamina as well as his nervous energy, and helps him to yield to these other temptations. Quickly he becomes a victim of lost ambition, which perhaps is most serious of all. Somehow the disillusioned hopes and dethroned ideals must be restored and new vitality be gotten into the boy's will. He must be given right ideals of manliness, backed by Christian men who mean business when they say they want to help him.

(C) *With the large majority of young people there is really no late adolescence,* for by this time they have already assumed the responsibilities of manhood or womanhood. Mental and social development continues however for some years, not only for the host of picked youth in our colleges, but thousands of others whose minds are still plastic and eager to learn. It is in general a period of reconstruction and readjustment to a larger world; a time of increasing seriousness and a better sense of proportion and the fitness of things; a time for determining one's permanent life standards and scale of life values. There is great volitional vigor now, the will to achieve, to make life count. Vocational interests are paramount. There is a real hunger for self-expression and for responsibility. Resourcefulness, except among the mentally lazy, is notably strong, developing personal initiative and leadership along lines of personal talent.

The sub-topic, the development of social and ethical ideals, is a fascinating one; and another, the causes and treatment of juvenile delinquency (see Juvenile Court), is an exceedingly important one; but we can give but little space to either. Our reformatories and jails are still filled with mere boys, and crime seems to be growing continually more juvenile. The majority of criminals, by far, begin their careers of crime in adolescence or younger. Early youth is still the great crime period. A leading authority, after studying thousands of cases of juvenile delinquency, reports that the maximal age for malicious mischief is only fourteen, for petty larceny and assaults fifteen, *for crimes* against property sixteen, and for fornication seventeen. (See Hall, G. S., *Adolescence,* v. I: p. 332.)

Undoubtedly modern society has multiplied boy offenders by its artificial life, its mechanical, unsympathetic laws and stupid police, its inflexible school systems, lack of play facilities or vocational training; while poverty, child labor, demoralizing amusements, divorce, and the contributory negligence of parents have been largely responsible for the sad story. In many places however public sentiment is now thoroughly awakened and there is great hope for the future. Thousands of boys and girls are being saved from delinquency, not only by the direct spiritual agencies of churches and Sunday schools, but also by the social constructive treatment of the best communities, through fine systems of parks and playgrounds, wholesome amusements, schools of the modern type, vocational training, manual training, organized recreation, sympathetic laws, humane juvenile courts, detention homes and probation efficers, and a very widespread development of welfare clubs for both sexes in great variety.

We are coming to recognize that most boys and girls usually do what seems to them right; but that they have a crude system of ethics. Through self-centered childhood, selfishness is apt to be dominant, and later, with boys especially, the gang loyalty develops group selfishness and group ethics. The public opinion of the boy gang determines what is right and wrong for the boy in early adolescence—and it is not often in accord with Sunday-school principles! The gang is the powerful censor of ethical ideals. It dictates a literal justice, the law of the strongest, insistence on "fair play," prohibition of "snitching," the free use of "mental reservations," a slight respect for property rights, due to a peculiar sense of joint ownership which seems to hark back to the days of the primitive commune, and a double code of ethics for outsiders and insiders, with a strict sense of honor among comrades in the gang. Through this maze of boy ethics, with all its crudeness, the boy conscience is developed by practice and exercise. He cannot be given a ready-made conscience; he has to develop his own. With the awakening and personalizing which comes to the boy in early adolescence, he ought to escape soon from this strange ethical crudeness, this dominance by the social mandates of his fellows, and with a clean conscience, his own conscience, clarified by a personal religious experience, be able to face the facts of life.

Religious Experience in Adolescence. The most wonderful chapter in this story of human adolescence is *the way of God with the soul of the youth.* Adolescence, with all its follies and crudities, is the most religious period of human life, especially in the middle teens, when conscience is clear, ideals are high and emotions are strong and life visions of usefulness are beckoning on.

(A) *The Birth of Religious Feeling.* Adolescence is essentially a new birth of the person into a larger life. The individuality is now bursting into full flower. Friendship ripens into a real sharing of life. The very world becomes new to our boys and girls because of their changed vision of it. In the illumined face of adolescence, frankly reflecting new found joy and the feelings of largeness and height of life, do we see the message of Revelation: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and all things are become new." Now supremely is the time in a human life upon this earth when "He that sitteth on the throne" seems to say, "Behold I make all things new. The first things [childish things] are passed away."

Clearly now is the time for the birth of the new *spiritual* life with all the rest. The religious instincts, emotions, motives and ideals may naturally be brought to a focus now in the life of the boys and girls, in the new birth of the soul. A decision for Jesus Christ and the new life of the spirit is projected by the whole force of a freshly awakened personality which now welcomes the new religious experience as the normal thing. If conversion comes now in early adolescence, at the flood tide of the spirit, it means the birth of a deep religious feeling. Its impulsive energy exalts the hero-worship so natural to this period, and often develops a fine loyalty to the Master, for this is the "chivalry period" in the boy's life. It is the main business of the church with this boy in his teens, especially through the Sunday school, to anticipate this religious crisis in his life, and to watch for the sunrise in his soul. This early conversion comes even more naturally to the girl in early teens, because of her earlier development. Pastors and teachers who are skillful spiritual gardeners will guide and encourage them both to consecrate their lives now earnestly and joyously to their Savior Jesus Christ.

(B) *The Culmination of Religious Purpose.* In middle adolescence, *individuality* is the key word best describing the religious development. Under natural conditions the older boy grows in self-reliance and self-respect with every battle he wins. He has normally high ideals and noble sentiments, and great susceptibility to friendship and to manly leadership; but best of all there is something in his soul which responds to the sincere religious appeal and develops into religious purpose. The life chance should come now to every youth born to the purple, the royal birth-right of sonship to God, the chance with the help of Christ to live a kingly life, to master self, to throttle evil passions and unworthy emotions, to crown his talent with growing efficiency and usefulness; in short to grow into symmetrical, well-rounded Christian manliness, the three-fold life which makes a man in body, mind and spirit. It is this devotion to a worthy life ambition to which normal conversion now leads. In boyhood imagination soars; in youth, ambition. It is the age of faith. When conversion comes in the middle teens, as it usually does for boys (a little later than girls), the experience is deeper and fuller than in the shallower life currents of childhood. The full tides of feeling and emotion give impressiveness and power to the experience, and developing reason interprets more intelligently its meaning to the soul. This is not saying that children should not be given the chance for a simple sincere religious experience, suited to their development. The youngest are not too young to be true friends of Jesus. Then let the friendship grow until in the teens it becomes a sworn and steadfast loyalty.

The winning appeal to the boy at this period is the broad appeal to his whole growing manhood. He needs to learn that the well-rounded manhood which he covets needs culture on the spiritual side to complete its symmetry. He will welcome any means which will help him in his life problem. In his struggle for character, our older boy and girl need friendship—constant, sympathetic, and discerning; but above all they must have a living friendship with Jesus Christ their Savior. Give them the great protection of the Christ love, the high incentive of the Christ ideals, the mighty impulse of the Christian purpose, born in the heart through conversion, and the Christ loyalty and brotherly comradeship of the Christian Church, and you have armed them with all the panoply of God.

(C) *Deepening Convictions and Enlistment for Service.* In late adolescence comes the crisis of independent thinking and the struggle with doubt, especially to young people in college. However if the religious life has been normal in the earlier periods, it will be easy and natural now. If neglected or belated previously, the problem will be more difficult. Often the skeptical tendencies which appear at this period are of brief duration, as the young man thinks his way through independently and finds surer ground for faith than before. At all events he must have freedom for independent thinking. He is apt to resent the tyranny of dogmatic tradition. The college man is the born Protestant. He worships reality, sincerity, and will brook no sham, pretense or cant. Empty forms or professions, however pious, he will have none of. His doubts sometimes are serious—and there are doubts that are the fruit of sin; but usually they are not symptoms of decay, but the growing pains of a larger, stronger faith, in which his tested soul ultimately finds rest and satisfaction. (See Crises in Spiritual Development; Doubt, Dealing with, in the S. S.)

This freedom of conscience, the college youth must have. It is the only atmosphere in which a modern, intelligent faith can grow. But his *religion* must grow strong through exercise. The college student's growing capacity for coöperation is a significant thing. He covets power, not merely to lead, but to serve. *Service* is the word oftenest heard in our Christian colleges. There is ever a rising tide of earnestness in our college youth in America, which impels them to apply their religion helpfully in social service. The best way to get rid of doubts is not merely to think them through but to work them off. Faith thus grows strong with testing. This practical emphasis in the religion of late adolescents soon leads them into the normal religion of adult manhood to-day, the religion of the mature life, a religion which is not metaphysical nor introspective, but the practical, helpful religion of applied Christianity. Religiously now the boy has become a man.

G. W. Fiske.

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ADULT BIBLE CLASSES.—See Adult Department; Adult School Movement; Agoga and Amoma Bible Classes; Baraca-Philathea Bible Classes; Drexel Biddle Bible Classes; Loyal Movement; Organized Adult Classes; Organized Class Movement; Wesley Adult Bible Classes.

ADULT DEPARTMENT.—I. Growth of the Adult Department Idea. During all of its early life the Sunday school continued as an organization chiefly for children. The few adults who, in addition to the officers and teachers, attended the school formed the *Bible class.* So completely did the thought prevail that the Sunday school was for children only, that the Bible class was not considered an integral part of the school but met by itself. Gradually, however, this separation was overcome, and with the thought that adults had a real place in the Sunday school, more attention came to be given to the formation of Bible classes. In the last third of the nineteenth century, under the impetus of the widespread movement for Bible study, Adult classes rapidly increased. The growth of these classes gave to many a new vision of the possibilities of the Sunday school as an organization for men and women as well as for children—a true church school, the religious educational agency of the church for people of all ages.

The first Adult departments were probably not in local Sunday schools, but in general organizations for the promotion and advancement of Sunday-school work. For example, in 1903 the Cook County [Illinois] Sunday School Association established an Adult Department to promote the organization of Adult classes in the Sunday school. In the same year similar action was taken by the Illinois State Sunday School Association. In this action there was implicit the suggestion of an *Adult Department* in the local school, to unite all the classes for adults.

From this time on the desirability and need for such a department was frequently urged. During these years, also, departmental organization was gradually working up through the school from the elementary grades. From having a Primary Department, the most progressive schools advanced to the organization of a Beginners' Department for the younger children, and a Junior Department for those above the Primary age. This led to agitation for Intermediate and Senior departments for the young people in their teens, and for Adult departments for those beyond. Among the larger schools a considerable number of the best now have well organized Adult departments, while the tendency thus to provide more adequately for the strengthening and advancing of the work for adults is constantly increasing.

II. Characteristics and Needs of Adults. The Adult Department should include all the adults of the school. The range of age is wide, from twenty-one to threescore years and beyond. This wide range of age, for one thing, makes the psychology of the Adult Department complex. It is also true that there is a more pronounced individuality among adults than among children. An adult class is likely to have less solidarity than a class of any other age, and adult classes are certain to differ from one another more widely than any others. With the close of the adolescent period, in the early twenties, the unsettled conditions so characteristic of adolescence pass away. Generally speaking the mind as well as the body takes on a more sober and settled caste; the emotions are more stable, the will is stronger and more resolute and at the same time less erratic and more sustained in its purposes. Imagination is tamed, enthusiasm tempered, and if personal ideals are less lofty there is likewise less of bigotry and of the critical spirit. The early years of adult life are commonly a period of reconstruction in religious thought. Starbuck's statement is valid for very many persons. He says: "The common trend of religious growth is from childhood faith, through doubt, reaction, and estrangement into a positive hold on religion, through an individual reconstruction of belief and faith." (*Psychology of Religion,* p. 283). Reconstruction is sometimes effected within a brief period in the closing years of adolescence, but with a larger proportion it is a gradual process extending over five, ten, or even fifteen or more years of adult life. During this time the person is engaged in working out his own interpretation of life and, though perhaps unconsciously, in striving to gain a positive and satisfying faith. The result may be positive or negative; if positive, the person may either attain to an individual adult viewpoint or he may turn back to his old childhood beliefs, clinging to them tenaciously as his only salvation; while the negative result consists in an abandonment of any attempt to attain a satisfying faith, and a settling down into a permanent attitude of negation toward religion. (See Religion, Psychology of.)

In this process of reconstruction, adults need the guidance of wise Biblical teachers. They require aid in making the discrimination between essential truth and nonessential beliefs, in building their structure of faith upon the foundation of some truth which appeals to them as vital and incontrovertible, and in resolving the contradictions which their increasing experiences of life present to them. Help may often be afforded through the study of poetry, and by music and art, as well as by direct Bible study. In some cases the teacher may help most by reënforcing the sense of moral duty and obligation, trusting that the path of loyalty to the moral virtues will in time lead to a rebirth of religious sentiments and convictions. In every case much importance should be attached to activity. Definite help may be depended upon to come through personal social and religious service for others.

While adults as individuals have widely different needs, and while different classes will likewise have widely varying needs growing out of differences in education, occupation, age, and so forth, all adult classes may be assumed to have certain needs in common because these are requirements of human life under any and every condition. It is through a consideration of the common requirements that we shall be able to discover certain fundamental universal principles of adult religious education.

Adult interests are often limited and

restricted because men and women have come to adult age with but few broadening educative influences upon their lives. If life is to be rich and strong it must have a wide range of interests. A man's life consists not in the abundance of the *things* which he possesseth, but in the abundance of his *inner possessions.* That life is poverty stricken which does not have a store of permanent value interests. The soul has small chance if in hours of stress or temptation no opportunity of choice as to what the mind shall attend is afforded. It is not easy to build up new interests in adults, nevertheless it is a part of the teacher's task, and one to which he should direct his efforts. "The end of moral education," says H. C. King, is "to bring the individual, on the one hand, into the possession of great and valuable interests; and, on the other hand, to foster habits of persistent response to those interests." (*Personal and Ideal Elements in Education,* p. 110).

Always when one seeks to trace religion to its roots he finds himself in the realm of the feelings. The cultivation of the religious emotions is a *second great common need* of adults. If by some the emotional in religion has been overemphasized, it is equally true that by others the relation of the feelings to right conduct and the building of righteous character has been underestimated. The truth is that the feelings are a wellspring of all that is true, and pure, and noble. Far from being an evidence of weakness, they are that within man which proves his kinship to divinity. In the yearnings, the inarticulate cries, the hopes and fears and affections, the hunger and thirst of the soul for the higher satisfactions is seen the evidence that the Lord God has made man for himself and that the soul of man will find no rest until it rests in him.

It is particularly the responsibility of the religious teacher to fulfill the prophetic word of G. Stanley Hall—"In the near future education will focus upon the feelings, sentiments, emotions, and try to do something for the heart out of which are the issues of life." This is no task for superficial effort. It is not enough to make a shallow appeal to the feelings. If the teacher is to make men *feel* deeply and strongly, he must be able to make them *see.* When he so presents truth that it convinces the reason as well as grips feeling, he has indeed placed fuel in the mind on which the emotions may feed. The Sunday school has a special opportunity for satisfying the social instinct. Adults crave fellowship, and this is a hunger which the church in the past has failed to satisfy. Witness the almost innumerable fellowship organizations, a goodly proportion of whose members are churchmen. It is only now beginning to be realized the extent to which personal association of the right sort may be a chief means to character as well as to happiness. There is no more potent, neverfailing educative influence in the world than personal association. We may be perfectly assured that if through the adult classes the irreligious can be brought into close personal association with strong, positive Christian characters there will be fruitful results in character building.

This same principle should cause the teacher to perceive that he cannot do his part by merely talking to his class once on Sunday. He must give himself to the class. It is by the touch of life upon life, infinitely more than by definitions and arguments, that his work is to be made vital. The social instinct finds its highest satisfaction in fellowship with the Great Companion. Beyond utilizing the principle of personal association, and making himself the associate and friend of every member of his class, the adult teacher must bring God as a present help, as the Divine Friend and Companion, into the lives of his pupils.

Psychology, with all its recent emphasis upon the will as the primary function of mind, will not allow one to overlook the fundamental importance of action in religious education. Höffding's statement is significant and striking: "As Fichte taught, the most original thing in us is the impulse to action; it is given before the consciousness of the world and cannot be derived from it." Indeed, the example of the Great Teacher should be sufficient to influence the teacher of religion never to be satisfied with the appeal to the intellect and the emotions alone. Christ's most characteristic word was: "Follow me." He did not first impart information or appeal to the emotions; his first step was to call to action. His central appeal was to the will. "Whosoever shall do the will of God, the same is my brother." He never stopped short of directing his hearers into definite lines of action. The fundamental *need for action* is evident when it is considered that neither thought nor feeling is complete without it. Without accompanying action thought is an imperfect process, and without its appropriate expression feeling is starved and weakened. This must make it apparent that neither intellectual nor moral growth in the members of the classes can be expected unless the plans include provision for proper expressive activities. (See Activity and its Place in Religious Education; Social Aspects of Religious . . . Education.)

It is through meeting adequately these fundamental needs which all adults have in common that one may most confidently hope to attain the great central aim of religious education. That aim, to restate in summary form what has been stated already in the foregoing paragraphs, is not merely to furnish information or to stir shallow feelings, but rather to lead men and women into larger, richer, fuller life—into the more abundant life, which Jesus Christ came to reveal and supply. (John 10:10.) The end is also finely stated in these words of the apostle: "For the perfecting of the saints, . . . unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ" (Eph. 4:12-13).

III. Materials and Methods. The foregoing discussion suggests the necessity in the Adult Department of (1) An Adult Curriculum. (2) Provision for Adult Worship. (3) A Program of Adult Activities.

1. *Adult Curriculum and Methods of Teaching.* It is evident that no other department of the school presents such varied requirements. The course of study for a particular class should be decided upon only after consideration of the needs of the class and chiefly with reference to those needs. Courses must be provided which will meet the needs of a wide variety of classes, and so arranged in sequence as to afford a program of study continuing through a number of years.

As yet the very large majority of adult classes continue to use the International Uniform Lessons but there is constantly increasing expression of desire on the part of the classes themselves for specialized courses, and every year sees a larger number of classes turning from the Uniform Lessons to courses which make a stronger appeal to class interests. So long as all the classes of the school continued to use a common lesson it seemed inadvisable for the Adult classes to break the bond of unity. This objection to change has now lost its force and one may expect to find a larger number of classes demanding courses fitted to their individual class needs.

Every Adult Department should offer advanced courses in Bible study and other related subjects. These courses will provide an opportunity for serious study for those so minded. There are undoubtedly many who have never been attracted by the unsystematic Bible study of the past who would welcome an opportunity to pursue consecutive courses so planned as to furnish a thorough knowledge of the Bible. From this time on there will be a greater number of young people who have come up through the grades, having completed the courses of the Intermediate and Senior departments, who are prepared for advanced studies. Opportunities should be offered for these, and for all those whose education, training, and native gifts fit them for serious study and for a measure of independent investigation, to pursue their studies under the direction of the church school.

Advanced Bible study should be offered in such subjects as the rise and development of prophecy, the teachings of the various prophets, the legal literature of the Old Testament, the literature of Wisdom, the Psalter as a manual of devotion, the teaching of Jesus, the teaching of Paul, the purposes and messages of various New Testament books, as Matthew, Luke, John, Romans, Galatians, Ephesians, Hebrews, and others, the social teaching of the prophets and the social teaching of Jesus. In addition, there should be courses on the formation of the Canon, the history of the English Bible, the Protestant Reformation, the distinctive doctrines of Protestantism, Protestant theology during the nineteenth century, denominational history and polity, and the history and present status of Christian missions. (See Adults, Elective Courses for, in Bible Study; Graduation and Graduate Courses.)

The Sunday school which aims to provide fully for the religious education of adults cannot overlook the religious and cultural value of study courses in such subjects as the history of Christian art, and the Christian teachings of such poets as Dante, Tennyson, Browning, Lowell, Gilder, and others. One of the most acute needs of modern society is for courses of study for parents in child nature and child nurture, and in such related subjects as home economy and neighborhood improvement. This need may be provided for most effectively, and with the least expenditure of time and effort in the Adult Department.

The history of religion is an absorbing study. The intelligent Christian needs to know the significance, the strength and the weakness, of modern developments of religious thought. There is a wide range of social questions which furnish important subjects of study. If the vital social problems of the day are ever settled it will be through the application of Christian principles. The real church school cannot ignore them. The introduction and use of extra-Biblical courses should be properly guarded. For example, it would not be well for any class to engage in extra-Biblical study continuously. A class can always go back to direct study of the Bible with profit. (See Extra-Biblical Studies.)

There will always be in the Sunday school some adults who do not have even an elementary working knowledge of the Bible. Consequently, the Adult Department should provide courses which will furnish an acquaintance with the history of Israel, the life of Jesus, the life and growth of the early Church, and the lives and writings of the apostles. Courses are now available, and are certain to be produced in increasing number, which will serve this purpose.

The Adult Department should share with the Senior Department the responsibility for training workers for school and church. As a rule, the work of training may best center in the Senior Department though it is probable that among the adults of every school some will be found who should be engaged in preparation for skilled service in some line. A class of men in training for work with boys, or for service in official positions in church or school, or a class of men and women in preparation for teaching, would be found to be a possibility in most departments. The training function of the department should be regarded as one of the most important.

In many organized classes, in which a great deal is being done by the members in ways of practical service, it has not been found possible in the past to secure much study. While this may have been due in not a few cases more to deficiency in the teacher than to any other cause, it remains true that there should be a place for adult classes in which the study requirements are of the minimum kind. Some adults are so circumstanced as to have almost no time for either reading or study; others who have time, entirely lack habits of study and are not disposed to form them. In such classes the teacher must necessarily become the lecturer. Other classes, unwilling to study, may be pleased to become Bible reading classes, the reading to be done at the time of the class session.

The ideal *method of teaching* in the Adult Department is that of free discussion. The outstanding weakness in most adult teaching is that the teacher does too much talking. It cannot be too strongly impressed upon the teacher of adults that mere "telling is not teaching." Only as the teacher really succeeds in making his class a forum of discussion of the subjects of the course in use, does he vitally and strongly teach. The teacher should earnestly study ways and means of developing expression on the part of all the members of the class.

2. *Provision for Adult Worship.* An essential part of adult religious education, as already stated, consists in the cultivation of the religious feelings. For the most part this can best be accomplished through the public service of worship. On no account should the Adult Department provide a program of worship similar to that of the public service; rather, it should urge upon all its members the importance of participation in the worship of the congregation.

3. *A Program of Adult Activities.* Ac-

tivity is the third chief factor in adult religious education; possibly the most important of the three. "Learning by doing" is a popular statement of a profound principle applicable throughout life. Since most of the adults in the classes have passed the period in life when new knowledge is most readily acquired the principle is more applicable here than in the other departments of the school. The teacher who succeeds in leading the members of his class to act upon the truth which they already know is quite as effectively influencing character as when he is pouring in new truth. One of the greatest needs of the churches is provision for definite religious service for every member and the active enlistment of every member in that service. Such a program of activities may be provided more effectively through the organized classes of the Sunday school than in any other means and this should be considered one of the first responsibilities of the Adult Department. (See Social Service and the S. S.)

IV. Department Organization. The preceding discussion has presupposed an organized Adult Department in the school. The Sunday school which aims to be a real church school and to provide effectively for the religious education of adults will necessarily make as thorough provision in the way of department organization for adults as for little children or for young people. Up to the present time many schools with organized adult classes have been content to have these classes only loosely connected with the school and with little or no interclass bond existing between them. This separation and lack of unity has been the outstanding weakness of adult class work. (See Organized Adult Classes).

The organization of a department will bind the adult classes of the school together in a desirable unity, while as constituting a distinct department the adults will have a desirable separation from the lower grades and at the same time that integral relationship with the school as a whole which is so necessary. The number and kind of classes required in order that the school may minister to the entire adult community is a subject for careful investigation and study. These classes will not all spring into existence spontaneously. They must be planned. After they are organized they will require supervision, and their teachers and officers will need to be brought together for mutual counsel and to plan for coöperation. The field of activity and the aims and purposes of each class should be considered and decided upon in council.

All this requires a well-organized Adult Department. All classes of adults connected with the school should be included as a part of the Adult Department. It is advisable, because simpler and easier, to do all the work planned by the school for adults through a single department. Overorganization needs to be guarded against. The principle should be the minimum of organization required for the maximum of efficiency. The school that has a well organized Adult Department with trained leadership, can carry out a full, complete program of instruction and activities for all possible adult groups. The organization need not be complex. There should be a department superintendent or principal, one assistant superintendent, and a department secretary. In most cases no other officers will be required. Such committees as the work seems to require from time to time should be provided. There should be a department council, composed of the officers of the department and the teachers and presidents of all the adult classes. If there are other organizations in the church which do any religious educational work for adults the presidents of these organizations should be invited to membership in the department council.

In order that there may be an organized Adult Department it is unnecessary that the adult membership of the school meet apart from the lower grades. Where an inadequate building forbids a separate adult assembly there is yet abundant need for department organization, though the school that is adequately housed will have a separate assembly room and separate classrooms for the department, making possible an adult assembly. (See Architecture, S. S.) W. C. Barclay.

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ADULT SCHOOL MOVEMENT (GREAT BRITAIN).—The Adult School movement is a vigorous and progressive organization, largely confined to Great Britain, which has been in existence for a century, but has, for some sixty-five years, been constantly adapting its methods and teaching to the growing requirements of our times, especially in meeting the social, educational, and spiritual needs of men and women. It was cradled by the Society of Friends, but although still drawing many of its best workers from that body, it has outgrown denominational barriers, and numbers among its members those of all ranks, creeds, temperaments and political parties. The bulk of its adherents, however, belong to the working classes. The fellowship that binds the students together provides an almost ideal opportunity for the interchange of opinions upon those very subjects that most concern the well-being of either the individual or the community, and the basis of this fellowship is the desire to "work out the social and educational aspirations of our corporate life, in obedience to a spiritual ideal."

This movement has many features in common with other institutions on behalf of a working-class education, such as the Mechanics' Institute movement, the Working Men's College, and the Workers' Educational Association. All these have been of incalculable value in the democratic education of the English people, and have contributed in no small measure to the intelligent craftsmanship, sober judgment and progress in social reform which make for the well-being of a people.

These are, however, officially non-religious, in the sense that religious instruction is no part of their program, but the Adult School movement has clearly laid hold of the inspiring energy of the religious sentiment, and its central feature is the study of the laws of life, inspired by the progressive teaching of the Bible. An Adult School is not a Bible class in the usual meaning of that term, but the Bible is its textbook for the principles of life. No part of a school routine should usurp the primary place of religious inquiry.

It aims to spread abroad the spirit and character of Jesus, the Christ, among the democracy of the age, and it differs from the Brotherhood movement in the method it adopts as more in harmony with its own genius rather than in the aim it pursues. It generally avoids the hour of Sunday afternoon as being too reposeful for vigorous thought, and prefers to meet in the morning. The hour differs with the locality, and the large majority of men's schools close previous to the hour of public worship, so that worshipers, if they wish, may attend the church services. Frank conversation is encouraged among the students, and under the guidance of a teacher questions and helpful contributions are welcomed, but the feature of a lengthy address does not find favor. Women's schools meet on Sunday afternoons, or on week-day evenings.

In the United Kingdom there are about 1900 schools, with 100,000 members. They are grouped into sub-unions, unions and federations, with a National Council at the head. Committees of the National Council help to direct the movement, and provide a lesson sheet for religious study, with handbook; guidance in social service and secular study, and also help to organize week-end lecture schools and conferences for the greater efficiency of the work. Each school is self-governing and often self-supporting, and few restrictions are imposed by any constitution. Recently (1911 and 1912) visits have been exchanged between groups of English and German workmen in the belief that a closer knowledge of each other will unfold many common interests and serve the cause of international brotherhood.

In collaboration with the National Council of P. S. A. Brotherhoods (see Brotherhoods in Great Britain), the National Adult School Union compiled *The Fellowship Hymn Book* which is widely used, already the sales having reached 190,000 through Adult School channels alone.

The movement seeks to be truly educative, as well as a witness of the evangel, not merely in the accumulation of knowledge, but in the wise guidance of life. It seeks to broaden sympathies, to teach proportionate views, to develop the power of personal service, and to enlarge the vision of the Kingdom of God. It should be more widely known among men and women who are doing their own thinking and among those who may find no home in the orthodox churches, and yet wish to serve their fellows in the fellowship of the spiritual life.

Ernest Dodgshun.

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ADULTS, ELECTIVE COURSES FOR, IN BIBLE STUDY.—The remarkable increase in the attendance of mature persons has created an entirely new set of Sunday-school problems. The educational work as well as the organization and administration of the school of the church is vitally affected.

Coincident with the discovery of the child's right to religious education as a child, there has come the corresponding discovery of the right of adults to receive at the hands of the church systematic religious education suited to their needs. A generation of adults has grown up within the membership of the church, many of whom have conceptions of the fundamentals of the Christian life which are little beyond those of the children themselves. The discovery of this fact has raised a suspicion as to the adequacy of the Uniform Lesson System. If forty years' study of these lessons has produced such results, can the church look for any different results at the end of another forty years? Parents who are face to face with the privileges and responsibilities of parenthood may not be greatly concerned over Ezekiel's "Vision of the Temple Restored"; burdened laborers may not grow enthusiastic over "Sennacherib's Invasion of Samaria"; and young men in the period of mental readjustment very likely will have no deep interest in the "Building of the Temple." Such lessons have a proper place. But when people are struggling with immediate and urgent problems peculiar to a given period, or to a group, or to a particular situation, such lessons are as ill-adapted to adults as to the unfolding souls of infants and children. Official questionnaires have developed only the conviction that the Uniform Lessons are not universally applicable to group experiences of mature life.

The emphasis of Christian thought and effort is shifting more and more strongly to the social duties and obligations of the Christian Church. The recent development of thought has been toward the recognition of a world-society, a social organism consisting of all humanity, an all-inclusive social solidarity. Developments in the new science of sociology, movements for the emancipation of labor and the enfranchisement of women, new emphasis on the educational opportunities of the home, the immense tasks of missions and social service, are but a few of the changes which have come upon Christian thought and life since the system of Uniform Lessons was adopted in 1872. Christian people have both a right and a duty to understand something of all these changes in order to interpret them from the Christian point of view. It is becoming quite generally recognized that the main objective of Sunday-school teaching is not Biblical scholarship, but efficient Christian character. As the church rises to her duty as the public school of religion and realizes her responsibility for sending intelligent Christian leadership into all human associations and relations, there will be a widespread demand for a comprehensive program of general religious education. Urgent need is already developed for elective courses of Bible study on themes such as the following: Christian Parenthood and the Christian Home; Missions and Social Service; The Growth and History of the Hebrew and Christian Scriptures; Social Messages of the Prophets and Apostles; Historical Bible Study; Biblical Theology for Popular Use; Masterpieces in the Literature of the Hebrew and Christian Religions; Prayers of the Bible—Growth of Religious Ideas; Teachings of Jesus—Topical Religious Studies; Introductions to the Books of the Bible. And other courses must be provided to meet positive needs of groups of Christians who face particular problems. (See Adult Department.) R. P. SHEPHERD.

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ADVERTISING THE SUNDAY SCHOOL.—The first essential to continued popular support is that a school should be worthy of support. If the Sunday school is not good it cannot hold the pupils that it invites; it may not seem so clear to some that it is necessary for a good school to let people know of it. Many need to be educated to appreciate a good school just as prospective purchasers are educated by shrewd salesmen to feel their need of a new commodity. Great merchants do not think it sufficient to put good wares in their stores; with infinite skill they spend thousands of dollars in bringing people to buy.

Too often those who pride themselves on having good schools have but a faint conception of the extent of the constituency to which they should appeal. They have not thought of the adult men in their own church, nor of any children except the sons and daughters of those already connected with the church. And this, too, while there are as many children outside the Sunday school as in it, and while denominations are reporting a decrease of Sunday-school enrollment.

In the act of advertising the representative of the school may be disappointed or shocked to find that his appeals are so ineffectual, but later he may come to see that indifference to his invitation is really caused by the incompleteness of his own Sunday school. Suppose, for instance, a man were invited to a Sunday school only to find that it had no men's class; or a man whose supreme interest is the social movement of the day were invited to a Sunday school which never departs from the International Uniform Lesson. A men's class, or a class in the social teaching of the Bible would be at once suggested. (See Social Service and the S. S.)

The increase of membership in the Sunday school is one of the crying needs of the times. In view of these facts no school can be called good which is not trying to grow. It is certain that any school which is not making itself known to new people and, in the effort, modifying and enlarging its capacities, will soon cease to be effective even for its limited constituency. The missionary impulse is an essential of Christianity and of Christian education. (See Missionary Education in the S. S.)

Advertising can be successful only as it conforms to the fundamental and universal laws of the human mind. In other words, whether he employs its terminology or not, the advertiser must have a usable knowledge of psychology. He must understand, for instance, the principles of apperception and find the point of contact between the Sunday school and the boy outside of the influences of the church whose attention he wants to secure. That point of contact may be the Sunday-school baseball nine and he will wisely stress this feature of the school in some of its advertising.

He knows that the concrete has immeasurable advantage over the abstract, especially in an appeal to the young or immature, and hence he should use cuts in advertising, or language that will suggest things and people, or perhaps he may distribute illustrated Sunday-school papers in the slums of a city.

His advertisement will focus attention on one point and keep it as long as possible in the center of consciousness. He should appreciate the "follow-up" principle in advertising and seek to fortify an original favorable impression by other cumulative data. He should use the laws of association and repetition by the habitual use in his advertising of some significant phrase, such as "The homelike school" or "The school that makes character."

These general psychological principles should be applied with due regard to the nature of the Sunday school. It is preeminently a social institution and in advertising it, appeal should be made to social motives; it may be shown, for instance, that the Sunday school elevates the community and builds the nation.

Motives should be used which will help every Sunday school, and by no means should any individualistic or competitive suggestions be allowed to weaken other schools or deplete their numbers.

The Sunday school is also a dignified institution with a lofty religious purpose and there should be such use of the laws of association in advertising as will intensify, not nullify, this view of its mission. While the ideas suggested should be agreeable, cheerful, and attractive to old and young alike, there should be no triviality or descent to the cheap and common jests of the street.

A campaign of advertising planned and prosecuted in accordance with the principles just outlined should result in an increase of numbers. Experience has shown that no organization is more sensitive to wise and vigorous promotion than the Sunday school. This doubtless is due in large measure to the fact that so many of its members are young and susceptible to new influences.

But these new pupils are not so many mere units to be tabulated, and perhaps compared with those in another school, but so many more human lives to be touched and lifted by every fine and strong motive that the school can supply. This is the result which is really worth striving for. It constitutes an opportunity and a challenge which will modify and enlarge the capacity of the school and make it new every year with increasing potency for good.

This process will be hastened by the fact that many of the newcomers are forces in themselves and can make real contributions to the life of the school. This will be most happily true if the leaders in the school are large-minded enough to invite those different from themselves.

Yet again the school will have made itself known to the community and to neighboring schools for its zeal and enterprise; it will give them perhaps a new idea of what may be accomplished by a wise publicity: it will win the respect and gratitude of those who grieve for the multitude of children unreached by religious education. (See Publicity, Methods of.)

The more economic use of the school equipment, both human and material, is a lesser though equally valuable result. The Sunday-school room often will accommodate three hundred as well as two hundred, and the exceptionally capable teacher of the men's class and Junior superintendent can lead twice as many as they have. The cost of maintaining the Sunday-school plant for the larger number is less per capita while at the same time the number of contributions is greater. This should not be overlooked in considering the pecuniary cost of advertising.

The term advertising in the narrower sense is applied to some form of printed appeal. But it must not be forgotten that the most effective efforts to increase a Sunday school are made by personal contact. The printed invitation is best delivered, therefore, by a friend of the school, child or man, and supplemented by the spoken word. The children themselves are excellent advertisers if really interested, while the printed matter they carry will supply in definite and complete form what they are perhaps too immature to tell. (See Recruiting the S. S.)

The telephone has greatly increased the number of people who can be reached in a personal way. It is possible, however, to rely upon it too much. The voice alone is frequently an inadequate substitute for the actual presence.

When the personal letter is impracticable because of the number to whom it is desired to appeal, the form letter reproduced by hectograph, multigraph, or other device may be used. The impersonal, indiscriminating character of such a letter may be relieved in various ways. Instead of inviting everybody to a Rally Day by one letter, parents may be invited by one, members of the Home Department by another, and prospective members of the men's class by a third, each letter being specially adapted to the group of people to whom it is addressed. If it is possible personally to sign each letter and to add with the pen some remark appropriate only to the person addressed very much of the value of a personal letter will be secured.

Printed advertising matter should not merely contain an invitation to come, it should give definite facts showing why it is worth while to come; such resources of the school as complete organization, boys' clubs, reading room, motion picture machine, etc., should be mentioned.

Furthermore, such matter should emphasize what the Sunday school is now doing, or is planning for the immediate future. It should present the Sunday school as dynamic rather than static.

The idea of action and power is always attractive, and especially to the minds of the young and the forceful.

Many Sunday schools emphasize special days. The observance of Rally Day has done much to advertise the Sunday school. The idea of gathering the school together to enter upon the work of a new year is sound and attractive. The advertising may be made yet more attractive if it announces a definite program and a specific goal for the year to come.

Too many schools, however, cease their advertising and their efforts to get new recruits with Rally Day (*q. v.*). Many of the methods and ingenious devices which have been developed in connection with Rally Day may be followed up and reënforced at Christmas (*q. v.*), at Easter (*q. v.*), and on Children's Day (*q. v.*).

Another strong influence which has helped Sunday-school advertising has been the growth of men's classes. The virility, enthusiasm, and skill which have marked the development of the men's movement in the Sunday school has done much for the school as a whole. Many of the men who are leading this movement are business men, accustomed to the energy and resourcefulness of business promotion, and their methods might well be followed in advertising the whole school.

The Sunday school should share in the publicity resources and the publicity methods of the church. The church calendar, for instance, should have its Sunday-school news and announcements. The church paper should also. If the church has an outdoor bulletin board, or if it advertises in the newspapers, the Sunday school should not be forgotten. A very cursory observation, however, will convince any who are interested how very far is this ideal from being realized at present. Nothing is more common than to find church calendars most carefully prepared, and prominent church notices in the newspapers, without the slightest reference to the educational work of the church.

One of the most admirable and at the same time one of the most neglected methods of advertising the Sunday school is through an annual printed report. Such a report, if it clearly sets forth the achievements of the year just closed may be used as a potent argument to ensure future attendance. If it contains plans and announcements for the coming year, together with an invitation to special classes or departments, it may combine the qualities both of a report and a prospectus. Such a form of publicity follows the lines which have been highly developed in secular education.

The cost of advertising will vary with circumstances. Much may be saved by eliciting the willing service of members of the school. Children can distribute cards, stenographers can give service in reproducing form letters, amateur printers can do work for nothing, thus reducing the expense of printing to the cost of the stock; older pupils, especially those in the Senior Department, may prepare advertising matter or perhaps edit a school paper. Such service apart from its money value may be a part of the education afforded by the school, developing the young people and adding to the *esprit de corps* of the whole organization. Some churches and Sunday schools own their own printing equipment and many have metal bulletin boards equipped with letters for a great variety of announcements. A small hectograph costing no more than a dollar may open a new era to the rural school that will use it.

When printers are employed estimates should be secured from several before engaging any one. Lower figures can be secured if it is possible to get the work done during the slack season. It is poor economy, however, to lower the cost of printing by using poor paper or by permitting poor workmanship. This makes the presentation ineffective and defeats the whole object of advertising.

Finally, in considering whether an expenditure is wise it is important to keep in mind the economic gain of using your equipment for a larger number and securing more contributors.

I. B. Burgess.

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AFRICA.—See South Africa.

AGE OF SPIRITUAL AWAKENING.—See Child Conversion; Crises in Spiritual Development; Religion, The Child's and Its Culture; Teacher, Spiritual Aim of the.

AGOGA AND AMOMA BIBLE CLASSES.—The Agoga is a form of class organization in Baptist Sunday schools for young men from sixteen to twenty-one years. The name stands for "training," the object being to promote practical Christian living among young men. The motto is "Get another man." The emblem consists of three letters of the word, Agoga, an O inclosing an A, and in turn encloses a G.

Agoga is unique in that no provision is made for committees. The work is done by officers and their assistants. There are nine officers and each of these has charge of a department of the work. Each of the officers has as many assistants as he needs or as the size and the character of the class will allow. The officer selects his own assistants, in consultation with the president, and he is held responsible for the work in his department. The plan is simple and it secures definite results. Agoga has no separate convention and no official publication. It does its work through existing denominational agencies.

The author of the plan, is Rev. H. E. Tralle, M.A., Th.D. The first class was organized March 9, 1905, in the Third Baptist Church, St. Louis, Mo. There are now hundreds of classes in successful operation. In March, 1913, the direction of the movement was transferred to the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, and the Educational Secretary, Rev. W. E. Chalmers, became the general secretary of the movement.

Amoma is the name of the corresponding movement for young women with similar organization and plan of work. Amoma means "blameless," and the motto is "The Blameless Life."

W. E. Chalmers.

AIM OF RELIGIOUS EDUCATION.—See Organization, S. S.; Religious Education, Aims of; Religious Education in the Early Church.

AIM OF WORSHIP.—See Curriculum for Religious Instruction; Worship in the S. S.

AKRON PLAN.—See Architecture, S. S.

ALBERTA AND SASKATCHEWAN.—See Canada, History of the Associated S. S. Work in the Dominion of.

ALBRIGHT, JACOB.—See Evangelical Association.

ALEXANDER, ARCHIBALD (1772-1851).—A distinguished Presbyterian clergyman and college president. Dr. Alexander was born near Lexington, Va. His early education was such as the locality afforded, but the Rev. William Graham directed "his classical and theological studies." He was converted in the great revival of 1789, was licensed to preach in 1791, and was ordained in 1794. From 1797 to 1806 Dr. Alexander was president of Hampton Sydney College, when he resigned to accept the pastorate of the Third Presbyterian Church, Philadelphia, Pa.

After his removal to Philadelphia he became deeply impressed with the "religious destitution" existing in the suburbs of the city. The Sunday school had not been generally introduced, but Dr. Alexander formed a plan to enlist laymen to instruct the children of the poor on Sunday evenings, to talk to the parents, and to read the Bible. This association was active for several years until its work was absorbed in the larger plans of the Sunday school. He said: "My idea is, that the whole church should form one great Sabbath school, and that all the people should be disciples or teachers."

In 1812 he organized the Theological Seminary at Princeton, N. J., and became its first professor. As pastor, college president, and professor, Dr. Alexander wielded a large influence.

EMILY J. FELL.

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ALLEINE, JOSEPH.—SEE SUNDAY SCHOOLS IN ENGLAND BEFORE ROBERT RAIKES.

ALLIANCE OF HONOR.—The Alliance is interdenominational and the aims are: (1) To band together men and young men for the noble purpose of maintaining and extending among themselves and their fellows a high sense of the advantages and obligations of purity of life.

(2) To hold high, in the midst of temptations to vice, the nobility and honor of a life unsullied by impurity.

(3) To promote among young men a chivalrous regard for the honor of woman.

(4) To seek that all who join its ranks may become of the number who count it their greatest honor to be the servants of the Lord Jesus Christ.

Members. It numbers among its members men, or youths above eighteen years of age, who desire to work on behalf of purity. A minimum subscription of 1*s.* is collected annually.

Associates. Youths above fifteen, and under eighteen years of age, who desire to work on behalf of purity are received as associates. A minimum subscription of 6*d.* is collected annually from associates. N. B.—It is expected that each member and associate will do his best to circulate the booklets issued by the Alliance, and, where possible, keep in touch with the individuals to whom they are given.

Honorary Members. Annual subscribers of not less than 5*s.* are classed as honorary members.

Literature is supplied to members gratis (a large assortment is constantly kept in stock).

Twelve eventful years have passed since, in the providence of God, this "Venture of Hope" was launched at a gathering of unpretentious dimensions. To-day, the mails bring greeting from members in five continents. "Come over and help us" is the call from far and near, and it is harder to refuse than to respond. *Fully two millions* of men and youths have been helpfully influenced, while no fewer than 45,500 have definitely been enrolled in membership.

For seven years the secretaries and helpers labored incessantly with no thought of remuneration but that of grateful hearts, until the volume of work had assumed such vast proportions as to render absolutely necessary the provision of a permanent staff.

In its results the movement has already exceeded the most sanguine expectations of its pioneers. Above all record of gratifying achievement, however, the Directors would acknowledge the guiding and controlling hand of God. And in view of this fact they look forward with complete confidence to far greater achievements in days to come.

Nothing short of the "complete coronation of character" is the goal of the Alliance. Time and again it has been the privilege of the workers to witness the gleam of hope in the soul, the birth of new desires, the mastery of evil practices hitherto dominant, the substitution of a life of Christian usefulness for one of corruption and despair.

In this cause there is happily no room for the intrusion of sectarianism, and the interdenominational character of the Alliance has been more than justified.

Impurity has its organized forces which must be met by counter organization.

Too serious a view can hardly be taken of the continuous stream of pernicious literature which issues from a certain section of the press, partly due to the lamentable apathy of the community. Libraries, bookstalls, exhibitions, railway platforms, mutoscopes, hoardings, postcard and print-shops are often centers of mind-contamination. Also, despite a good deal of vigilance work, official and unofficial, audacious productions by stage and cinema are constantly making their appearance, forming not only a grave moral peril to the youth of the land, but an indication of a low moral standard in our midst.

Magazine. The quarterly *Record* (1*d.*) has now entered upon its fifth volume. Not only does it provide a record of the work accomplished, but the aim of the editors is that each issue may constitute another weapon against the devil's doctrine of "necessity," and yield inspiration for service and brotherly counsel to all its readers. In actual practice it is found that the magazine forms a very satisfactory introduction to the subject from one to another, and many kindly messages from readers have been received.

The alliance has been warmly welcomed by fathers, mothers, brothers, sisters, clergy, and ministers of all denominations, schoolmasters, Sunday-school workers, Y. M. C. A.'s, Brotherhoods, P. S. A.'s, Adult schools and Bible classes, students, Boys' Brigades and Scout movements, army, navy, and police, and all who recognize the grim struggle between the forces of impurity and eternal righteousness.

Some results of the twelve years' work are:

Branches formed	1,120
Members enrolled	45,500
Meetings attended by	240,000
Booklets issued	1,200,000

and it is estimated that considerably over one-and-a-half millions of men and youths have been helpfully influenced.

President: Dr. H. Grattan Guinness, F. R. G. S.

Treasurer: Capt F. L. Tottenham.

Vice-Presidents: Leaders of religious activity in all denominations: medical, scholastic and other gentlemen.

All inquiries for particulars and literature should be addressed to The Joint Alliance of Honour, 112 City Road, London, E. C. "In Confidence: To Boys" (Bisseker) sent post free for 2½*d*.

E. E. Bagnall.

AMERICAN CHURCH SUNDAY SCHOOL INSTITUTE.—See Protestant Episcopal Church.

AMERICAN INSTITUTE OF SACRED LITERATURE.—The title is the name by which is designated the extension work of the University of Chicago in the departments of Biblical history and literature, church history, theology, religious education and allied subjects.

History. In 1881, William Rainey Harper, at that time professor of Hebrew in the Baptist Theological Seminary at Morgan Park, Illinois, conceived the desire to promote the teaching of Hebrew by modern methods. Having prepared textbooks for this purpose, he launched a correspondence school of Hebrew, in which he secured the coöperation of about seventy teachers of Hebrew and the Old Testament in educational institutions. In its first year the student body represented forty-four states and eight foreign countries. Upon the appointment of Mr. Harper to a chair at Yale University, he removed the headquarters of the school to New Haven, Connecticut. In October, 1889, in the interests of a wider study of the Bible in English, the Institute of Hebrew gave place to a new organization—The American Institute of Sacred Literature. The aim of the Institute was defined as follows: "To promote the philological, literary, historical, and exegetical study of the Scriptures by means of such instrumentalities as may be found practicable." The following representative men were chosen as directors: President E. Benjamin Andrews, D.D., LL.D., of Brown University; Professor Willis J, Beecher, D.D., of Auburn Theological Seminary; Professor J. Henry Thayer, D.D., of Harvard University; Bishop John H. Vincent, D.D., LL.D.; Professor Charles Rufus Brown, Ph.D., of Newton Theological Institution; Professor George S. Burroughs, Ph.D., of Amherst College; Professor Edward L. Curtis, Ph.D., of McCormick Theological Seminary; Professor Milton S. Terry, D.D., of Garrett Biblical Institute; Professor Edward T. Bartlett, D.D., of a Protestant Episcopal Divinity School; Professor Francis Brown, Ph.D., of Union Theological Seminary; Professor Marcus D. Buell, D.D., of Boston University; Professor George B. Stevens, Ph.D., D.D., of Yale Divinity School.

In 1891, on account of the election of Professor Harper to the presidency of the University of Chicago, the headquarters of the Institute were again removed and established on the University campus. At the same time the Board of Directors invited to participation in the work of the Institute as an advisory council seventy men from leading universities, the body being called "The Council of Seventy." Twenty-three of these were teachers in the Old Testament field; twenty in the New Testament field, and eighteen in the more general work of comparative religion, theology, and church history. Under the direction of the council, the Institute inaugurated a system of popular Bible study, which is continued to the present time, and offers to thousands of people in their own homes, the opportunity to study under the direction of expert teachers. Shortly before the death of President Harper in 1906, the Institute which had up to this time been a separate corporation, was taken over by the University of Chicago, and became a part of its extension division.

Extent of the Work. When the Institute began its work it was the only organization through which the general public might receive constructively the results of modern scholarship as they related to the Bible. In one decade of its history, seventy-five thousand students pursued its courses—the largest number in any one year being ten thousand. For the use of these students, six million pages of printed matter were sent out, in the form of directions for study and report. Among these students were representatives of every Protestant denomination, as well as Roman Catholics and Jews. In geographical distribution they represented every state in the Union, every division of the western hemisphere, every European or Asiatic country of note, and included even some students in Africa and Australia.

Financial Support. From the first the Institute has carried on an educational work far in excess of the income from students' fees. It has received gifts from time to time, but has no adequate endowment. Except for the income derived from a gift of ten thousand dollars from Mrs. Caroline Haskell, its work is done as an unendowed department of the University of Chicago in which the possibilities are limited by the receipts.

Courses of the Institute. It is the policy of the Institute to continually create new courses which are particularly adapted to current needs. At present (1914) there are (1) Ten Outline Bible Study courses for elementary work as follows: The Foreshadowings of the Christ, by W. R. Harper; The Life of Christ, by E. D. Burton; The Founding of the Christian Church, by E. D. Burton; The Work of the Old Testament Sages, by W. R. Harper; The Work of the Old Testament Priests, by W. R. Harper; The Social and Ethical Teachings of Jesus, by Shailer Mathews; The Universal Element in the Psalter, by J. M. P. Smith; The Book of Job, or the Problem of Human Suffering, by W. R. Harper; Four Letters of Paul, by E. D. Burton; The Origin and Religious Teaching of the Old Testament Books, by G. L. Chamberlin.

Each of these courses covers one school year, and provides opportunity for daily work, with report and certificate at the end of the course.

(2) Nineteen professional reading courses for ministers as follows: The Historical and Literary Origin of the Pentateuch, Old Testament Prophecy, The Origin and Growth of the Hebrew Psalter, The Life of Jesus the Christ, The Apostolic Age, The Problems Connected with the Gospel of John, Christianity and Social Problems, the Preparation of Sermons, The Teaching of Jesus, The History of Israel, The Wisdom Literature, The Teaching of the Apostles, The Post-Apostolic Era, The Psychology of Religion and Its Bearing upon Religious Education, The Expansion of Christianity in the Twentieth Century, Modern Phases of Theological Thought, Constructive Theories of Modern Scholarship concerning the Bible, the Church, and Religion, Jesus in the Light of Modern Scholarship, The Efficient Church.

These courses are directed through reviews prepared by specialists in the subjects under consideration.

(3) Rapid survey courses for Sunday school teachers as follows: Introduction to the Bible for Teachers of Children, The Origin and Religious Teaching of the Old Testament Books, The Adaptation of Principles of Psychology and Pedagogy to Sunday-school teaching.

These are correspondence courses of an elementary type, but they give to the pupil personal criticism and individual work.

(4) Thirty-one advanced correspondence courses in Hebrew, New Testament Greek, Biblical theology and literature, church history and religious education are of University grade, and give university credit under special conditions.

Traveling Libraries. The Institute circulates traveling libraries containing books required for its professional and other reading courses. The demand for these libraries is greater than the supply. The privilege of the use of the libraries has been extended to China, Japan, and other foreign countries.

Official Organ. *The Biblical World,* published by the University of Chicago Press, is used as the official organ of the American Institute. In it are published new courses, and one of the privileges of the ministerial courses is the receipt of this monthly magazine.

The Executive Board. Members of the faculty of the Divinity school of the University of Chicago under the chairmanship of Professor Ernest D. Burton, form the executive board of the Institute, the immediate details being handled by the secretary, Miss Georgia L. Chamberlin.

GEORGIA L. CHAMBERLIN.

AMERICAN INSTITUTE OF SOCIAL SERVICE.—This Institute may be described as a clearing house of social information, conducting university extension work for social education. It was organized in 1898, by Dr. Josiah Strong and Dr. William H. Tolman, under the name of the League for Social Service, and incorporated under its present name in 1902. The functions of the Institute may be said to be three: (1) To gather from all possible sources facts of every kind which bear on social and industrial betterment. (2) To interpret these facts by ascertaining their causes and effects, thus gaining their real significance, and (3) To disseminate the resulting knowledge for the education of public opinion, which is the generic social reform.

The Institute has been for several years active in furnishing weekly lessons on social subjects for Sunday schools, Y. M. C. A.'s, and other organizations, and for individual students. These lessons appear first in *The Homiletic Review,* and then are reprinted, with other articles, by specialists in the field of sociology, in *The Gospel of the Kingdom,* a magazine published by the Institute. Classes are now organized in many parts of the United States and Canada, and have been a very great success. They have interested many men, and especially workingmen, who were hitherto uninterested in the church, or in Christian work. In connection with *The Homiletic Review* it is estimated that these "studies in social Christianity" reach over 40,000 people. They take up the living questions of the day, give in brief space the most recent information, and discuss what may be done for the solution of social problems from the Christian point of view, by churches, or by individuals. The monthly topics for the year 1913 were: Poverty, Wealth, Socialism, Eugenics, Euthenics, The Unfit, Rural Communities, The Mormon Menace, The Coming Church and Society, Moral Training in the Public Schools, The Unemployed, Peace. For 1914, such subjects as: Legislation, Constitutions, Exploiting the Child, Dividends versus the Home, The Great Fear, Humanitarianism, Working our Ideals, etc., have been discussed in the pages of *The Homiletic Review.*

Another activity of the Institute is the sending out of lectures and lecturers. Dr. James H. Ecob is the official lecturer for the Institute, and addresses churches, ecclesiastical bodies, and ministerial associations, making no charge except for his expenses. Dr. Strong and Mr. W. D. P. Bliss also do some lecturing. The new work of sending out reading lectures, illustrated by stereopticon slides, was begun in 1912. The work has assumed considerable proportions, popular interest being shown by the fact that in the first ten weeks 510 lectures were ordered. They are now being used in many parts of the United States. Copies of these lectures may be obtained in New York, Boston, Chicago, Seattle, Olympia, San Francisco, Los Angeles, and in Canada. They deal with the wage question, housing, women and children in toil, the amusement problem, the battle for health, and the coming city.

A third activity of the Institute is to answer inquiries which come from many countries. Information is sent to ministers, editors, students, social workers and others. The Institute also makes investigations.

In the course of its fifteen years of existence the Institute has directly or indirectly inaugurated a number of important social movements and activities, including the formation of similar Institutes in various countries of Europe, in South America, and in Australia. Its agitation on the question of industrial accidents led to the establishment of a Museum of Security in New York, to which Dr. Tolman now gives his whole time, having left the Institute for this purpose.

The Institute has conducted a number of important campaigns which have had a wide influence, as in arousing the public to forbid a polygamist's taking a seat in Congress. The Hon. Theodore Roosevelt, when President, said of the Institute that its possibilities for usefulness were well nigh boundless, and that it seemed to be the beginning of a world movement to facilitate the readjustment of social relations to new conditions.

Dr. Josiah Strong is president of the Institute, and Mr. W. D. Bliss, editor of the Encyclopedia of Social Reform, is associate editor of the magazine, and prepares its illustrated lectures. The Institute, whose specialized library and services are free to all comers, is located in the Bible House, Astor Place, New York, N. Y.

Josiah Strong.

AMERICAN PAGEANT ASSOCIATION.—See Pageantry.

AMERICAN SUNDAY SCHOOL UNION.—See Sunday School Union, American.

AMERICAN TRACT SOCIETY.—See Tract Society, American.

AMERICAN UNITARIAN ASSOCIATION.—See Unitarian Church.

AMUSEMENTS AND THE SUNDAY SCHOOL.—It is customary to use the word "amusement" in a somewhat loose sense to signify any occupation which is pleasurable and which affords relief from the daily routine of life. Strictly speaking, a distinction should be made between *amusement* and *recreation* (*q. v.*), the former being passive and relaxing in its nature, the latter requiring activity and the putting forth of energy.

The discovery which wise Sunday-school leaders have made, that it is not practicable to separate the religious from the other natural elements which make up the life of a girl or boy, has led to the realization that the Sunday school must relate itself to all phases of youthful interest, and not alone to the spiritual side. That Sunday school which is capable of doing the most for its young people is the one which recognizes the multiplicity of their needs and strives to meet as many of them as possible. For this reason, if for no other, the amusement question deserves the attention of every Sunday-school teacher.

The craving for amusements, as forms of occupation for leisure hours, is wholly natural. It is noteworthy that the present generation has discarded certain beliefs of former years that such desires are sinful in themselves; but there is danger that one may go too far, and lose sight of the fact that any normal longing may be abused by overindulgence, and thus become a harmful influence. To frown upon, or to ignore, the natural craving for amusement is a serious mistake; but to recognize it, to regulate it, and to supply its demands with normal gratification is truly wise because of its important ethical and social values.

One large branch of the Christian church attempted to solve the amusement problem by an enactment of its official body, and specified several forms of amusement as positively under the ban. The seriousness of this mistake has for years been apparent to many minds; and many of the accredited delegates at recent church meetings would have stricken these specific rules from the laws of the church, except for the fear that such action might be construed as giving unqualified indorsement of the amusements in question.

The attitude of the Sunday-school teacher in regard to the question of his relation to the more common amusements of the day is often a perplexing one. The real issues may be influenced by precedent, or discarded because of personal prejudices or preferences, but it should be possible to reach certain fundamental conclusions as a basis for decision.

1. There are certain forms of amusement concerning the wrongfulness of which there can be no two reasonable opinions. In the light of the best and clearest information on the subject, emphasized also by examples which are within the knowledge of every thinking person, the use of alcoholic drinks, even in so-called moderation, must be placed, without hesitation, in the list of indulgences which are impossible for the Christian teacher. No

word need be said concerning other forms of gross pleasure-seeking which can be indulged in only at the expense of the purity of the personal life. There is no debatable ground in these matters.

2. There are, however, certain amusements which are not in themselves inherently bad. The shuffle board, bowling alley, pool and billiards are in this list. These are games of skill which if played under right conditions, are wholesome games. These have come under suspicion because they have become commercialized and surrounded by dangerous conditions. The environment of these games has occasioned the most serious criticism of them. Social card playing may be included in this list with the added caution that with the larger element of chance which enters into games of cards there comes an increasing risk of danger.

3. Another class of popular amusements of the present day consists of pastimes which may, or may not, be surrounded by an immoral atmosphere, and which, within themselves may or may not be distinctly harmful. Among these are the theater and the dance. For example, it is possible for a dance to be held under entirely wholesome conditions, and for the participants to be morally unharmed; on the other hand, it is quite possible for people to be vitally injured in a moral sense by engaging in a dance which is held under surroundings which seem wholly satisfactory. That the dance may arouse passions which become very difficult to control is not questioned by those who know, but it is equally true that some engage in dancing without such results.

What is true of the dance is equally true of the theater. It is unjust to assert that it is universally either good or bad. An entirely innocent play may be followed in the same playhouse a week later by something which is unfit to be described. There are also plays which are wholesome in the main but which are defective in spots.

Under this class the most serious problems arise. Some earnest Christians decide questions of this kind by ascertaining the general tendency of the amusement under consideration. Is its moral tendency upward or downward? Examined from the standpoint of its tendencies, the theater requires much explaining. Notwithstanding the number of excellent people who patronize plays of the better class, no close student can deny that the sum total of influence in the case of the many of the theatrical presentations of the present day is entirely negative.

Two schools of thought have held place and found adherents among equally earnest and religious people. One group would summarily condemn the dance and the theater, and have nothing to do with either one; the other group considers the solution of the problem to be found in consistently upholding the good and admirable in both dance and theater, while denouncing in equal measure their evil features and endeavoring to eliminate them. The people of this group unhesitatingly attend the dance and the theater when they are given under such conditions as can meet their conscientious approval.

There should, perhaps, be another group, consisting of those who see both the good and the evil in these uncertain pastimes, but who deprive themselves of the pleasures they might enjoy without injury to conscience, in order to let their influence rest wholly on the side of safety. These persons may permit young people under their care and guidance to indulge in these forms of recreation when protected by such restraints as they deem wise.

Sunday-school leaders should be guided by certain broad principles: (a) amusements which are beyond criticism should be provided by the school, and by organized groups within the school; (b) it is not the province of the school to go into vigorous competition with commercial amusement enterprises which involve a lowering of ideals; (c) constant effort should be made to popularize such forms of diversion as have within them constructive tendencies—for instance, a church or school might control a skating pond for outdoor sport in winter, because of its healthful influence; while the same church would absolutely refuse to accede to the demand for a closed roller-skating rink with its cheap music and its doubtful companionships.

Condemnation of existing amusements without reasonable substitution is futile; however, substitution need not be made in kind or in extravagant degree.

The Sunday school which consists very largely of pupils from comfortable homes and whose social needs are met by participation in the social life of the community may not greatly need to have the church become an amusement center. In such cases the personal influence of the Sunday-school leaders must be used to keep the community pastimes upon a high plane.

On the other hand, the school which ministers to a boarding-house neighborhood, or to a community in which real home life is lacking, may find its best opportunity for service in providing a place for social intercourse for the young people of the neighborhood.

No other aim can be substituted for the spiritual purpose which is the aim of religious education. Under wise leadership, however, healthy and timely ministrations to the social instincts of young people can be made definitely contributory to the development of moral character. (See Play as a Factor in Religious Education.)

E. C. Foster.

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ANTI-SALOON LEAGUE.—See Temperance Teaching in the S. S.

APPERCEPTION.—See Interest and Education.

APPLICATION OF RELIGIOUS TEACHING.—In the educative process the principle of "application" requires that knowledge should become adjusted by means of expression; *i. e.,* through action and practice in order to establish habit.

According to Herbart (*q. v.*), the teaching process consists of five steps: preparation, or finding the point of contact with the pupil; presentation of the lesson material; association, or making the material clear by means of illustrations; generalization, working up to the central truth or lesson to be enforced; and, finally, the application. Without this last step the lesson is a mere intellectual exercise. In the Sunday school the application is the chief reason that the lesson needs to be taught at all, because the aim of the Sunday school is action. The training is all for habit.

Jesus in his teaching illustrates the method more perfectly than any one else. Whenever he taught, it was with the sole object of compelling action. He would teach the lawyer, and he begins by finding the point of contact. "What is written in the law?" In answering the lawyer himself presents the lesson. Then Jesus illustrates by the parable of the good Samaritan after which he makes the lawyer give the generalization: one's neighbor is the one upon whom he has compassion, and then sharp and clear the application comes: "Go, and do *thou* likewise."

Every lesson should end in this way. The teacher who lets the superintendent's bell sound before he has clearly made his application, has lost his hour's work. Every lesson must be brought home in personal terms. "Thou art the man," is the most effective ending that can be given to any lesson. The teacher is not there to make the lesson an interesting story, or a scholarly array of facts, or a striking display of picturesque material: he is there first to make his pupils understand it, and then to translate it into the terms of their actual living: "this *do* and thou shalt live." (See Contact, Point of; Illustration; Moral Practice.)

F. L. Pattee.

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ARBEITER RING.—See Socialist Sunday Schools.

ARCHITECTURE, SUNDAY-SCHOOL.—

Outline

I. *Introduction.*
II. *History of Sunday-school Architecture.*
  1. Previous to Akron Plan.
  2. The Akron Plan.
  3. Weakness of the Akron Plan.
  4. Inadequacy of the Akron Plan for Graded Lessons.

- III. *An Ideal Sunday-school Building for Graded Lessons.*
  - A. Exterior Architecture.
  - B. Interior Architecture.
    - 1. Principles of Construction.
    - 2. Departments.
      - (a) Beginners' Department.
      - (b) Primary Department.
      - (c) Junior Department.
      - (d) Intermediate Department.
      - (e) Senior Department.
      - (f) Adult Department.
    - 3. Provision for General Assembly.
    - 4. Classrooms.
    - 5. Classroom Requirements by Departments.
    - 6. Special Rooms.
    - 7. Social Features.
    - 8. Sundry General Suggestions.
- IV. *Modern Church Plans.*
  - 1. The Village or Country Church.
  - 2. Temple Church, Minneapolis.
  - 3. Some Kramer Plans.
    - (a) Plan "A."
    - (b) Plan "B," First Christian Church, Norfolk, Virginia.
    - (c) Plan "C," First Christian Church, Athens, Georgia.
    - (d) Plan "D," M. E. Church, South, Conway, Arkansas.
  - 4. San Diego (Cal.) Baptist Church.
  - 5. Winnetka (Illinois) Congregational Church.
  - 6. St. Paul's M. E. Church, Cedar Rapids, Iowa.
- V. *Remodeling Old Church Buildings.*
- VI. *Interrelation of Church and Sunday-school Architectural Requirements.*
- VII. *Bibliography.*

I. Introduction. Sunday-school architecture is treated in this article as distinct from ecclesiastical architecture. There will be no discussion of the traditional forms of either exterior or interior architecture. The guiding principle will be efficiency. The religious, educational, and social needs of the church, especially of its children and young people, will be regarded as primary. The time is rapidly passing when this viewpoint must be justified. The child indeed has been put in the midst and we are beginning to build our churches as though the child were present in life. The type of future members of our churches is determined in the Sunday school of to-day. The leisure hours of our young people are often a determinative factor in character development. The Sunday school is not to be regarded as merely an addendum to the church but rather as an integral part of the church's activity, one of most important services to the community. Later paragraphs will enlarge upon the principles laid down in this section.

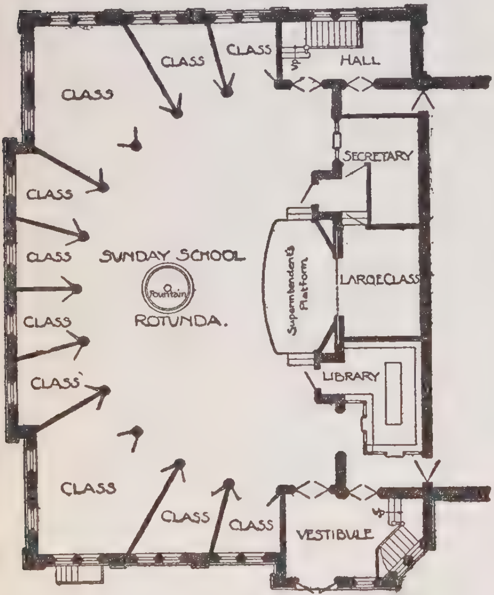
II. History of Sunday-school Architecture. 1. *Previous to the Akron Plan.* In the early days of the modern Sunday-school movement, the sessions of the schools were held in private houses and outside of the church buildings. The early New England day school was essentially a religious school in which the Bible reading and exposition, and prayer were a considerable part of the curriculum. When the churches in America took over the Sunday-school movement and gave it a place in the regular activities of the local organizations, they reluctantly provided for it a home in the large bare audience rooms with their straight-back pews. Before 1860 most of the Sunday-school work was conducted in these one-room church buildings or sometimes in the basement of large buildings, except in the mission fields of the western states. The absence of a building has never prevented the organization of a Sunday school. In thousands of cases, the private home, the village or country school house, or the village hall has housed the beginnings of the local Sunday school.

2. *The Akron Plan.* With the growth of the Sunday-school movement and the attachment of respectability to it through its adoption by some of the church's far-sighted leaders, there developed a demand for better housing. At first, in the more able churches, simply a large room was added, then one or two smaller additional rooms. The inception of the Akron plan was the first important attempt to make the house respond to the needs of the Sunday school.

Lewis Miller, a lay Sunday-school worker in Canton and later in Akron, Ohio, designed the type of building which is known as the Akron plan, so named because it was first built in Akron, Ohio. After extensive correspondence with the Sunday-school workers of the sixties, Mr. Miller took a rough draft of his plan to Jacob Snyder, an Akron architect. Mr. Blythe, a Cleveland architect, was called into consultation, the final result being the plan from which the First Methodist Church of Akron, Ohio, was built in 1867. Bishop J. H. Vincent (*q. v.*) furnished the definition of an ideal Sunday-school room which was incarnated in the Akron structure: "Provide for togetherness and separateness; have a room in which the whole school can be brought together in a moment for simultaneous exercises, and with the minimum of movement be divided into classes for uninterrupted class work."

The cut (fig. 1) will show at a glance the features of the original Akron church which was the forerunner of the type which more than any other during the last forty years, has been reproduced in the nonritual churches all over the world. The pupils are gathered in numerous classrooms arranged in an approximate semicircle about the superintendent's desk. Another row of rooms in the balcony adds greatly to the number of classrooms. The seats in the balcony are often arranged on steps, each row higher than the one in front of it.

Fig. 1



MAIN FLOOR

ORIGINAL AKRON PLAN

G. W. Kramer, Architect, New York City

With the adoption of the Uniform Lessons in 1872, the Akron plan rapidly attained popularity. Part of the Uniform Lesson plan presupposed a review, from the superintendent's platform, of the lesson which had been studied previously by the classes of all ages. The plan provided for "togetherness" in that all could see and hear the superintendent and be directed by him in the opening and closing exercises. This plan provided for a larger degree of "separateness" than had been regarded as possible before. The side walls of the classrooms were plastered usually and curtains hung at the front. In later years flexible partitions were used instead of curtains, more effectively shutting out sound. The great majority of all Sunday-school buildings before 1910 used the Akron plan in some form.

3. *Weakness of the Akron Plan.* Difficulties, however, arose in its use. It did not prove to be the ideal plan which enthusiastic Sunday-school workers declared it to be. The many plastered divisions created problems of discipline that seriously interfered with the efficiency of worship. The worship of God is a social act, and the numerous small groups shut off from each other in the classrooms could not join in as helpful worship as in the open room and all in sight of one another. To be sure modified plans sought to overcome this difficulty by providing open balcony seats in front of the small rooms, but this only partially solved the difficulty. As long as the superintendent was thought to be the most important personage in the Sunday school there was a certain advantage in the readiness with which the whole school could be thrown together. But observing students of the Sunday school discovered that in all schools some portions of the organization suffered from the "togetherness" idea. The "separateness" plan was not altogether a success either, for strange-shaped, poorly lighted and ventilated rooms often were built. Also frequently these did not afford the uninterruptel class hour that was rightly regarded as the ideal, because of the physical conditions of the rooms, the open front, or the flimsy type of partition in use.

With the development of more pedagogical methods in instructing the children the teachers of the pupils of the Beginners' and Primary departments demanded entire separation. It came only slowly and reluctantly, but it was inevitable. From 1890 on the better buildings show separate rooms for these little ones. The Chicago World's Fair Sunday School Building, (approximately similar to Figure 7) designed by George W. Kramer, New York City, was prophetic in that provision was made for separateness for other departments of the school as well.

4. *Inadequacy of the Akron Plan for the Graded Lessons.* When the International Convention in 1909 adopted the principle of graded lessons and directed the Committee to proceed to the preparation of a completely graded system, the problem of Sunday-school architecture became acute. As the schools adopted the Graded Lessons the inadequacy of the Akron plan became more and more manifest. The Graded Lessons demand separation of both departments and classes, and the various classes within the department use different lesson material. The time-honored lesson review of the superintendent has no place, for, within the completely graded school, more than a dozen different courses are used at the same time. The weakness of the plan is just as apparent with the new graded lessons as with the uniform lessons. General assembly becomes secondary to efficient departmental assembly and classroom work. There has been great activity among architects since 1909 and much progress has been made toward a building type which will be efficient for the Graded Lessons. The illustrations offered in connection with this article indicate all the ideas of significance that have hitherto been incorporated in modern Sunday-school buildings. But first let us approach seriously a statement of the character of an ideal Sunday-school building for a fully graded school.

III. An Ideal Sunday-school Building for Graded Lessons. The attempt will be made in this section to gather together into a careful statement the fundamental features of a building which will incorporate all that is necessary or desirable to make possible a modern Sunday school. In determining the presence or absence of a given feature the test of efficiency will be observed. Naturally every detail may not be desirable in every individual school, for the schools are widely different, varying in size, differing in location, and with varied types of pupils. Most of the suggestions will be available for the school above three hundred in membership, while by the principle of adaptation, schools of any size will find here ideals and practical aids to the largest achievement. The International plan for departments and grades will be used.

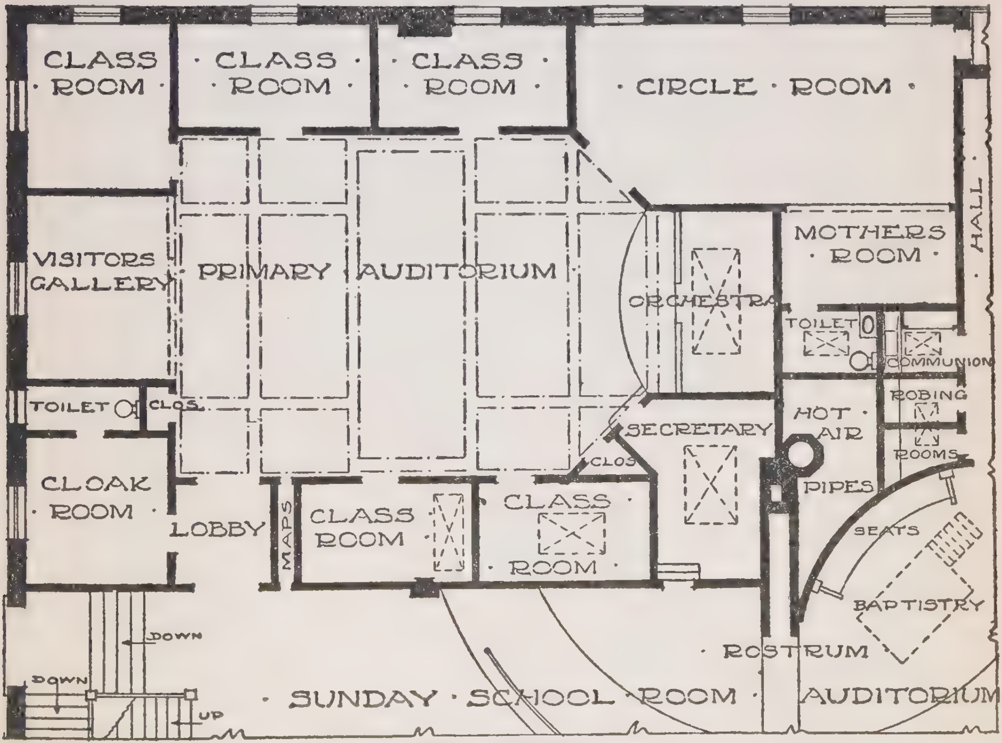
A. *Exterior Architecture.* The purpose for which the Sunday school exists can be served best by a substantial, dignified, and beautiful exterior. If beautiful architecture can be justified at all it must be used in the buildings which house the religious educational facilities for our growing young people. The church building should, in a sense, incorporate in itself some of the great thoughts for which religion stands. The church building is a reflection of the value which its builders place upon religion and worship. It therefore should be durable in construction, with simple exterior plan and notable absence of flimsy ornament. That construction material which is genuine, rather than that which is veneer or showy in character, is to be preferred. The lines of the church building should suggest strength and repose, dignity and reverence. Thus the unconscious impression of the building in which the Sunday-school interests of the church are housed will serve that for which the Sunday school exists. It will take a courageous committee to withstand the temptation to make a large, showy exterior. The ministry of art in giving refinement and proportion to our church buildings is an undoubted influence for religious education. While these considerations are usually given due attention in our larger and more pretentious buildings they are often forgotten in our humbler churches, which nevertheless perform the same function in the lives of our people. Attention should be called also to the necessity of surrounding our church buildings with artistic and well-kept grounds. Many otherwise beautiful buildings give a poor impression because of the wrong and improper treatment of the grounds. The buildings are placed too near the street, or face the street in a wrong direction. The vertical surface of the side of the building should be blended with the horizontal surface of the ground by judicious planting of shrubbery or vines. The landscape architect can often render great service to the committee just completing a new church and Sunday-school building. Too much attention cannot be given to the impression made upon boys and girls by the buildings and grounds with which is associated their religious education.

B. *Interior Architecture.* 1. *Principles of Construction.* It is in the arrangement of the interior of the Sunday-school building that its efficiency as an educational building is determined. Before describing in detail the interior architecture it will be advisable to lay down certain principles for our guidance. (a) Although the teaching function of the church is regarded as of primary importance in this article, the building must be adaptable to other needs of the church as represented in other organizations and activities than those of the Sunday school. Any other attitude would be selfish and contrary to the spirit which should dominate the erection of a church building. A later paragraph will discuss this matter in detail. (b) Those principles of dignity and beauty which have been related to the exterior will be used in the interior. The importance of environment for the development of the spirit of worship is recognized. (c) The needs of each department will be determined and housing planned accordingly. (d) The housing of the individual class will be regarded as of prime importance. (e) The building will be related vitally not only to the religious educational needs of the Sunday school's members but also to their social life. (f) Facilities for worship must be planned for the whole school, divided into the units demanded by the best results of psychological study.

2. *Departments.* Departmental needs will be discussed under the following heads: Beginners', Primary, Junior, Intermediate, Senior, Adult. Access to any of these departments must be direct from halls and not through other departments. The classroom facilities for each department will be discussed in detail in the following section. At the present writing it is very clear that absolutely separate rooms must be provided for the first three departments. The method of combining these departments into a large assembly room by the use of temporary partitions of any kind must be abandoned and perfect freedom from disturbance by those in nearby departments must be accorded each of these departments. Each of these three departments ministers to a distinct epoch in the life of the child or youth. If a given department does not do its full work, all later departments will suffer in their efficiency; or stated in more serious language the religious life of the boys and girls in the departments not properly provided for will suffer beyond recovery.

(a) *Beginners' Department.* No movement in modern education has better vindicated its right to be than the kindergarten. The religious significance of the work for the smaller children is well recognized by educators. The Beginners' Department (*q. v.*), in the Sunday school then, should have every facility for its work. It would be foolish policy indeed to limit the efficiency of the educational work at its very foundation. How permanent can we expect the superstructure to be when it is placed upon an inadequate foundation? The social experience of the child of the beginners' age is limited very largely to the home. The room used for their religious education should therefore partake as largely as possible of ideal homelike conditions. The ideal Beginners' room will be flooded with sunshine and good cheer, and amply provided with fresh air. The young child in a new environment will be fearful if the place is gloomy. The department will be on the ground floor with the fewest possible steps. Even two or three steps should be eliminated, when direct outside entrance is possible, by the use of an easy rubber-covered incline. The ceiling of the ideal department for Beginners' will be low and studded. Care will be taken that the room is not unduly large. The department needs little more room than for the circle of chairs and the kindergarten tables. The visitors should have an inconspicuous place at the backs of the children; possibly if the school is large and visitors are present often, in an alcove built a step above the room. The pictures used to decorate this room should be hung low, near to the line of vision of the children. A burlap dado is useful to fasten lesson pictures close to the eye of the children. The floor will be more homelike if covered with a rug. If bare floors are used the legs of the little chairs should be covered with rubber tips. The blackboard is desirable, either built into place or movable. The children can do their work best, if seated on small chairs at standard kindergarten tables. Thoughtfulness for the teachers dictates ample locker and cabinet space so that all lesson material may be stored in order, and may be quickly found when needed. The lack of this simple requirement often has interfered with efficient work. The ideal calls for a cloak room; a closet with low toilet for children; and a screen near the entrance to the room to prevent undue disturbance from those entering during the exercises. Other suggestions for this department may be found in the examination of modern kindergarten departments in our better public schools.

Fig. 2


CLASS ROOM
CLASS ROOM
CLASS ROOM
CIRCLE ROOM
HALL
VISITORS GALLERY
PRIMARY AUDITORIUM
MOTHERS ROOM
ORCHESTRA
TOILET
COMMUNION
ROBING ROOMS
TOILET
CLOS.
SECRETARY
CLOS
HOT AIR PIPES
CLOAK ROOM
LOBBY
MAPS
CLASS ROOM
CLASS ROOM
SEATS
BAPTISTRY
DOWN
DOWN
UP
ROSTRUM
SUNDAY SCHOOL ROOM
AUDITORIUM

PRIMARY DEPARTMENT
METHODIST CHURCH, LONG BEACH, CAL.
N. F. Marsh, Architect, Los Angeles, Cal.

(b) *Primary Department.* This department should have a room entirely its own and entirely separated from other departments by permanent walls. It should have access to the rest of the school by means of halls, not by means of doors entering directly into other departments. Where the Primary and Beginners' Departments are located in close contiguity, a cloak room may, with advantage, be placed between them. The mothers' room, to which reference is made later, may be located between them. The Primary Department (*q. v.*) room should be large enough to permit of division into three rooms by means of accordeon doors or other device. This will permit each grade to have a room by itself for the class hour. Should this not be practicable a compromise may be made by having two smaller classrooms opening from the main primary room. All that has been said in the paragraph on the Beginners' Department concerning sunshine, height of ceiling, placing of pictures, tables, and chairs, is applicable here. The tables should be of a height that will enable the pupils to work with comfort. The chairs should enable the children to sit with their feet easily reaching the floor. Figure 2 gives the floor plan of the Long Beach (Cal.) Methodist Primary Department which has many admirable features. Note the provision for children's toilet, visitors, separate classrooms, and soft overhead light. The Plymouth Church, Minneapolis, has a department for grades one to four which is thus described by the superintendent of the school in the August, 1910, *Religious Education.* Floor plans were not obtainable. "The Junior Department includes the Kindergarten class and the first four grades, and for this section of the school the Junior or Children's room was designed. Accessible through a large double door, it is a room 30 x 34 feet in size. In one corner is a door which leads to a safe iron fire escape. The room is lighted by eight Gothic windows. The wood work is a soft brown toned oak, the walls painted in flat color to harmonize with the panelings. A good yellow-brown carpet covers the floor, simple net curtains soften the light which comes through the many diamond panes of clear glass. The room is furnished with one hundred and twenty specially designed little Gothic chairs in the same soft brown color." A unique feature of this room is the generous use of the best art in its decoration. A beautiful fireplace is central in its design and has carved on it as a bas-relief, "Suffer the little children to come unto Me." On the wainscoting of three sides of the room are installed brown carbon prints of the life of Jesus. Opening from this room are enough classrooms to allow each grade to withdraw to its own room, leaving the larger room for the Beginners' circle.

(c) *Junior Department.* Some of the most important work in the Sunday school is done during the four years of the pupil's work in this department. More study may be expected and more information is absorbed by the pupils during this period than in any other to which the Sunday school ministers. A separate departmental room is absolutely essential in which worship can be conducted without disturbing other departments or being disturbed by them. The same suggestions made earlier concerning cloak rooms may be used in this case to insure sound-proof partitions. This department room should be capable of division into four separate grade rooms by removable partitions. Experts vary as to the separation of the sexes for class work in this department. The author of this article regards the separation of boys and girls as desirable for class work in this department. In this case the provision of four additional classrooms opening from this departmental room would be ideal. Where the divisions are made as first suggested, screens may separate the classes in the same room. These classes will be seated at tables about three by seven feet in size, the teacher seated at the middle of one side of the table. Where a provision is made for a geography room it should be located in convenient relation to the higher grades of the Junior Department. See a later paragraph for a description of this room. Blackboards should be available for each class in this department, and maps for the upper classes according as they have geography in the public schools. The Junior Department is a busy work room, having no special provision for visitors. This department needs every facility for worship and for grade instruction, and in the larger schools, for separation into individual classes not exceeding ten pupils each. (See Junior Department.)

(d) *Intermediate Department.* The architectural requirements for the Intermediate and Senior Departments vary with the size of the school. With the average school the Intermediate and Senior Departments will probably meet together for worship, also including adult members of the school. In this case there will be required a room of adequate size for the assembly with a sufficient number of classrooms of varying size adjacent. The assembly room may also be divided into several classrooms. Not every grade of the International system will be always represented in these departments. It will be better to group a larger number with a fine teacher than break up these departments into numerous small classes which will lack the essential quality of enthusiasm. There is developing a considerable sentiment for boys' and girls' departments from the intermediate age on. Where this is desired, adequate architectural provision can be made in a manner similar to that recommended for the Junior Department. An illustration of just such a division will be shown later. (See Fig. 8.) The larger school will have the Intermediate Department as a unit and also the Senior Department meeting separately, though the two may worship together, the boys and girls meeting separately for class work, each of these departments being capable of use for meetings together or of being broken up into classes. The assembly room of the Intermediate Department could be broken by noise-proof partition into two rooms, one for each sex for departmental meetings. Close to this assembly room the classrooms should be located. The use of the church auditorium for the worship of the Intermediate, Senior, and Adult departments is recommended where the school is not too large. This would give a beautiful churchly room for the worship of these groups and would obviate the necessity of building a second auditorium for this special purpose. A later section will indicate more in detail the character of the classrooms. (See Intermediate Department.)

(e) *Senior Department.* The needs of this department have been covered practically in the foregoing paragraph. The unit is the classroom of the type suggested in the section on that important subject. The classes will tend to become larger in size in this department, hence larger classrooms for organized classes will be required. (See Senior Department.)

(f) *Adult Department.* The worship provision for the members of this department will either be in the united session of the upper departments referred to in foregoing paragraphs or in the regular service of worship of the church, which is the logical time for adult members of the school. In that case adult classes may meet in their own classrooms a half-hour later than the rest of the school if the session precedes the morning worship of the church. Large cheerful rooms comfortably seated, provided with blackboards inbuilt and a nest of maps of Biblical lands will provide adequate accommodations for adult classes. These rooms may be thrown together by means of folding doors and thus make the large church parlor for general social occasions. (See Adult Department.)

3. *Provision for General Assembly.* The question may arise, "Is no provision to be made for a large Sunday-school auditorium?" The answer is, that such provision must undoubtedly be made for occasional special days. The modern graded school will not meet in general session, all departments participating, oftener than perhaps a half dozen times a year. It would be unwise indeed to provide a special auditorium for such a few occasions. The church auditorium is very evidently the place for such general sessions of the Sunday school, which is simply the church busy at its teaching function. Such a plan has been adopted by a number of churches, notably the St. Paul's M. E. Church of Cedar Rapids. (See Figure 13 and paragraph descriptive of this church.) The space for a second Sunday-school auditorium is very valuable for the increased number of classrooms which the graded instruction requires.

4. *Classrooms.* The classroom is the unit of architecture for the graded school. The teacher is the important personage whose class of whatever age must be given adequate provision. In general an *ideal* classroom may be described as a rectangular, plastered room, with outdoor light and good air. This room will have entrance by but one door to a hall, not connected with a neighboring classroom, except by the hall. Wall space will be sufficient for all equipment, including blackboard and maps necessary for the conduct of the class. A cabinet will be in place in which the class supplies can be kept. The floor space will be sufficient for a large table about which the class will sit, or in the case of high-school classes desk chairs may be substituted. Upon the walls will be hung beautiful art reproductions suitable to the age using the room and appropriate to the lesson material studied. Clearly this is an ideal situation which in many cases will of necessity be approximated rather than fully realized. But it is well to know the ideal; often it will be found not more impossible of realization than unpedagogical construction.

5. *Classrooms by Departments.* In the Beginners' and Primary Departments separate rooms for a portion of the membership are desirable in some degree but not so essential as in later years. Screens, curtains, and folding doors will frequently give such degree of privacy and freedom from disturbance as will give efficient service. The larger the departments the more

provision should be made for some additional classrooms for these departments, but in the average school such provisions as are suggested in the previous section may be regarded as adequate.

The Junior Department, however, presents a different problem. Discipline must take a different form. Outside interruptions must be shut out in every way possible. The author regards separate classrooms as pedagogically valuable for this department or for the upper classes in it. Use screens and curtains if better means are not possible. Shut these Junior classes away from outside noises and sights, and efficiency will be greatly increased. A much larger number may be handled in a class when a quiet classroom is provided. The classrooms for the Junior Department, when provided, should have large tables of proper height, comfortable chairs, blackboard, suitable pictures, and, in the upper grades, maps of Palestine.

It is in the Intermediate Department that the classroom is of the utmost importance. Answering to the general requirements of the ideal classroom it may also become the club room for the social life of this class during the week. Its decoration may be made a matter of class interest under the direction of the teacher. Knowing that sixty per cent of all the pupils who leave the Sunday school do so during the ages which this department includes, what should we not do to make the Sunday-school life of these unstable youth of the utmost attraction?

All that has been said concerning the classroom requirements of the Intermediate is true also of the Senior Department. These young people will very soon be active in many of the church organizations. Let them have every encouragement. Make the church the most attractive place in the community life to them. (See section 7 on "Institutional Features.") Churches wishing to improve present buildings by providing better classroom facilities will find several helpful suggestions on "Remodeling Old Buildings" in section V.

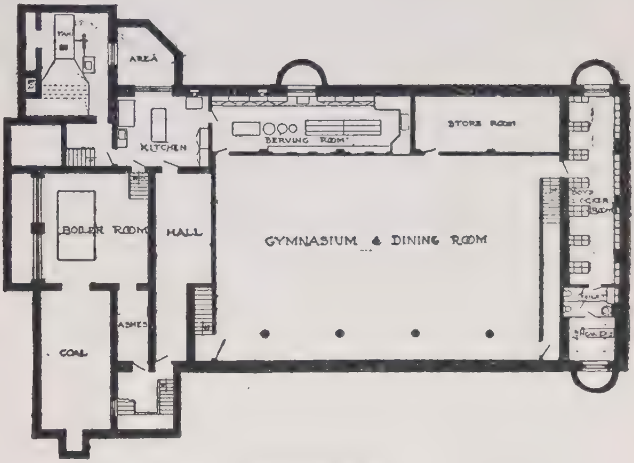
A word here about different methods of making classrooms. Curtains are better than nothing but should not be planned in a new building. In one of the recent notable Sunday school buildings from the standpoint of expenditure, twelve hundred dollars was expended for curtains and brass rods to make sixteen classrooms! But a few hundred dollars more would have given a much superior form of separation of classes. Screens are good to separate classes from passing people, but are not to be regarded as efficient in shutting out noises. Accordeon doors when tightly fitted, or flexible doors, similar to a roller top desk, are good. Architects are using a door consisting of a frame covered with heavy canvas on either side and inclosing an air space. This door or partition is said to be very effective. Consult your architect about these details. Nothing will fully take the place of the plastered wall and the closely fitted door.

6. *Special Rooms.* There are a number of special rooms, several of which should have place in every progressive Sunday-school building. The director or superintendent should have an office situated in a position convenient to the activities of the school and easily accessible to the public on week-days, especially when the director is a salaried official and keeps regular hours. The teachers should have a room to which they may come at any time for study. It should have facilities for keeping books, a comfortable table, and good light for reading. It should be large enough for the weekly or monthly meetings of the teachers. It might profitably be *en suite* with the museum, nursery, and exhibit room, and the geography room to which reference is made below.

The museum, missionary, and exhibit room serves a three-fold purpose, for within its walls should be brought together every object which will help to illuminate the Bible which is essentially an oriental book, objects which will help the pupils of the school to understand the activities of missionaries, and lastly, an exhibit of the work of the pupils of the various grades. The knowledge that their work, if of sufficiently good quality, may be exhibited will be a legitimate incentive to many.

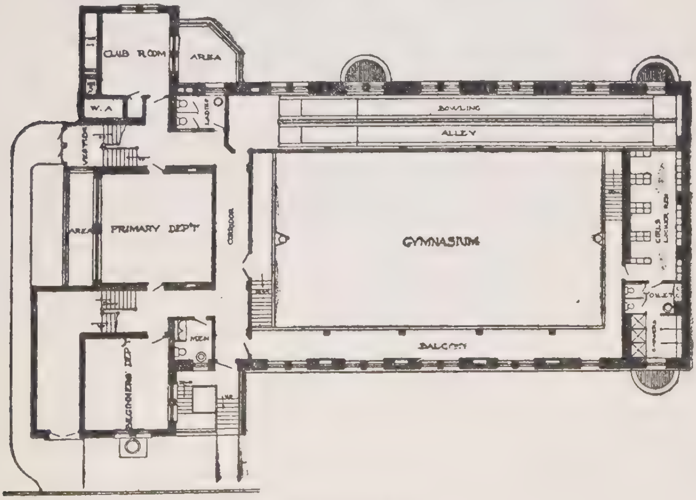
The geography room is in line with the tendency in our best schools to departmental methods in teaching a difficult subject. This room will be equipped generously with the best maps, topographical maps, globe, sand-trays, work table, etc., and will be in charge of an expert in geography teaching. Classes of various grades, especially those of the late Junior and early Intermediate ages, will get in this room the special geographical knowledge which will enable them to pursue their regular courses intelligently. (See Handwork in the S. S.)

Fig. 3


AREA
KITCHEN
SERVING ROOM
STORE ROOM
BOYS LOCKER ROOM
BOILER ROOM
HALL
GYMNASIUM & DINING ROOM
ASHES
COAL
TOILET

BASEMENT PLAN
CONGREGATIONAL CHURCH, LAKEWOOD, OHIO
Badgley & Nicklas, Architects, Cleveland, Ohio

Fig. 3


CLUB ROOM
AREA
W.A.
LADIES
BOWLING
ALLEY
AREA
PRIMARY DEP'T
CORRIDOR
GYMNASIUM
GIRLS LOCKER RM
TOILET
MEN
BEGINNERS DEP'T
BALCONY

GROUND FLOOR PLAN
CONGREGATIONAL CHURCH, LAKEWOOD, OHIO
Badgley & Nicklas, Architects, Cleveland, Ohio

The secretary and librarian should have good rooms with convenient facilities and ample cabinet space for supplies. In the largest schools all of the equipment may well be kept back of a counter which will enable the secretary and librarian to meet all needs in an orderly manner.

The mothers' room situated close to the Beginners' and Primary Departments has been found to serve a good purpose. This room can be made of additional value by equipment as a classroom in child-life for the mothers who wish to be near their children.

7. *Special Features.* This is not the place to justify the presence of social features in the modern Sunday-school building. (See Educational Function of the S. S.; Organization, S. S.; Sunday School History, Middle Period of.) As long as there exists such a close interrelation between moral life and actions and healthy

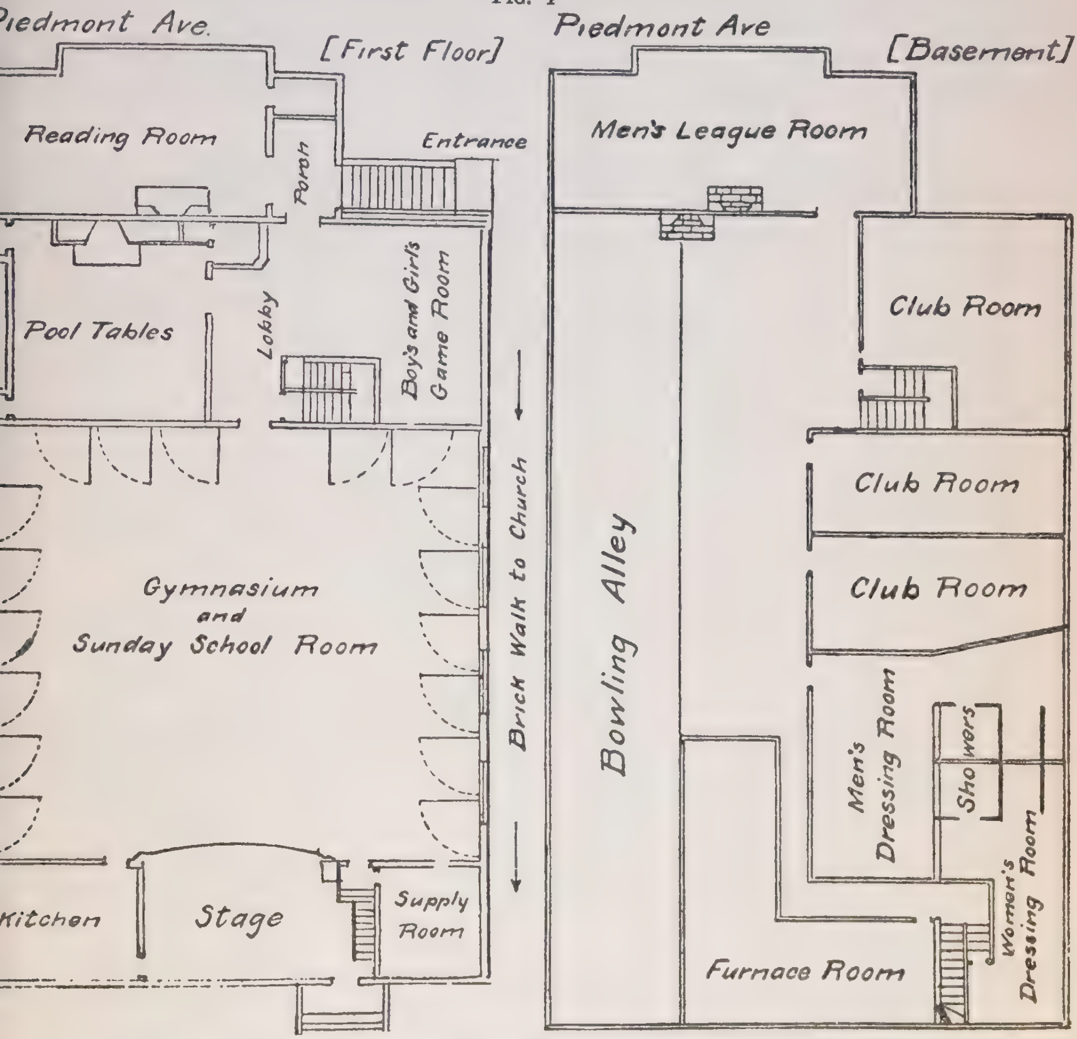
bodies there will be some place for the gymnasium and play-room. (See Play as a Factor in Religious Education.) As long as boys and girls like social life it will be found somewhere, either on the street corners, the public amusement parks, or in the wholesome environment of our church buildings under competent and sympathetic oversight. As long as selfish private interests find a profit in commercializing the amusement life of our young people there should be a place for the high grade motion picture entertainment in our church buildings. (See Moving Pictures in the S. S.) Buildings are not as "sacred" as precious souls of boys and girls. The principle involved is, Do the young people of the community need amusement, social life, club life, physical activity? Increasingly the answer will be *"Yes,"* and progressive churches will find a splendid service in responding to these needs. (See Amusements and the S. S.) Close observation of the Y. M. C. A. construction will be of great value. The hall for entertainments, usually built on the ground floor, can also be constructed with a sufficiently high ceiling to be used as a play gymnasium. (See Gymnasiums, Church.) Do not stock this room with the full gymnastic apparatus. Emphasize the play features. Numerous games will give recreation and good exercise. Make the floor as large as possible up to 60 x 80 and avoid posts and other obstructions. It is absolutely essential to provide shower baths and lockers where an exercise floor is made available. A fire-proof room for the motion picture apparatus can be built at one end of the gymnasium. (See Stereopticon, Use of the.) The other end should be provided with a stage for dramas, etc. (See Dramatization, The Use of, in Teaching.) Additional temporary classrooms may be arranged in this room by means of curtains. The classrooms can be readily used for club and reading room purposes. Some of the larger classrooms of the Sunday-school building should be furnished as homelike parlors where the young people can entertain and have delightful social life either under the auspices of the Sunday school or Young People's societies where these organizations are active.

There are shown in Figure 3 the basement and ground floor plans of the Lakewood, Ohio, Congregational Church which have much to commend them to prospective builders of churches using the social features. Note the height of the gymnasium extending through two floors with balcony for spectators, the provision of locker rooms and showers; the bowling alley. The ground floor plan shows an excellent method of separating two departments of the Sunday school, also a club room well separated from the rest of the building with a convenient entrance. Figure 4 illustrates the facilities of Plymouth Center, Oakland, California, for meeting the social needs of the young people of its membership. It is referred to at this point because of its institutional equipment. The plans largely explain themselves. The annotated sketches which the pastor, Rev. Albert W. Palmer, has kindly sent to the author show that the Sunday-school classes occupy all of these rooms during their study period. The Junior Department (grades four to eight) meets in the gymnasium. Large doors opening all about this room form class alcoves. During the week the doors are closed against the wall, leaving the room free for gymnasium and social purposes. Note the provision for the varied needs of boys and girls, young men and young women. Girls and women have exclusive use of the gymnasium on stated afternoons and evenings. The building cost about $25,000 and is separate from the church structure.

8. *Sundry General Suggestions.* The basement is not the proper place for the Sunday school and if its use can possibly be avoided efforts should be made to do so. A ground floor with full size windows is very desirable. This will enable little children to enter their departments with few or no steps. If a basement must be utilized put the men's classrooms there. What true father would consign his children to the basement while he and the mother chose the sunny, cheerful rooms for themselves! It seems absurd, yet one of the best plans for a new building that has come to the writer's desk shows precisely that situation; down the dark stairs for the little children, and a very large east and south room on the ground floor for the "men's class." It is better to use leaded clear glass in Sunday-school class

rooms than deep colored glass. Keep the rooms bright and cheerful. The competent architect will provide good ventilation and light for every place where people are asked to remain for any length of time. There are technical standards in these respects which should be observed. (See Hygiene.) Care should be taken that halls are ample and well-lighted, that stairs should have an easy tread and should in no case be of a winding character with narrower foot-boards at one side than the other. Hand rails are desirable, in some cases, with a second rail for small children. Adequate sanitary drinking water supply should be provided. Convenient cloak rooms adjacent to each department are desirable in which umbrella drips will be installed. All departments and classrooms should be reached from halls and not through other rooms. Main entrances to rooms where worship is planned should be from the rear. Provisions against panic from fire should be made. At least two staircases built of fire-proof material should be available from upper floors. It is not too much to require either fire-proof stairs or fire escapes on all school buildings three stories or over. Toilets should be conven-

Fig. 4


Piedmont Ave.
[First Floor]
Reading Room
Porch
Entrance
Pool Tables
Lobby
Boy's and Girl's Game Room
Gymnasium and Sunday School Room
Brick Walk to Church
Kitchen
Stage
Supply Room
Piedmont Ave
[Basement]
Men's League Room
Club Room
Club Room
Club Room
Bowling Alley
Men's Dressing Room
Showers
Women's Dressing Room
Furnace Room

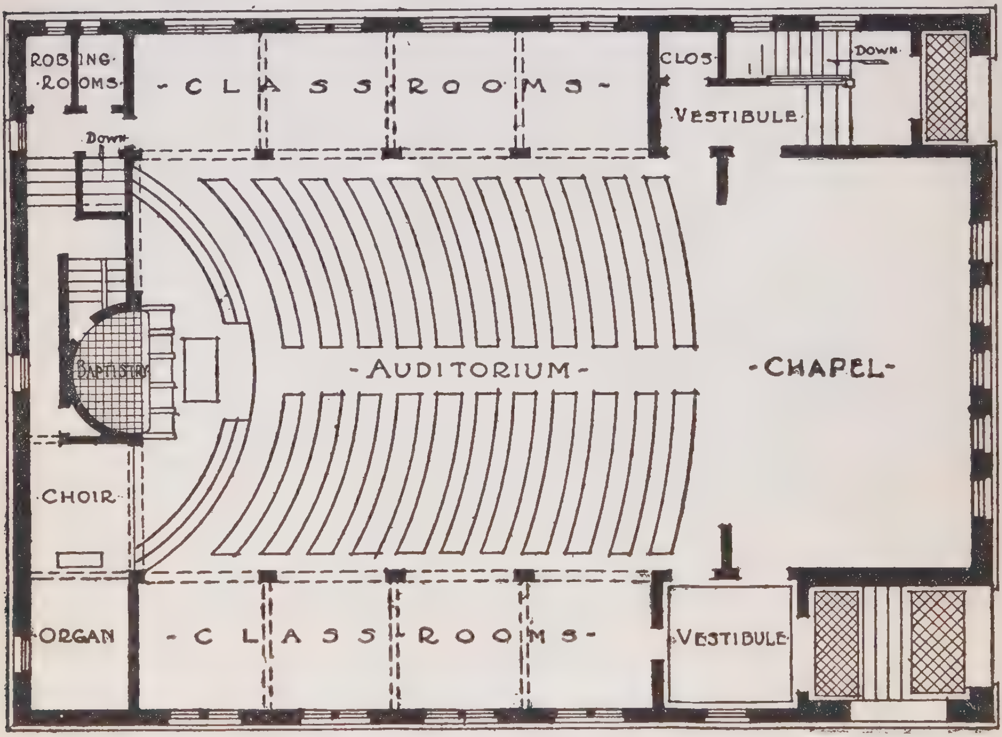
PLYMOUTH CENTER, OAKLAND, CAL.

Courtesy of A. W. Palmer

iently located on main halls, not in dark basement corners. Those for the two sexes should not be located adjacent to each other or on the same hall. Ample cabinet provision should be made in every classroom. Is it too much to ask that frescoings should be restful in character? The good colors do not cost more than those which are harmful. Red and blue will of course be avoided. Soft tones of brown and green are most desirable. Better trust the competent architect in this matter than to take a vote of the committee!

IV. Modern Church Plans. 1. *The Village or Country Church.* The ideals suggested in this article are not entirely impossible for the village or country church. Not everything is required for the smaller group of people to which the church ministers. Figure 5 gives the floor plans of the Western (Nebraska) Baptist Church altered by the courtesy of the architect to meet more fully the needs of the graded lessons. An examination of this plan will show that separate assembly will be possible for Beginners' and Primary, Junior, Intermediate, Senior, and Adult. For a school of approximately 150, separate classrooms will be provided for all of the classes of the Junior and Intermediate departments, on the basis of combining two grades in one class in each case. This is more desirable than attempting a fully graded plan with only four or five pupils in a class. The Primary Department would have an excellent room. Senior and Adult classes would meet in the corners of the auditorium which would be used for the worship service of the school from the Junior Department up. The chapel room would be found excellent for the social life. The number of classrooms could be doubled by building a second story of them on each side with stairways from the vestibules. This church can be built for a modest sum varying with the material used. Inquiry from the architect will give the information desired.

Fig. 5

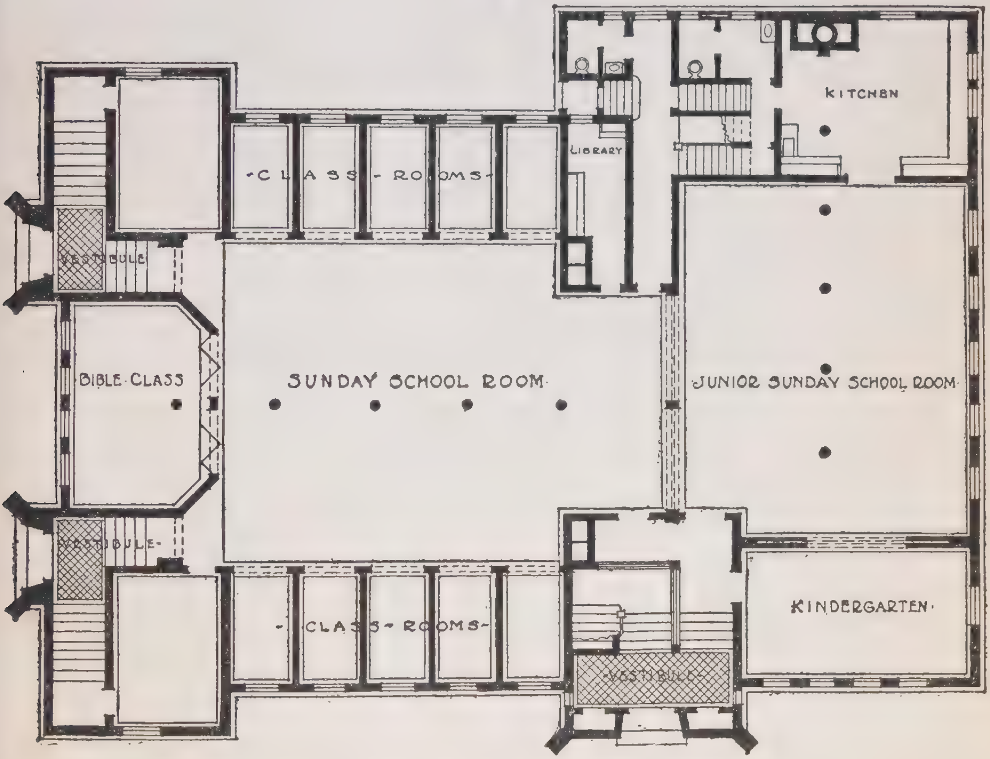


BAPTIST CHURCH, WESTERN, NEB.

H. W. Jones, Architect, Minneapolis, Minn.

2. *Temple Church, Minneapolis.* Figure 6 illustrates another type of medium cost church which provides an equipment that will relate itself very well to the demands of the Graded Lessons and social work. Note on the ground floor departmental rooms for the Primary and Junior Departments. What is denominated the "Sunday-school room" in the plan will serve for general assembly of the Intermediate, Senior, and Adult Departments. Ten classrooms will aid in providing quiet for the lesson hour. Curtains or flexible doors would divide the main room effectively at the line of posts. The gymnasium provides excellent floor space for play and entertainment and special boys' department, if desired. The main auditorium would provide ideal assembly for worship should the space on the ground floor be needed for additional classrooms or departmental space.

Fig. 6



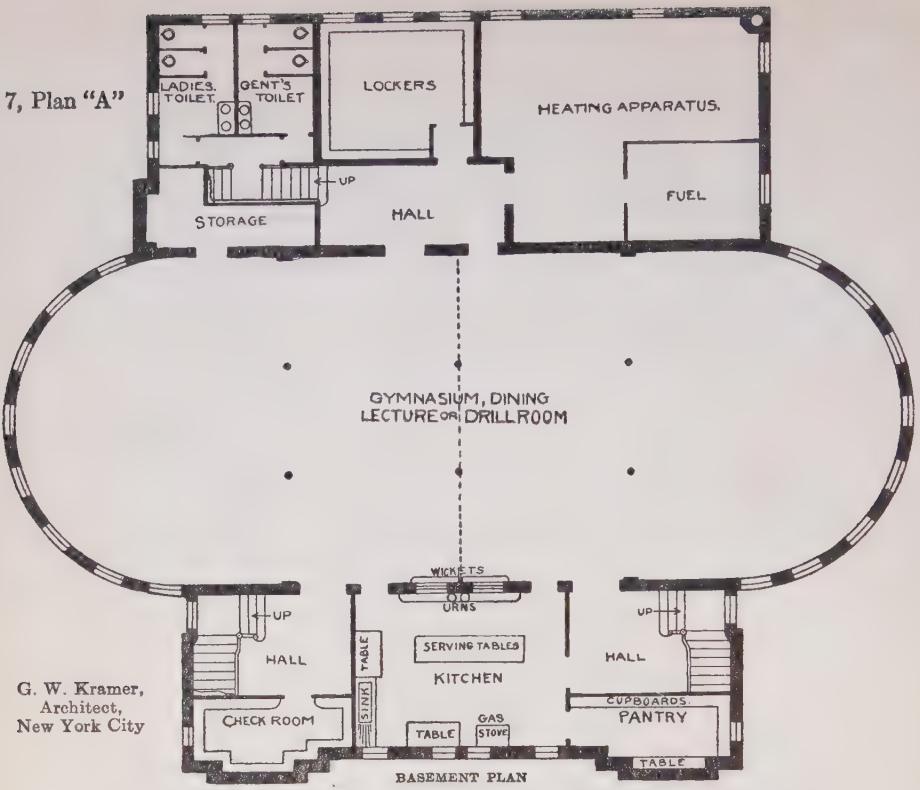
TEMPLE BAPTIST CHURCH, MINNEAPOLIS, MINN.

H. W. Jones, Architect, Minneapolis, Minn.

3. *Some Kramer Plans.* Mr. George W. Kramer of New York City has planned more churches and Sunday-school buildings than perhaps, any other living architect. His latest work is therefore worthy of careful consideration. Mr. Kramer has always been an enthusiastic supporter of the Akron plan and did much to develop it during the years of the International Uniform Lesson ascendancy. He also shows in all of his work the thought of "togetherness" referred to in the paragraph on the Akron plan. By the courtesy of this busy man we are enabled to examine four of his latest plans, in all of which he had in mind the graded lesson system.

(a) *Plan "A."* There are shown in Figure 7 the basement and main floor plans of one of Mr. Kramer's recent plans. Departments only are separated, the grades in this building being handled as groups. Nor is any provision made for sex separation in any department. Excellent provision is made for Beginners' and Primary departments with a mothers' room

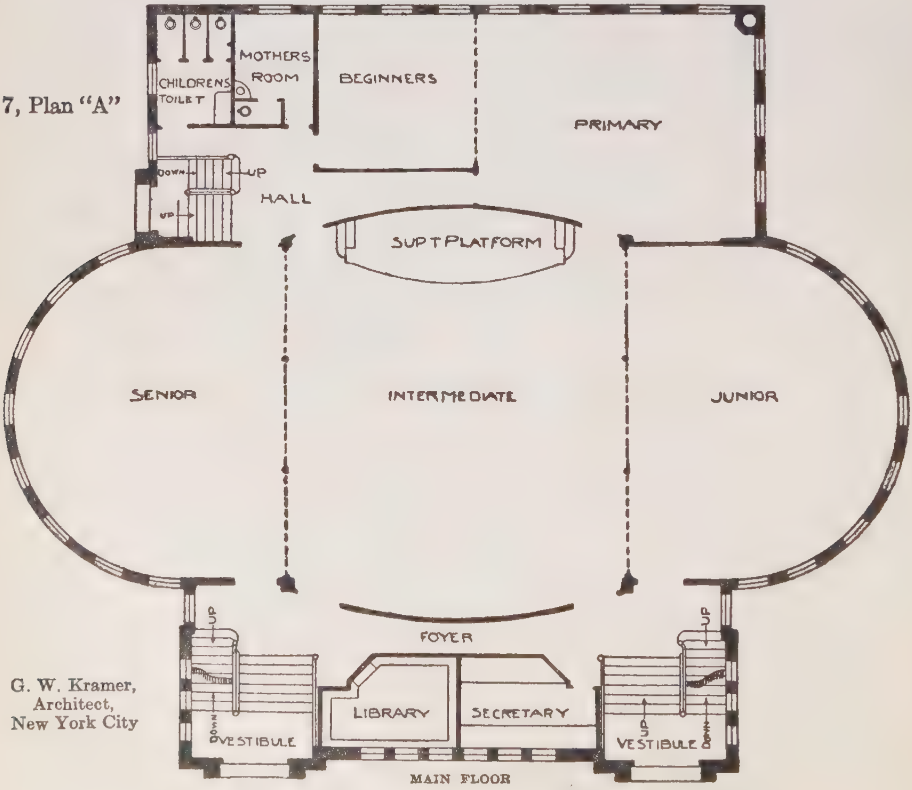
Fig. 7, Plan "A"


LADIES. TOILET.
GENT'S TOILET
LOCKERS
HEATING APPARATUS.
UP
STORAGE
HALL
FUEL
GYMNASIUM, DINING LECTURE OR DRILLROOM
WICKETS
URNS
UP
HALL
TABLE
SERVING TABLES
KITCHEN
UP
HALL
SINK
CHECK ROOM
TABLE
GAS STOVE
CUPBOARDS.
PANTRY
TABLE

G. W. Kramer,
Architect,
New York City

BASEMENT PLAN

Fig. 7, Plan "A"

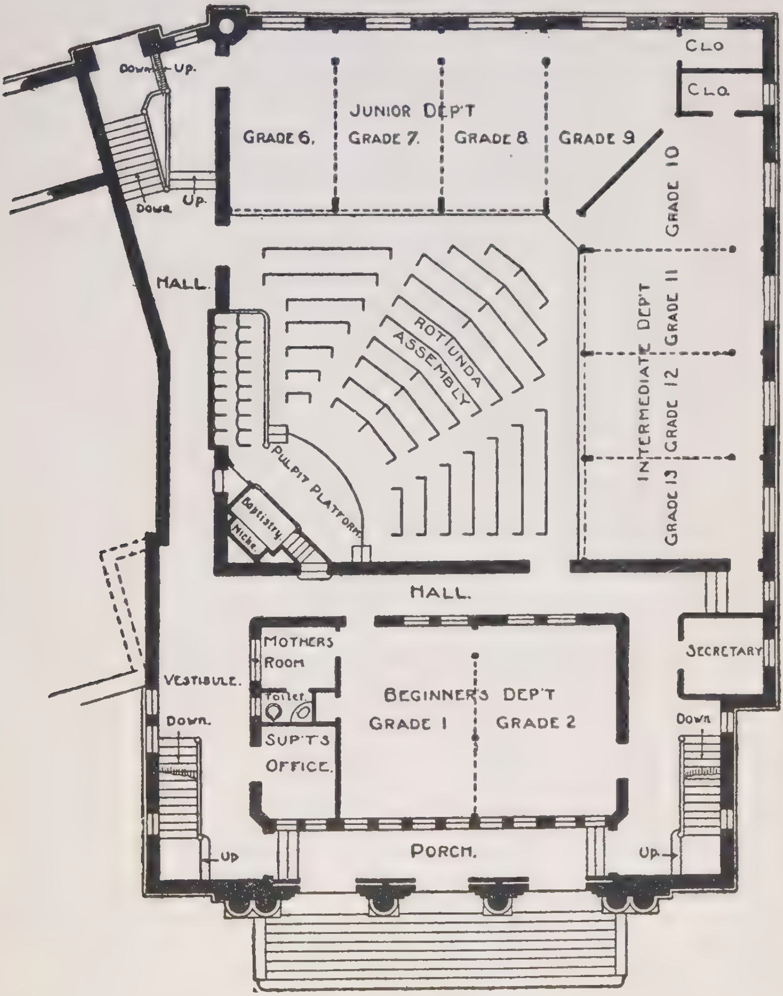

MOTHERS ROOM
CHILDRENS TOILET
BEGINNERS
PRIMARY
DOWN
UP
HALL
UP
SUPT PLATFORM
SENIOR
INTERMEDIATE
JUNIOR
UP
UP
FOYER
LIBRARY
SECRETARY
DOWN
VESTIBULE
UP
VESTIBULE
DOWN

G. W. Kramer,
Architect,
New York City

MAIN FLOOR

and toilet near at hand. The Junior, Intermediate, and Senior departments may be united for worship. No classroom provisions are indicated and in this respect the plan would not be regarded as reflecting the latest thought for a properly graded school. In matters like these, however, the architect is not to be blamed. Often his dealings are with church building committees whose only knowledge of the needs of the Sunday school are hazy memories of their own childhood! Mr. Kramer's later plans will indicate his sense of the importance of individual classrooms. The basement plan shows a large room with excellent facilities for entertainment and gymnasium purposes.

Fig. 8, Plan "B".


Down
Up.
Down
Up.
Hall.
Junior Dep't
Grade 6.
Grade 7.
Grade 8
Grade 9
Grade 10
Clo
Clo.
Rotunda
Assembly
Pulpit Platform
Baptistry
Niche
Intermediate Dep't
Grade 11
Grade 12
Grade 13
Hall.
Mothers Room
Toilet
Sup't's Office.
Vestibule.
Beginner's Dep't
Grade 1
Grade 2
Secretary
Down.
Down
Up
Up
Porch.

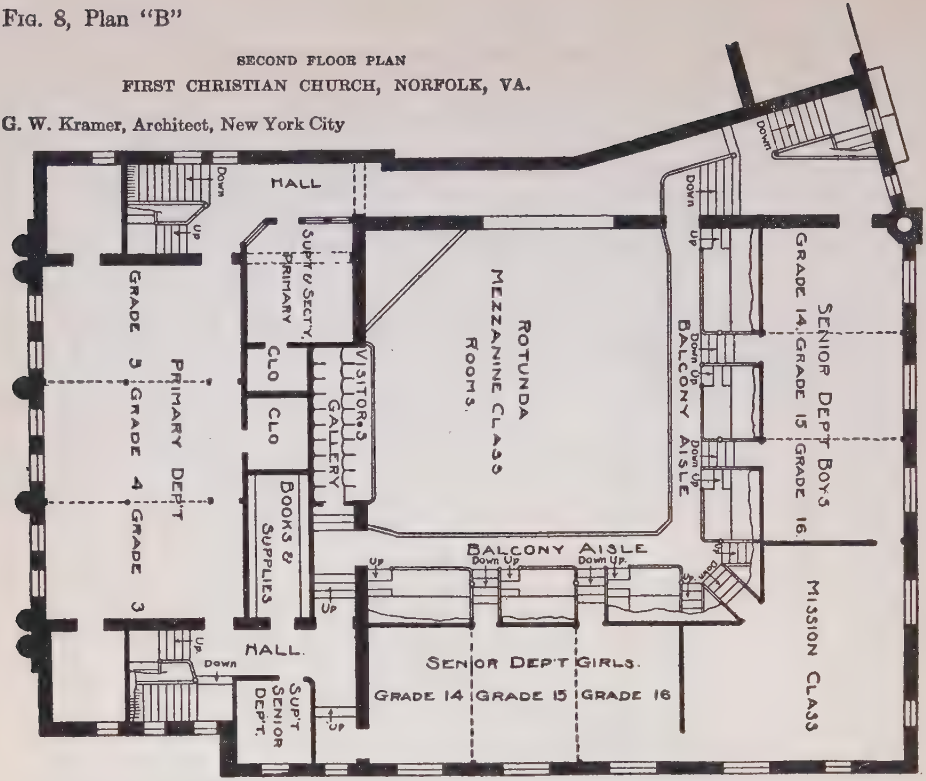
MAIN FLOOR

FIRST CHRISTIAN CHURCH, NORFOLK, VA.

G. W. Kramer, Architect, New York City

(b) *Plan "B"* (Figure 8) is a complete Sunday-school building for the First Christian Church, Norfolk, Virginia, planned for 800-1000 pupils. The clear markings will indicate the divisions. The grade markings do not follow the International plan which does not give a grade number to the Beginners. The departments are well segregated and provision is made for general assembly in what is now the auditorium of the church.

Fig. 8, Plan "B"

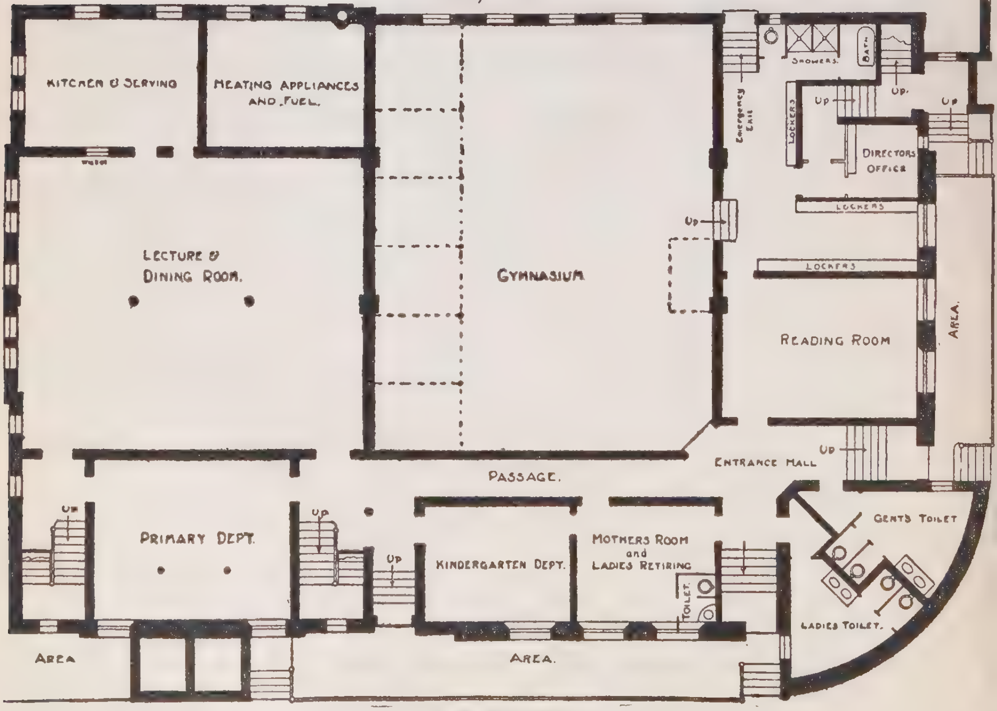

HALL
Down
Up
SUP'T & SEC'Y PRIMARY
ROTUNDA
MEZZANINE CLASS ROOMS.
SENIOR DEP'T BOYS
GRADE 14 GRADE 15 GRADE 16.
GRADE 5 GRADE 4 GRADE 3
PRIMARY DEP'T
CLO
CLO
VISITOR'S GALLERY
BALCONY AISLE
BOOKS & SUPPLIES
BALCONY AISLE
Down Up
MISSION CLASS
HALL.
SUP'T SENIOR DEP'T
SENIOR DEP'T GIRLS.
GRADE 14 GRADE 15 GRADE 16

SECOND FLOOR PLAN

FIRST CHRISTIAN CHURCH, NORFOLK, VA.

G. W. Kramer, Architect, New York City

Fig. 9, Plan "C"

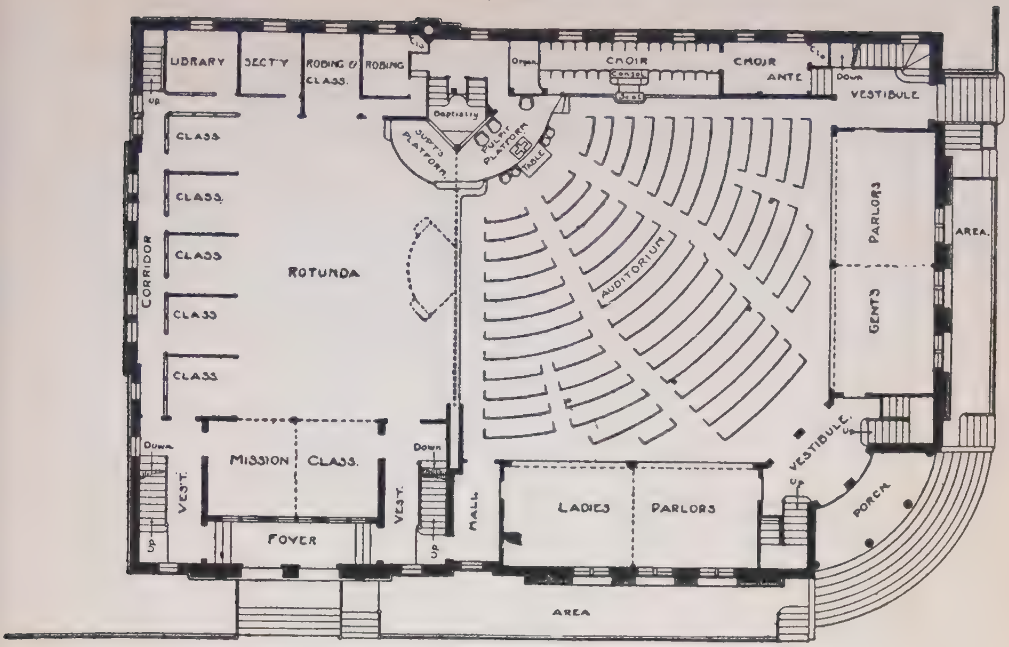

KITCHEN & SERVING
HEATING APPLIANCES AND FUEL.
SHOWERS.
BATH
Emergency Exit
LOCKERS
Up
DIRECTORS OFFICE
LOCKERS
LOCKERS
LECTURE & DINING ROOM.
GYMNASIUM
READING ROOM
AREA.
ENTRANCE HALL
PASSAGE.
GENTS TOILET
PRIMARY DEPT.
KINDERGARTEN DEPT.
MOTHERS ROOM and LADIES RETIRING
TOILET.
LADIES TOILET.
AREA
AREA.

BASEMENT PLAN

FIRST CHRISTIAN CHURCH, ATHENS, GA

G. W. Kramer, Architect, New York City

Fig. 9, Plan "C"

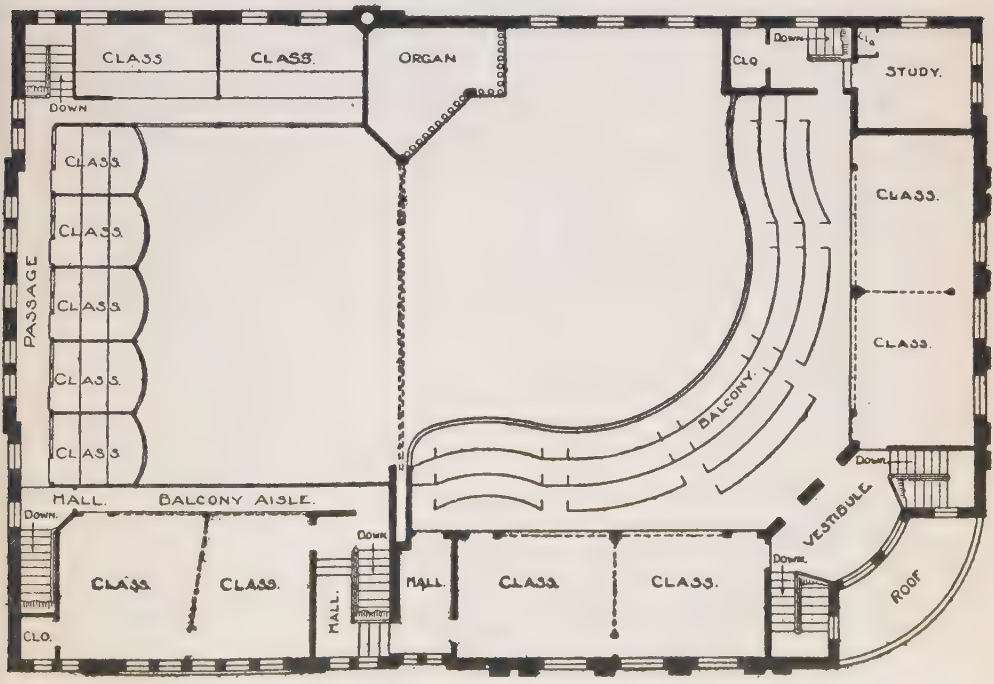

LIBRARY
SEC'T'Y
ROBING & CLASS.
ROBING
Cl.
Baptistry
SUPT'S PLATFORM.
PULPIT PLATFORM
TABLE
Organ
CHOIR
Consol
Seat
CHOIR ANTE
Cl.
Down
VESTIBULE
Up
CLASS
CLASS
CLASS
CLASS
CLASS
CORRIDOR
ROTUNDA
AUDITORIUM
PARLORS
GENTS
AREA.
Down
VEST.
Up
MISSION CLASS.
FOYER
Down
VEST.
Up
HALL
LADIES PARLORS
VESTIBULE
Up
PORCH
AREA

MAIN FLOOR

FIRST CHRISTIAN CHURCH, ATHENS, GA.

G. W. Kramer, Architect, New York City

Fig. 9, Plan "C"


CLASS
CLASS
DOWN
ORGAN
CLO
Down
Cl.
STUDY.
CLASS
CLASS
CLASS
CLASS
CLASS
PASSAGE
CLASS.
CLASS.
BALCONY
HALL.
BALCONY AISLE.
Down.
Down
Down
VESTIBULE
CLASS.
CLASS.
HALL.
HALL.
CLASS.
CLASS.
Down.
ROOF
CLO.

SECOND FLOOR PLAN

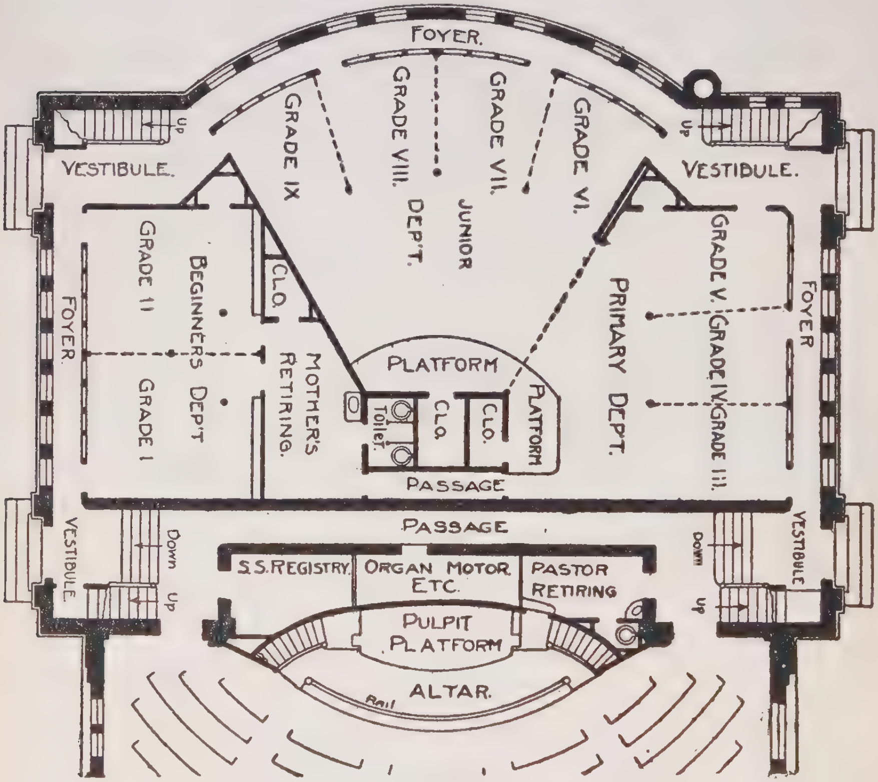
FIRST CHRISTIAN CHURCH, ATHENS, GA.

G. W. Kramer, Architect, New York City

Note the sex segregation in the Senior Department classrooms which are installed under a deep balcony. Additional classrooms are provided adjacent to the Primary Department which is on the second floor. The third floor plan not printed herewith shows the deep gallery and two large rooms for classes or social life.

(c) *Plan "C"* (Figure 9) is a favorite type of plan with Mr. Kramer. The Sunday-school room can be combined with the church proper to enlarge the auditorium. The plan was constructed for the First Christian Church, Athens, Georgia, which uses the merger or combination service. The Beginners' and Primary departments have separate rooms in a light basement. Other departments use the classrooms indicated in the drawings. The basement shows excellent equipment for institutional work. Note the provision for additional classes, probably by means of curtains, in the gymnasium.

Fig. 10, Plan "D"

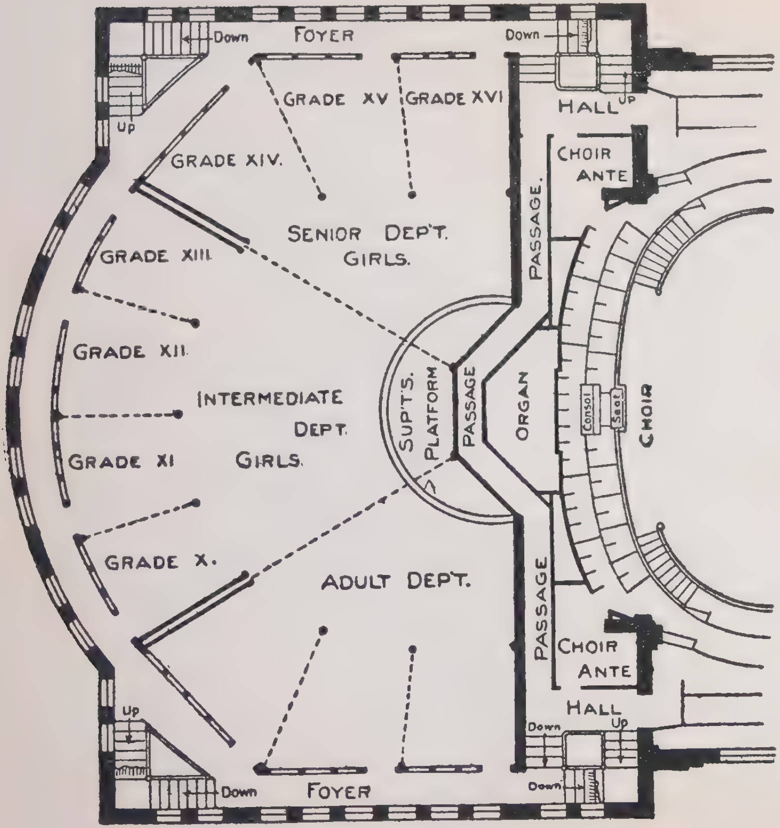

FOYER.
GRADE IX
GRADE VIII.
GRADE VII.
GRADE VI.
JUNIOR
DEP'T.
Up
Up
VESTIBULE.
VESTIBULE.
GRADE II
BEGINNERS DEP'T
GRADE I
FOYER.
CLO.
MOTHER'S RETIRING.
PLATFORM
Toilet.
CLO.
CLO.
PLATFORM
PRIMARY DEPT.
GRADE V.
GRADE IV.
GRADE III.
FOYER
PASSAGE
PASSAGE
VESTIBULE.
Down
Up
Down
Up
VESTIBULE
S.S.REGISTRY
ORGAN MOTOR ETC.
PASTOR RETIRING
PULPIT PLATFORM
ALTAR.
Rail

MAIN FLOOR PLAN

M. E. CHURCH, SOUTH, CONWAY, ARK.
G. W. Kramer & Son, Architects, New York City

(d) Plan "D" (Figure 10) was built by Mr. Kramer for the M. E. Church, South, of Conway, Arkansas, and is regarded by him as "one of the best types of arrangement for a departmental school." The plan combines all in two groups for worship, segregates the Beginners' Department, arranges for assembly of Junior and Primary if desired, provides for separation of both grades and sexes in the Intermediate and Senior departments. The diagonal lines between departments indicate sound-proof movable doors. The whole school can be thrown together into two sections in a moment by raising these doors. The Akron plan is used to provide classrooms in some of the departments. In this plan entrance to all the classrooms is from an outer passage which is also an insulation against noises

Fig. 10, Plan "D"

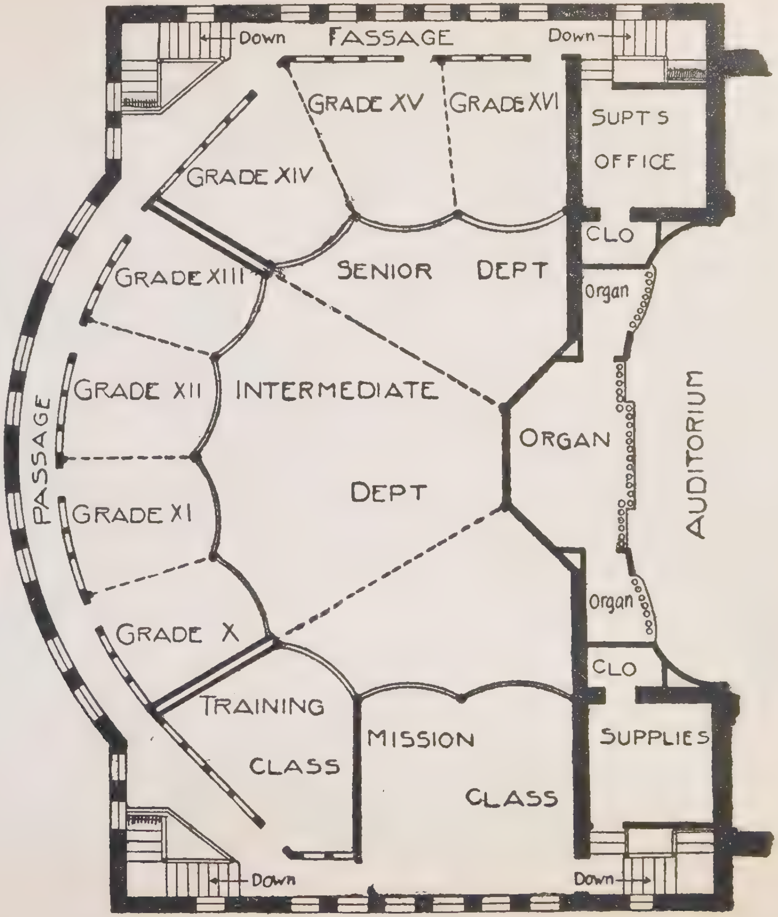

FOYER
Down
Down
Up
HALL
Up
GRADE XV
GRADE XVI
GRADE XIV.
CHOIR
ANTE
SENIOR DEP'T.
GIRLS.
PASSAGE.
GRADE XIII
GRADE XII
INTERMEDIATE
DEPT.
GIRLS.
GRADE XI
SUP'T'S.
PLATFORM
PASSAGE
ORGAN
Consol
Seat
CHOIR
GRADE X.
ADULT DEP'T.
PASSAGE
CHOIR
ANTE
HALL
Up
Up
Down
Down
Down
FOYER

SECOND FLOOR PLAN

M. E. CHURCH, SOUTH, CONWAY, ARK.

G. W. Kramer & Son, Architects, New York City

Fig. 10, Plan "D"


Down
FASSAGE
Down
GRADE XV
GRADE XVI
SUPT S
OFFICE
GRADE XIV
CLO
GRADE XIII
SENIOR DEPT
Organ
PASSAGE
GRADE XII
INTERMEDIATE
ORGAN
AUDITORIUM
GRADE XI
DEPT
Organ
GRADE X
CLO
TRAINING
CLASS
MISSION
CLASS
SUPPLIES
Down
Down

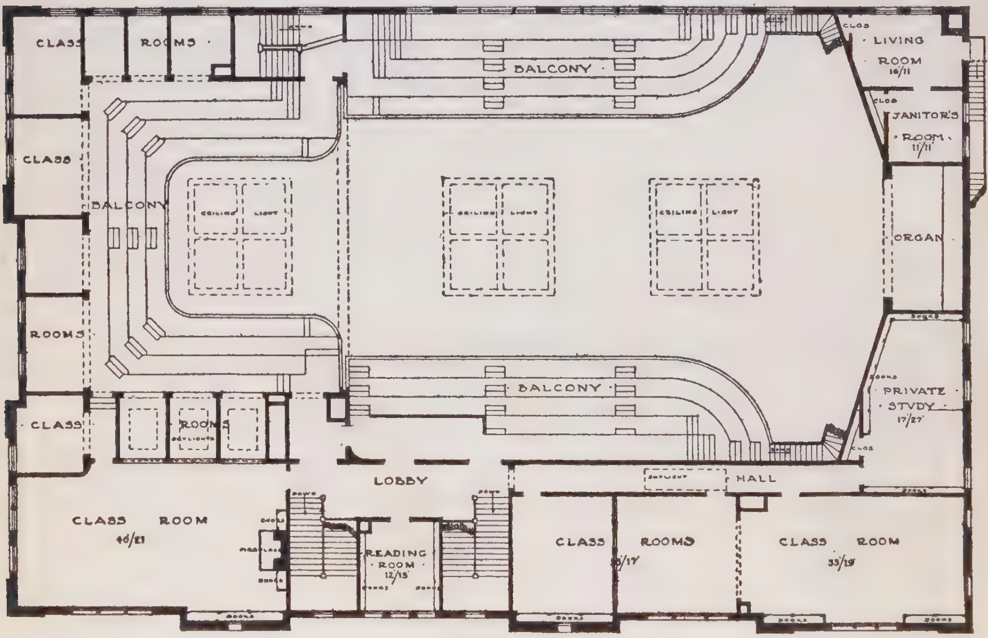
THIRD FLOOR PLAN

M. E. CHURCH, SOUTH, CONWAY, ARK.

G. W. Kramer & Son, Architects, New York City and heat, but at the same time provides ample light and ventilation. Note in all of Mr. Kramer's plans the ample provision he makes for convenient exits and easy passage from department to department.

4. *San Diego Baptist Church.* This church (Figure 11) providing for a membership of about 1,500, and a Sunday school of half that number, has some features worthy of careful examination. The ground floor has excellent provision for Beginners' and Primary Departments, with separation by hallway from the Junior Department. Classes in the latter will meet about the tables which will be protected in part from neighboring classes by long screens. The social hall is provided with motion picture apparatus and will seat comfortably about six hundred. A good feature is the teachers' room, arranged close to the kitchen so that a supper can be served easily. The Sunday-school assembly room proper is merged into the main auditorium on occasion. Assembly is provided for the Intermediate and Senior Departments in this room. Additional classrooms are provided for large organized bodies. While this building had not been completed at the writing of this article it promises to lend itself in many ways to modern Sunday-school work.

Fig 11


CLASS ROOMS
CLASS
BALCONY
ROOMS
CLASS
ROOMS
BALCONY
BALCONY
CEILING LIGHT
CEILING LIGHT
CEILING LIGHT
LIVING ROOM 16/11
CLOS
JANITOR'S ROOM 11/11
ORGAN
PRIVATE STUDY 17/27
BOOKS
CLOS
LOBBY
HALL
SKYLIGHT
CLASS ROOM 46/21
READING ROOM 12/15
CLASS ROOMS 33/17
CLASS ROOM 33/19

BAPTIST CHURCH, SAN DIEGO, CAL.

N. F. Marsh, Architect, Los Angeles, Cal.

5. *Winnetka (Illinois) Congregational Church.* (Figure 12.) At this writing this church is doing one of the most notable pieces of religious educational work in America. The plans show only a recent addition to the equipment of the church. The Primary and Junior departments have bright, home-like rooms in the original building, using tables and modern equipment of every kind. The high-school classes meet in their club rooms. The Winnetka church is demonstrating the possibility of making the church building a community center. Although a suburb of only four thousand people about a hundred thousand dollars have been invested in the splendid equipment for social work. A large gymnasium gives ample opportunity for play and serious work. The various club rooms give a place to which the boys may come, in which their interests are centered week-days as well as on Sundays. The gymnasium is equipped with an excellent stage and with moving picture apparatus. A strict censorship insures to the people of Winnetka

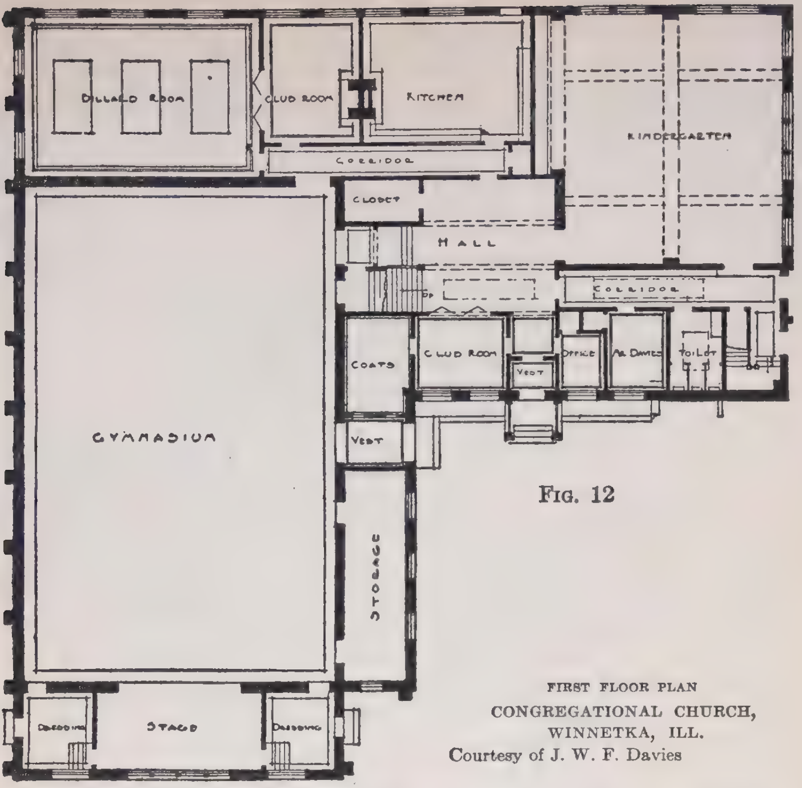

BILLARD ROOM
CLUB ROOM
KITCHEN
KINDERGARTEN
CORRIDOR
CLOSET
HALL
UP
CORRIDOR
COATS
CLUB ROOM
VEST
OFFICE
MR. DAVIES
TOILET
VEST
GYMNASIUM
STORAGE
DRESSING
STAGE
DRESSING

FIG. 12

FIRST FLOOR PLAN

CONGREGATIONAL CHURCH,
WINNETKA, ILL.
Courtesy of J. W. F. Davies

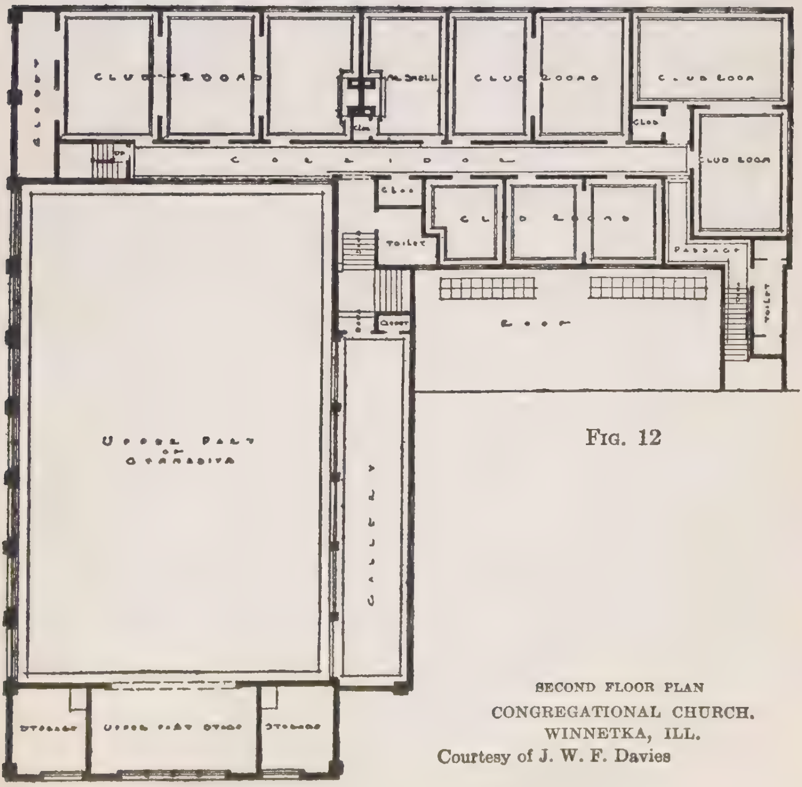
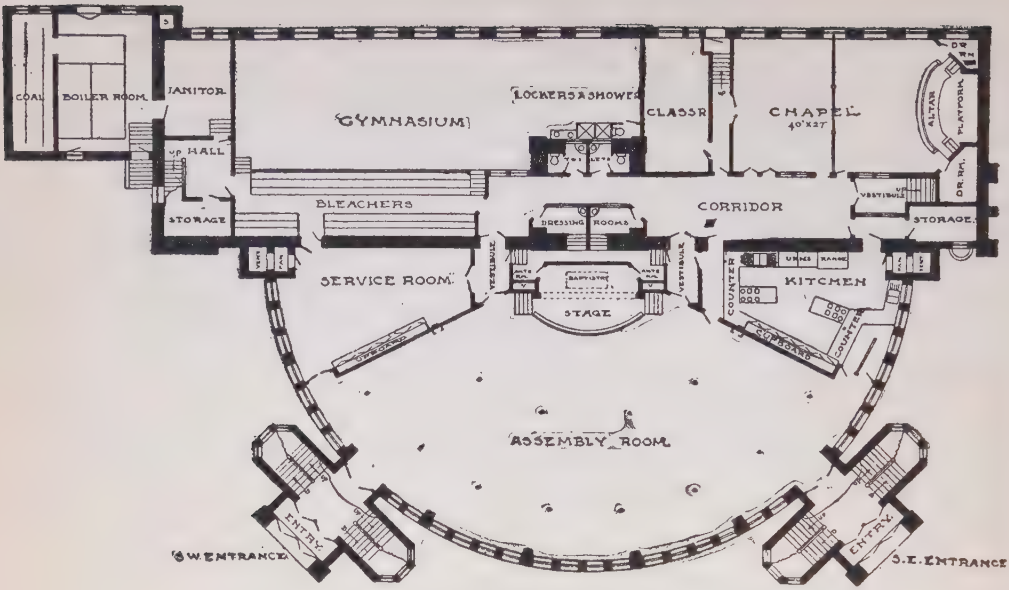

CLOSET
CLUB ROOMS
MR. SNELL
CLUB ROOMS
CLUB ROOM
CLOS.
CLUB ROOM
UP
CORRIDOR
CLOS.
CLUB ROOMS
TOILET
PASSAGE
TOILET
CLOSET
ROOF
UPPER PART OF GYMNASIUM
GALLERY
STORAGE
UPPER PART STAGE
STORAGE

FIG. 12

SECOND FLOOR PLAN

CONGREGATIONAL CHURCH.
WINNETKA, ILL.
Courtesy of J. W. F. Davies

Fig. 13

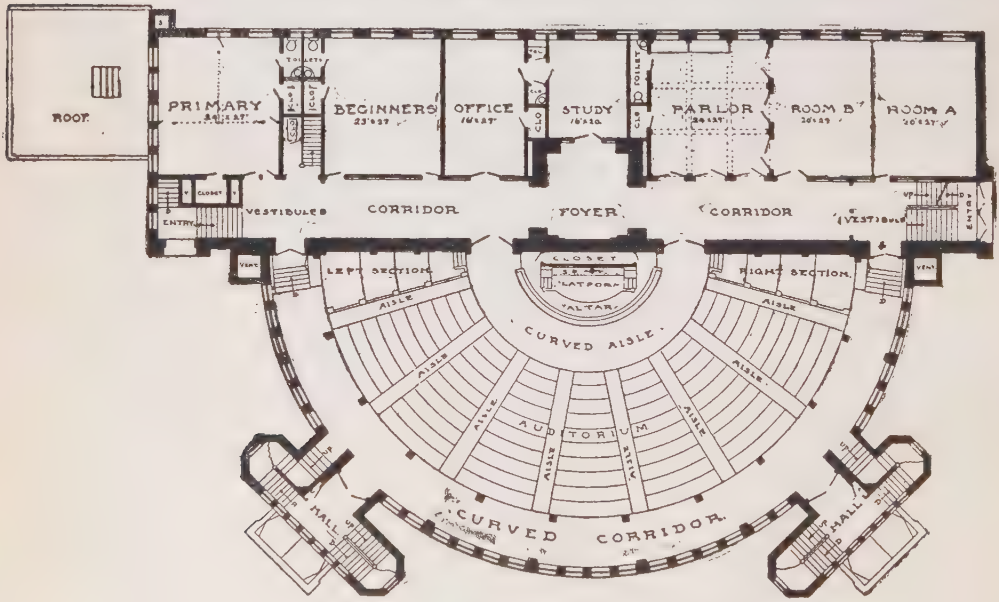

COAL
BOILER ROOM
JANITOR
UP
HALL
STORAGE
GYMNASIUM
LOCKERS & SHOWERS
TOILETS
BLEACHERS
CLASS R
CHAPEL
40'x27'
ALTAR
PLATFORM
DR RM
DR. RM.
VESTIBULE
CORRIDOR
STORAGE
DRESSING ROOMS
BAPTISTRY
ANTE RM
STAGE
VENT
FAN
SERVICE ROOM
VESTIBULE
CUPBOARD
KITCHEN
COUNTER
CUPBOARD
COUNTER
ASSEMBLY ROOM
ENTRY
S.W. ENTRANCE
ENTRY
S.E. ENTRANCE

BASEMENT PLAN

ST. PAUL'S M. E. CHURCH, CEDAR RAPIDS, IA

W. C. Jones, Architect, Chicago, Ill.

Fig. 13


ROOF
PRIMARY
24'x27'
TOILETS
CLO
BEGINNERS
23'x27'
OFFICE
16'x27'
CLO
STUDY
16'x20
TOILET
CLO
PARLOR
24'x27'
ROOM B
20'x27
ROOM A
20'x27'
CLOSET
ENTRY
VESTIBULES
CORRIDOR
FOYER
CORRIDOR
VESTIBULE
UP
ENTRY
VENT
LEFT SECTION
CLOSET
PLATFORM
ALTAR
RIGHT SECTION
AISLE
CURVED AISLE
AUDITORIUM
HALL
CURVED CORRIDOR
HALL

MAIN FLOOR PLAN

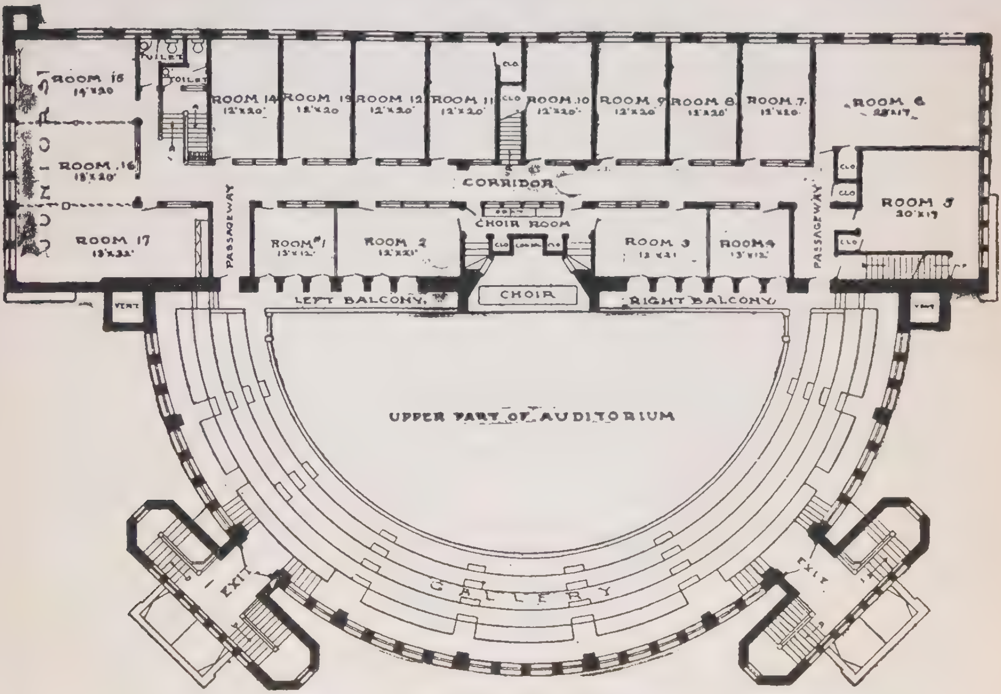
ST. PAUL'S M. E. CHURCH, CEDAR RAPIDS, IA.

W. C. Jones, Architect, Chicago, Ill.

the finest films weekly. The men of Winnetka have excellent club rooms open at all hours. The basement plans (not shown here) provide luxurious facilities for baths and pressing rooms, a large play room for the smaller children, and bowling alleys. In many respects these plans are the most effective of any known to the writer. The story of the Winnetka church is an inspiration to any church seeking better quarters in which to do its work.

is planned in the church auditorium. Separate plastered classrooms are provided for every class in the school, except in the Junior Department where removable partitions are used. Unusually wide corridors provide for social life and the delay which may occur when the Sunday-school and church services approach one another. A beautiful chapel provides for devotional meetings. An assembly room with stage, in the basement, will be available for entertainments. A gymnasium with gallery for seventy-five spectators, will provide for the play life of the youth. While the building has not yet been tested and the experience of the church is not available as yet, it is difficult to see what serious problems will arise in the use of the building which may not be adjusted satisfactorily. This plan promises to influence future Sunday-school construction in a marked degree. Its enthusiastic authors call it the "Cedar Rapids plan" and predict that it will have the vogue in the next quarter century which the "Akron plan" enjoyed in the last twenty-

Fig. 13


ROOM 15
14'x20
TOILET
TOILET
ROOM 14
12'x20'
ROOM 13
12'x20
ROOM 12
12'x20'
ROOM 11
12'x20'
CLO
CLO
ROOM 10
12'x20'
ROOM 9
12'x20'
ROOM 8
12'x20'
ROOM 7
12'x20
ROOM 6
25'x17
ROOM 16
15'x20'
CORRIDOR
PASSAGEWAY
PASSAGEWAY
CLO
CLO
ROOM 5
20'x17
ROOM 17
13'x32'
ROOM #1
13'x12'
ROOM 2
12'x21'
CHOIR ROOM
CLO
ROOM 3
12'x21
ROOM 4
13'x12'
CLO
VENT
LEFT BALCONY
CHOIR
RIGHT BALCONY
VENT
UPPER PART OF AUDITORIUM
EXIT
GALLERY
EXIT

SECOND STORY PLAN

ST. PAUL'S M. E. CHURCH, CEDAR RAPIDS, IA.

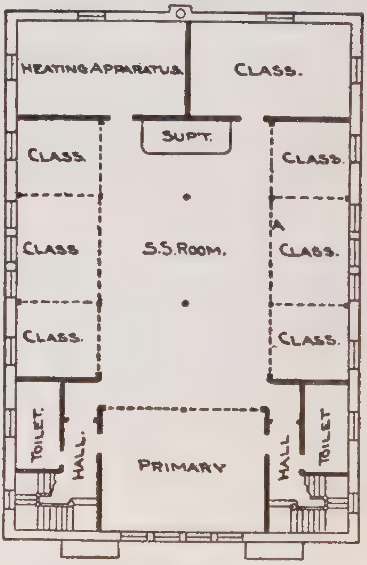
W. C. Jones, Architect, Chicago, Ill.

6. *St. Paul's M. E. Church, Cedar Rapids, Iowa.* (Figure 13.) This plan is presented last because it is regarded by the author and many others as probably the most significant contribution to the architecture of the modern Sunday school made to the present time. It is worthy of the most careful study of any prospective church builders. It was born of a longing to make more adequate provision for the ages when youths most rapidly leave the church. With the exception of the Beginners' and Primary, and perhaps the Junior Departments, worship for all

five years. An interesting variation of this plan is that of the First Christian Church, also of Cedar Rapids, Iowa, (Badgley and Nicklas, Cleveland, Ohio, Architects). The general plan is similar but all departments may also meet as units, folding doors being used between the classrooms. The luxury of a separate classroom, insuring quiet and no interruption, probably will be regarded as of more value than departmental meetings which can be arranged in the "Cedar Rapids plan" in the other parts of the building. Two of the most progressive Sunday-school buildings are thus located in the same city.

V. Remodeling Old Church Buildings. It frequently occurs in the history of the growing church that the Sunday school crowds its quarters. In some cases, especially in country and village churches, the building is little more than one large bare room. The building may be substantial in construction or the congregation unable to rebuild to satisfy the modern demands. What can be done? Obviously each problem of this type is individual, not permitting of a general answer. However, certain suggestions can be made which will help in making over the old structure into something more modern. The study of the best plans, such as have appeared in this article, will indicate the type of building which is desirable. The competent church architect will be able to accomplish much more than perhaps seems possible. Does the old church have a high and dry basement? This may provide a quiet room for the Beginners' and Primary by means of plastered walls, while six to a dozen classes may have good rooms by means of the more temporary curtains on wires, or brass rods, or the more permanent rolling partition. (See Figure 14.) Where sufficient money is available for an addition it is usually advisable to use the funds for the Sunday-school quarters, for the modern demands are relatively so complicated that it would be better to build a new, rather than to attempt to alter an old, church building into Sunday-school quarters. There is usually a lack of light which will require new windows. In such instances more can be accomplished by building the Sunday-school portion new. When this is the case ideas and suggestions will come from the late plans offered herewith. For instance, see how effectively a modern building can be realized by adopting the "Cedar Rapids plan," using the church auditorium for worship and adding classroom facilities. The same principle can be adopted in the smallest church. The writer recently saw in California a church alteration costing about a thousand dollars which had transformed the Sunday school from a one-room organization to a three department school with three additional classrooms. The membership of the school was about a hundred and graded work was being used in part. In a large city school where the problem of classrooms had become acute, a neighboring flat building was rented and gave them unexpectedly efficient quarters for they added about twenty-five separate classrooms. A covered sidewalk to the church made the building a constituent part of the Sunday-school plant. Do not regard it as impossible to improve greatly your present building. Even in the case of the single room country church with no basement it is possible by means of curtains to add greatly to the efficiency of the school, while one rolling partition will give a Primary Department which will enable the teachers to do infinitely better work. The cost of curtaining a

Fig. 14



G. W. Kramer, Architect

half dozen classes and putting a rolling partition or folding doors across the building for the Primary Department, need not exceed a hundred dollars. This method will leave the building intact for other purposes. A way can be found when the need is realized.

There recently came to the writer's desk two proposed alterations of a more ambitious character in which efficient use was made of the present buildings and at the same time modern equipment was provided for the Sunday school. In each case a large saving over new construction was effected. In Plan "A" the old building consisted of an audience room with a single room Sunday-school room in the rear. The old Sunday-school room was used for the Junior Department and a portion for Senior classes. The new construction was two stories, basement floor and first floor. On the first floor were provided parlors, dining room, and kitchen, which were also used as classrooms. The Primary and Kindergarten departments were provided with adequate rooms while the Intermediate Department had splendid quarters with six good classrooms. On the high basement floor were planned a 40 x 40 gymnasium, swimming pool, lockers, bowling alleys, and club room. What a transformation from a two-room, old-style church! In Plan "B" a substantial one-room church with a basement Sunday-school room was transformed in this fashion. A two-story and basement addition was planned. The basement plan provides for a dining and entertainment room, check and locker rooms, and a 30 x 50 gymnasium in the new part. The first floor provides for Kindergarten and Primary Departments and a parlor, all three capable of being thrown together for social purposes. The Junior Department has an excellent assembly and four classrooms. The second floor provides nine class and club rooms. A delighted people will move into their *new* church, for such it will be with the splendid additions to their equipment. Plans "A" and "B" were sent to the writer by courtesy of Harry W. Jones, the church architect, Minneapolis, Minnesota. Consultation with a competent church architect will often reveal possibilities of improvement not realized by the layman.

VI. Interrelation of Church and Sunday-school Architectural Needs. An examination of the plans and descriptions preceding will show that while the Sunday school often has been apparently the primary thought yet other church needs have been amply cared for. What better use can be made of the church parlor, for example, than by making a cheerful room for the children of the Primary and Beginners' departments? (Figure 5.) The gymnasium and entertainment room will be found available for the occasional dinners of other church organizations. (Figure 13.) The secondary auditorium or one of the departmental rooms will serve admirably as chapel. Classrooms respond to the needs of committee meetings. Every club will have ample quarters in the classrooms. (Figure 12.) The possible clash between Sunday-school and morning worship when the same auditorium is used can be avoided by Sunday-school worship being held at the beginning of the Sunday-school hour with final dismission to the classes and no return to the church auditorium. (Figure 13.) Dismission of the Sunday-school groups directly from their classes without closing exercises is a proven success and gives to the individual teacher the opportunity for the last impression. Five to seven minutes of lost time for reassembly is also saved to the lesson.

It is refreshing to learn occasionally of a church building committee seeking honestly and sympathetically to learn the real needs of the Sunday school, and recognizing that the future church will be recruited largely from that organization. Erecting a modern Sunday-school and church building is one of the most complicated tasks the architect is called upon to undertake, for the transition situation in the Sunday school makes difficult the satisfaction of every need present and future. Many a building constructed within the last four or five years fails to show a suggestion of attempted response to the needs of the modern graded Sunday school. And in many cases the failure lies at the feet of the church building committee which did not include in its membership representatives of the Sunday school or those acquainted with its needs. Despite the radical demands of the new Sunday-school building every department of the church activity can have as good or better facilities for its work as in the older type of building. Perhaps one of the chief matters of adjustment will be the favorite plan of using the Sunday-school quarters for an extension of the normal audience room. This plan will not be popular in the future. Careful study of many cases has shown that the added seating capacity is rarely used, hence there is no valid reason in those cases, that Sunday-school facilities shall be sacrificed to the desire for an enlarged auditorium two or three times a year. It is questionable whether a thoroughly effective modern Sunday-school building can be constructed and at the same time the space be available for added seating capacity for the church auditorium. A new church costing $100,000 recently examined by the author is not less than forty per cent inefficient for Sunday-school purposes because the minister insisted on using the Sunday-school room to make an additional capacity of 400 for his audience room. Another church, costing over $150,000, advertised as the most modern church in its section, extends the steep church auditorium gallery about the Sunday-school room and uses the same style pews in the Sunday school as in the church proper. And the Sunday school burdened itself through a period of years to pay thousands of dollars toward the building! Whenever a church gains the vision of efficiency in religious education and provision for the leisure hours of its youth, there will be no difficulty in constructing a Sunday-school building which will be truly efficient.

H. F. Evans.

References:

There are very few references which are modern and helpful. The references to the Religious Education Association proceedings and to the *Religious Education* magazine will be found useful. Mr. Stoughton's chapter referred to below will be found suggestive, especially to an Episcopalian reader. The one recent volume on Sunday-school architecture is that of Marion Lawrance, *Housing the Sunday School.* This volume, however, still clings to the Akron plan which this article has shown to be inadequate and irresponsive to the needs of the graded school. Mr. Lawrance has in mind more the older type of school using the Uniform Lessons, with general assembly of pupils of all ages. There will be found much that is suggestive in the volume in that it shows the types of architecture in use up to about 1908. Mr. Lawrance's own plan will reward careful examination. References will be found below to the manuals of several architects who have given much time to church architecture.

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ARCHITECTURE, SUNDAY SCHOOL, GREAT BRITAIN.—Sunday-school work in Great Britain has suffered greatly in the past and still suffers from inadequate premises. The majority of the schools are housed in buildings that were erected before the modern ideals obtained. The types of accommodation may be classified under:

1. Large rooms beneath the auditorium with occasional vestry accommodation, the infant class being herded together on a stepped gallery in a small room with no regard to cubic air space.
2. Premises used for day schools in which the day school furniture is a fixture.
3. More modern schools built largely on what is known as the "American" plan, viz.: the central hall with classrooms on three sides, sometimes with a gallery, and an upper series of classrooms opening thereon.
4. The latest type built for graded purposes.

This type is becoming prevalent all over the country. The main difficulty lies with the architects who will not study the problem, and who consider it is still their duty to give one large hall for public functions, tea-meetings and bazaars. Happily a few prominent architects are now specializing in Sunday-school building.

The Sunday School Union has published an excellent little book (price one shilling) consisting of diagrams and descriptive matter setting forth the requirements of the modern graded school. This book has been of great benefit in giving suggestions to those who intend to build.

The Wesleyan Methodist Sunday School Department (*q. v.*) has taken up the question of Sunday-school architecture even more seriously. It has published a book (price five shillings) containing block plans for schools with varying accommodation from the small village school, that has also to serve as a place for adult worship, to the large town school where the average attendance will reach 1,000. From the village school upward the principle of grading is strictly observed.

The ecclesiastical machinery of the Wesleyan Methodist Church enables some pressure to be brought to bear upon those who intend to erect school premises; and by an order of its Conference all plans now have to be submitted to the Sunday School Department that suggestions may be offered ere it be too late.

The type of school-building most in favor is a two-story semicircular building with an annex on either side; the Senior and Intermediate schools occupying the main halls which have classrooms on the outer circle so arranged that the hall and each classroom are visible from the platform, the Primary Department and the Junior school each occupying an annex.

Probably, the best schools will be found in East Lancashire and West Yorkshire. In these districts the enrollment is very large and the industrial population is prepared to contribute more generously to the Sunday school than to any other phase of church work. The result is that in several of the towns there are schools that are within measurable distance of the present ideal. The day for elaborate elevations, Gothic windows and roofs, has passed. The demand now is for a Primary Department with vestibule and Beginners' rooms; the Junior Department with vestibule; an Intermediate school with cloakrooms for boys and girls and as many classrooms for teaching purposes as can be secured; a Senior school with cloakrooms and a classroom for every class. Each department must have its own entrance and yet there must be access between each, so that the general superintendent may have command of the entire school.

J. W. Butcher.

ARNOLD, THOMAS (1795-1842).—A distinguished divine and historian; appointed to the headmastership of Rugby School (1828), generally regarded as "the greatest school instructor of our age, perhaps the greatest that has ever discharged the office."

Arnold was born at East Cowes, in the Isle of Wight, educated at Warminster (1803-1807), and Winchester (1807-1811). At the early age of sixteen he obtained a scholarship at Corpus Christi College, Oxford, took a first class degree in classics in 1814, was elected Fellow of Oriel in 1815, and gained the chancellor's prizes for the Latin and English Essays. Arnold remained at Oxford, taking pupils and studying in the college libraries, till the year 1819, when he settled at Laleham on the Thames. Eight years at Oxford and nine years at Laleham prepared him for fourteen strenuous years at Rugby. Of the authors read at Oxford, Thucydides, Herodotus and Aristotle left the deepest impression on his mind; in political, literary and philosophical discussions he took a prominent part, and formed intimate friendships with some of the ablest men in the university; among them were Keble, Copleston, Davison, Whately, and above all John Taylor Coleridge to whom Arnold was wont to say he "owed more than to any living man." In a letter contributed to Stanley's *Life of Arnold,* Mr. Justice Coleridge says: "his friendship has been one of the many blessings of my life"; in the sketch of his character he is described as "in mind vigorous, active, clear-sighted, industrious, and daily accumulating and assimilating treasures of knowledge; not averse to poetry, but delighting rather in dialectics, philosophy, and history; with less of imagination than reasoning power . . . somewhat too little deferential to authority; yet without any real inconsistency, loving what was good and great in antiquity the more ardently and reverently because it was ancient."

A year before Arnold left Oxford for Laleham he was ordained deacon, and in 1820 he married Miss Mary Penrose, the sister of one of his earliest friends. During this period of comparative quiet he was engaged in preparing private pupils for the universities; his favorite studies were philology and history. The reading of Niebuhr's *History of Rome* gave him new views of historical criticism; "a new intellectual world dawned upon him, not only in the subject to which it related, but in the disclosure to him of the depth and research of German literature."

Arnold was thirty-three years of age when he was appointed headmaster of Rugby. Dr. Hawkins, Provost of Oriel, ventured to predict that "if Mr. Arnold were elected, he would change the face of education all through the public schools of England." During his fourteen years at Rugby, Arnold both enlarged and ennobled the conception of what a public school ought to be, and his example greatly influenced English education in his own and later times. Dr. Moberly, headmaster of Winchester, bore this generous testimony: "A most singular and striking change has come upon our public schools . . . I am sure that to Dr. Arnold's personal earnest simplicity of purpose, strength of character, power of influence and piety, the carrying of this improvement in our schools is mainly attributable."

The means employed by Arnold were in no sense revolutionary. His foundation principle was that, in education, more important even than the impartation of knowledge is the formation of character. Stanley says: "he has a strong belief in the general union of moral and intellectual excellence." But his "prime care" was the moral well-being of his pupils; a recurring note in his addresses to them is: "what we must look for here is, 1st, religious and moral principle; 2ndly, gentlemanly conduct; 3rdly, intellectual ability." His chief endeavor was to imbue the sixth form, that is to say, the senior boys, with his own high sense of duty; but he manifested a personal interest in each boy and treated all with confidence. The result was a growth of a general feeling that "it was a shame to tell Arnold a lie—he always believes one." But when once he was convinced that the influence of a boy was harmful, he insisted on his removal from the school. In the judgment of some modern educationists it was difficult for him to understand young boys.

In Arnold's educational methods the study of the classics held a preëminent position. It widened, however, to include instruction in history, literature, and morals. But he was the first to make room in the school curriculum for mathematics, modern languages and history. Physical science he excluded; "surely the one theory needful for a Christian and an Englishman to study is Christian and moral and political philosophy." One of his successors, Dr. Percival, Bishop of Hereford, says: "His attitude towards physical science would thus be primarily due to his Christian idealism, and his fear of the materialistic tendency of scientific study." In Arnold's judgment it was essential that a school should be a Christian school. "It is not necessary that this should be a school of 200, or 100, or 50 boys; but it is necessary that it should be a school of Christian gentlemen." Hence, in the development of the pupils, he attached great importance to the "Divinity" lesson and to his weekly sermon.

For an estimate of Arnold's work in historical research and of his influence as a leader of the Broad Church party, as well as of his efforts to liberalize the national church, reference must be made to Stanley's biography, a classic which should be on every teacher's shelves. "Arnold was a fighting Paladin, entering with ardour into the political and theological controversies of his time," writes Dr. J. G. Fitch. But though he was a conspicuous figure in the world outside Rugby, his life work was done within the walls of the school with which his name is inseparably joined. In 1841 Arnold was appointed Regius professor of History at Oxford University and delivered an inaugural course of lectures; but he died suddenly on the 12th of June, 1842, and never took up the duties of this high office. His eldest son, in his poem on *Rugby Chapel,* has in noble lines described his father's "life upon earth," saying on behalf of those who knew Arnold of Rugby best that if toil or dejection tried his spirit, "of that we saw nothing—to us thou wast still cheerful, and helpful, and firm."

J. G. Tasker.

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ART IN THE SUNDAY SCHOOL.—See Pictures, The Use of, in Religious Education.

ASBURY, FRANCIS (1745-1816).—The first bishop of the Methodist Episcopal Church to be ordained in the United States. Born at Handsworth, Staffordshire, England, 1745. At sixteen years of age he became a local preacher, and at twenty-two was received as a member of the Wesleyan Conference. In 1772, Mr. Wesley appointed him "general assistant in America," and here he labored indefatigably in spite of many difficulties and infirmities, but lived to see the results of his labors in a strong and prosperous church. He was always interested in children. Rev. W. P. Strickland, his biographer, states that the bishop organized a Sunday school in Hanover county, Va., in 1786, the school being held in the house of Thomas Crenshaw. This is sometimes called the first American Sunday school; but there appears to be no reference to it in the bishop's Journal. (See First Sunday Schools.)

S. G. Ayres.

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ASCENSION DAY.—See Christian Year.

ASCETICISM.—See Religion, Psychology of.

ASH WEDNESDAY.—See Christian Year.

ASSYRIANS.—See Religious Education, Ancient, History of.

ATHLETIC LEAGUES, SUNDAY-SCHOOL.—There are three types of Sunday-school athletic leagues. The first type is the simpler form of organization in which a group of Sunday schools unite in forming a league in baseball, basket ball, or bowling. A committee is formed to work out rules to govern and a schedule of games is arranged. Such leagues are temporary and are usually organized simply to promote a given sport in a given time.

A second type is more comprehensive. The program involves a wide variety of activities. The Brooklyn Sunday School Athletic League is an example. The activities in such a league include baseball leagues, basket-ball leagues, track and field athletics—both indoor and outdoor—gymnastics, physical tests, a summer camp, meets in a large armory, cross-country runs, instruction in swimming, and in first aid. Trained leaders are furnished the churches for the direction of their physical work where such is undertaken. Lecturers are furnished on health talks, including sex hygiene.

In fact, the league includes all forms of physical activity. There is a governing committee of from ten to twenty men selected from among the leaders in the Sunday schools, including the physical director of the Young Men's Christian Association, whose technical experience is very valuable. The committee meets at least monthly and a general meeting of the league is held quarterly. The officers are elected at the annual meeting. Subcommittees direct the different activities. Only such activities as each church desires are furnished. The following subcommittees indicate the method of placing responsibility: Executive Committee; Registration Committee, to pass on eligibility of athlete and decide disputes; Physical Education Committee to provide lecturers on health, promote first aid, prepare health literature; Committee on Gymnastics to organize gymnastic events, furnish teachers for gymnastic work in churches and provide drills and programs for such work; Committee on Standard Tests, by which is meant the provision of tests to encourage individual work and the development which comes with the practice necessary to acquire the standard. A bronze button is given to each boy making the record required in his age group. These tests are as follows: *Boys* twelve to fourteen years of age—70 yards potato race, 25 seconds; pull-up, 6 times; broad jump, 5 feet 6 inches. In the potato race, six potatoes are used five feet apart. The box is placed outside the starting line and the boy must run around the box when depositing the potato. Wooden eggs may be used as potatoes. In the pull-up, the chin must be brought above the bar and return must be made to a full arm hang after each pull-up.

Juniors, fourteen to sixteen years—pull-up, 8 times; 120 yards potato race, 40 seconds; running high jump, 3 feet 10 inches. In this potato race eight potatoes are used five feet apart. With this difference the rule is the same as in the boys' group.

Intermediate, sixteen to eighteen years—pull-up, 10 times; ¼ mile potato race, 2 minutes and 22 seconds; dip, 7 times; running high jump, 4 feet 2 inches. In the dip, the arms must be fully flexed and the push-up must be to a straight arm stand. In the potato race, seventeen potatoes are used and are placed in a box and must be carried one at a time to another box 38 feet 6 inches distant.

In addition there is a Committee on Bowling, and a Committee on Summer Camp, which has charge of the equipment, and promotes attendance upon the camp, holding a mid-winter reunion banquet to promote good fellowship. (See Camps, Church.)

For two seasons an executive secretary was employed by the Brooklyn committee to direct the league. At present the physical director of the Young Men's Christian Association is the secretary, and this relationship is established in most communities where there is a Young Men's Christian Association. An annual membership fee of from two to five dollars is charged each school. This will usually cover the general expenses for promotion. Each activity can be made self-sustaining through special entry fees and paid admissions to public events. Each boy is required to register and his registration must be indorsed by the superintendent of the Sunday school, stating that he is in good standing in the school, and by a physician who states that he is in good physical condition. The boy must maintain a record of sixty per cent attendance in order to remain in good standing. This helps the Sunday school. By such a method as this the Sunday school is able to secure not only facilities for physical education, but expert supervision. It enables the Sunday school to enter into activities which hitherto it has been unable to entertain and thus secure a point of contact and leadership in the experiences of men and boys to which heretofore it has been unrelated. (See Gymnasiums, Church.)

The dangers of such a league are that representative men are not selected to direct local teams, that the desire to win may be exaggerated, and that the standards are not upheld. Right leadership is essential to efficiency. Where this is secured the results are good. Emphasis should be placed upon all-round development, extreme and highly specialized competition should be discouraged, and events arranged to encourage the average person.

A third form of league is one in which there is the large variety of physical activities mentioned under the second type, but an organization in which athletics is simply a part of a wider program of Sunday-school work so that athletics will not have an exaggerated emphasis and in which it will be more harmoniously balanced. A local Sunday-school union might have such an athletic department as a part of its work, without losing any of the advantages of the league and at the same time securing the other desirable benefits.

Unquestionably, the best way to teach purity and temperance is not as separate departments, but as a part of the department of physical education which gives these subjects a wholesome basis. Each local Sunday school should have in miniature a department similar to the larger league organization with responsible individuals in charge. G. J. FISHER.

ATHLETICS.—SEE ATHLETIC LEAGUES, S. S.; GYMNASIUMS, CHURCH.

ATMOSPHERE IN RELIGIOUS EDUCATION.—The word "atmosphere" is quite commonly used in a figurative sense to denote the play of social influences in definite directions upon the individual. The student goes to Paris to secure the benefit of its art atmosphere, to Berlin for the musical atmosphere, and some persons select a summer hotel because of its intellectual, moral, or religious atmosphere.

In reality this is a form of stimulus or suggestion arising from a prevailing social mental attitude, interest or activity—a recognized consensus as to aims, duties, pleasures, pursuits, or aspiration. It is as necessary to the development of personality as is formal teaching and training. It is the air which the child breathes as contrasted with the food which is given to him by prescription. The child thrives quite as much by what he unconsciously inhales as by that upon which he is consciously fed.

It is essential, therefore, that all who are in the position of parents, teachers, guardians, or who occupy any sphere of moral or spiritual influence with their fellows—and especially over the young—should regard themselves as makers or vitiators of a wholesome, educative, social atmosphere. They are real factors, one way or the other.

It is quite evident that the atmosphere created by social environment is a force chiefly acting first upon the unconscious or subsconscious feelings or emotions. It is of prime importance, therefore, that the educator (be he parent, teacher, or companion only) recognize the fundamental nature of the feelings in character-forming. Feeling rules the world. An idea acts only if it is felt. "A simple fact of knowledge produces nothing and does nothing." Stanley Hall says: "The mind is evolved out of heartiness. People do not have mind worth thinking of unless they have capacity for sensitiveness." Accepting the primacy of the feelings or emotional or affective states in the making of personality the question is "What is the best method of training men?"

Especially in moral and spiritual education, all grades of the child's emotions, intellectual and other, are of supreme importance. He must be trained in such feelings or emotional sentiments as reverence, trust, obedience to law and to higher powers, courage, generosity, hope, love, gratitude, sympathy, etc.

This can best be done by *indirection* or atmospheric stimulus. Precept or direct teaching is but the bony skeleton in this training. A cheerful, orderly, punctual, harmonious household or home life creates an atmospheric influence fruitful of results which are not possible by any formal panegyrics of those qualities. These influences are indirect, but the parents should set a distinct value on them. A father who is enthusiastic in his work will stimulate the children indirectly as he could not do by repeated injunctions to be enthusiastic.

Silence, odor, the raising of the hat or bowing of the knee, anniversaries, ceremonials, music, pictures, admiration, heroic devotion and self-sacrifice, cheerful suffering, graceful and gentle bearing, firmness—all such enter into the composition of a wholesome atmosphere.

Three rules may be formulated which the parent or guardian may well use as modes of indirect influence on different occasions, viz.: (1) Direction, (2) Deflection, (3) Counteraction.

One indirectly directs when he addresses himself to the child's constructive sense, bringing to him ideals through nature, art, and human deeds or motives. He deflects, when, seeing the child subjected to or in danger of unwise and harmful conditions, he does what he can to deflect the child's attention from them. He counteracts, when, having found the child absorbing what is unwholesome or following the path of evil suggestion, he (indirectly and atmospherically) counteracts or restrains in the child these habits of thought or action already in progress.

The exposition of these rules by illustration is impossible here. Nor would this exhaust the subject of atmospheric nurture or of indirect moral-spiritual training. Enough has been said to indicate its importance to the Sunday school, the church, the wider companionship, and to the home. Indirectly to influence the child's feelings, sentiments, and attitudes of mind, in regard to disapprovals, desires, aspirations, admirations, and affections, is largely the art of suggesting choices and consequences to the subconscious mind. (See Emotion, Place of; Emotions, Training the.)

Patterson Du Bois.

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Du Bois, Patterson. *The Natural Way in Moral Training.* Chap. III, "Nurture by Atmosphere." (New York, c1903.)

ATTENDANCE AT SUNDAY SCHOOL.—See Loss in S. S. Attendance, Causes of; Moral and Religious Education, Tests of Efficiency in; Recruiting the S. S., Methods of; Registration, Systems of; Statistical Methods for the S. S., Transients in S. S. Attendance.

ATTENTION.—Defined psychologically, attention is the centralization of consciousness upon some thing or some idea. It is like the focusing of the camera upon the object to be taken. There are two kinds of attention: the spontaneous, which comes with no effort of the will; and the controlled, which is directed by conscious effort. The attention of young children is of the spontaneous variety. It is hard for them to focus their attention, and it is impossible for them to hold it for any length of time. Even the child of eight or ten cannot be held long. Everything that happens about him diverts his attention. It is like trying to keep a small crawling insect in the field of view of a microscope. Nature intended that it should be so. It is a guard against one-sided development. It takes years of training before one can hold himself for long periods at a task, and the power of abstraction, that can make one oblivious of everything save the problem in hand, is the supreme accomplishment of the scholar.

To win and to hold attention is one of the finest arts that a teacher ever learns to master. It can be done only when one thoroughly understands both his subject and his pupils. First, there must be a strong appeal to interest. (See Interest and Education.) Something attractive, new, worth while, interesting, must be presented. The man who teaches boys to make a boat is sure to have attention. Then the teacher of the classes of young children must not expect continuous attention. The pupils cannot give it if they try. He must not dwell upon one thing too long. He must seek constantly for variety; he must present his material with enthusiasm; he must stand where he can see, and be seen by every member of the class, and must be able to adapt himself instantly to what he sees; he must arouse curiosity by exhibiting at times illustrative material; he must keep the class busy with hands and brain. Variety is not only the spice but the very life of teaching. The surest way *not* to hold the attention of a class of young pupils is to talk constantly to them in a serious tone. It is the teacher's office to teach and not to preach; and the keynote of teaching is careful preparation, variety, and adaptation of methods and material to the class. (See Attention, How to Secure and Hold; Psychology and Pedagogy, Contributions of, to the Work of the S. S.)

F. L. PATTEE.

ATTENTION, HOW TO SECURE AND HOLD.—To secure and hold the pupil's attention is the teacher's first and most fundamental problem. To attempt to teach without attention is useless. The pupil is present in body but not in mind. It is even harmful, for it results in wrong impressions and inattentive habits.

Attention is but another name for definite, clean-cut mental activity. Whatever one is clearly conscious of he is at that moment paying attention to. The facts may best be described by a figure of speech. Just as the field of a camera has a focus where the picture is clear and distinct, and things upon its margin appear more or less blurred and vaguely outlined in proportion to their distance from the focus, so the field of consciousness has a focus and a margin. The activity of the mind always centers about some one thing or group of things, some single idea or thought and this is the object of attention. Something else may take its place in the fraction of a second, for the mind moves quickly; but for the moment this stands at the focus and other things are upon the margin. It is clearly and distinctly apprehended; they are more or less dim and blurred.

Attention is a constant characteristic of consciousness. There are degrees, of course, of mental alertness. Yet one is always, with some degree or other of concentration, paying attention to something. Not to do so is to be unconscious. The inattentive pupil is inattentive, not because he is mentally inert, but because his mind is wandering. He is really paying attention, but to something else than the lesson. The teacher's problem is not so much to create attention within him, as successfully to compete with something else which is more attractive.

Attention is sometimes involuntary. Certain stimuli, chiefly for reasons related to organic welfare, at times force themselves upon attention even against one's will. Aside from this, attention is of two kinds—voluntary and spontaneous. Attention is voluntary when directed upon some object by an act of will. It requires effort. One is more or less conscious of a conflict of impulses. He feels the attraction of other things, but resists them and holds his mind to the chosen object. Attention is spontaneous when it is given to some object naturally and without effort. There is no inward conflict; one is whole-minded. Activity (*q. v.*) is in the direction of interest.

The spontaneous attention of the pupil is worth more to the teacher than his voluntary attention. Under its direction, he is more apt to do thorough work. For the time, he identifies himself with his task. His study is whole-hearted. Since he needs spend no effort upon himself, to hold steady his vagrant wits, he puts all the more strength into the work of the hour.

Voluntary attention, on the other hand, is an unstable state. It cannot long be sustained without lapsing into spontaneous attention of some sort. Either the mind wanders from the topic set and must be pulled back to work; or one gets interested in the task that was begun by effort, and further attention to it becomes spontaneous.

The teacher should aim, therefore, so to teach that the subject itself will naturally engage the interest and claim the attention of the pupil. To rely upon any external means of securing attention, to demand or coax for it, to seek it with threats or bribes, to appeal to the pupil's good-will, or to obtain it by beginning with a story or question that bears no real relation to the matter to be dealt with, in the hope that once secured it may somehow be kept and transferred to the proper object, is to fall short of the best. Such methods are specious. They do not help, and may hinder, the pupil's understanding of the subject. His attention so secured is unstable, his interest wrongly placed, his vision of the truth apt to be distorted.

This is not to imply that the teacher should neglect externals. On the contrary, he should take the greatest care to see that all external conditions favor rather than oppose the pupil's giving attention to the subject under discussion. Much may be accomplished, even before the class hour, by a teacher of foresight and imaginative common sense, either to remove entirely or to minimize those elements of the situation that are apt to compete with him for the pupil's interest and to distract the pupil's attention. It is highly important, first of all, that the physical conditions be favorable. If possible, each class should have a room of its own. This should be furnished simply and comfortably. It should contain nothing in the way of furniture, pictures, or paraphernalia that is not in line with the work that the class is to do. The teacher should see to it at each hour that the heat is right, the air fresh. He should so arrange the seating that he can see every pupil, and thus be able to detect and meet with a remedy the first signs of inattention, lack of comprehension, or disorder on the part of any pupil. (See Class Management.) He should have an understanding with the administrative officers of the school, and so plan the administrative features of his own work, that there will be no danger of his class being interrupted during the teaching hour by some superintendent or secretary.

The teacher should be careful, moreover, not to introduce distractions, either by some personal peculiarity or by a wrong method of procedure. Anything that calls attention to himself or to his manner of doing things draws it away from the subject. Affectation, nervousness, diffidence or blatant self-confidence, mannerisms of speech or gesture, are to be avoided; a natural, direct way of dealing with the subject is to be cultivated. To reprimand a pupil or to call for the attention of one whose mind is wandering, is a most unhappy method of dealing with disorder or inattention, and should be used only as a last resort. It simply makes matters worse. By so doing the teacher distracts the attention of the class as a whole. Instead of one pupil not thinking of the lesson, he now has ten or twenty to win back. Teachers who use objects of any sort to illustrate the lesson must be especially careful. The objects should not be brought out too soon, for they distract attention if seen before they are actually used. And after use they should at once be put away, unless the fuss involved in doing so would constitute more of a distraction than their continued presence is apt to be. It hardly need be added that objects ought not to be used at all unless the teacher is sure that their use will result in just the way he intends. Stories and illustrations are to be avoided that do not clearly illustrate, or that are suggestive of other trains of thought likely to be more inviting to the pupil than the lesson itself. (See Illustration.)

The monotony of a set routine will deaden any class and result in the loss of attention. It is a fundamental law of the mind's working that one tends to respond to a repeated stimulus in an habitual way, and that what is done through habit becomes more and more mechanical and less and less a matter of conscious attention. Moreover, attention cannot be kept long upon an unchanging object. As soon as a given thing has been brought into focus and has been clearly and distinctly apprehended, the mind moves on. One thing is now known, one problem solved—now what next? The teacher should do all that he can, therefore, to make the discussion progressive and to apply to every pupil, from moment to moment, the stimulus required to keep him interested and at work. This depends in part upon a few simple rules of method that only express a degree of common sense that every teacher should have, and that must be administered in light of that endowment.

1. The teacher should at times vary his general mode of procedure. It is a mistake to conduct every lesson, Sunday after Sunday, in just the same way. Many Sunday-school teachers have been misled in this matter by lesson helps which always contain the same type of approach, presentation, and comment, and by teacher-training books which insist with alliterative artfulness upon some "plan of the lesson" which they recommend as a panacea for poor pedagogic practice. The list of exactly fifty-two lessons, planned for use far in the future with the amounts to be covered each Sunday about equal and with the implication that some moral or spiritual truth is to be derived from each one, has a tendency to encourage woodenness of routine as class upon class, school upon school, the world over, proceeds at equal pace through the cycle. It would be well if more teachers could understand that they have freedom to omit a lesson entirely, provided the time so gained be used for the more thorough study of another lesson which has really aroused the interest of the class and set them eagerly at work to know more through their own efforts in learning.

2. Here and there throughout the teaching of the lesson, when attention begins to flag or when the bringing out of some fact or truth demands it, the teacher should appeal to the eyes of his pupils as well as to their ears. Besides the use of pictures, maps, and objects, this means that every class should have its own blackboard, upon which may be put a rapid descriptive sketch, a map or diagram, an important word or principle written as well as spoken, done by the teacher as he talks. Such blackboard illustration, free, personal, and spontaneous, adding to hearing the seeing, is invaluable provided the method is not overworked. (See Blackboard and its Use.)

3. The teacher may at times enlist in response the hands as well as the tongues of his pupils. The value of manual work in Sunday school as well as in public school has lately come to be better understood. Whether or not the class undertakes such work in a more or less formal manner, the teacher may, now and then, as an incidental part of the discussion, give to various pupils a Bible passage to look up, a place to point out on the map, or a bit of blackboard work to do.

4. By his method of questioning, the teacher may do much either to secure and hold or to lose the interest and attention of his class. To ask questions from a printed list in the textbook, or even to read questions that he himself has prepared, is to fail unpardonably. He ought to be able to look straight into the eyes of his pupils and to talk with them as with friends. The asking and answering of questions should express a natural and reciprocal social coöperation in the discovery and discussion of the truth. The teaching should be live, spontaneous, and personal. There should be careful previous study on the part of the teacher, of course, not only of the lesson itself, but of how best to question his class concerning it. It is well even to formulate certain questions in writing, that he may get them clearly in mind. But he should leave his notes behind when he comes to the class. No book or paper should engage his attention and come as a barrier between him and his pupils. He cannot hope to interest them in a subject which he has not himself mastered sufficiently to be independent of book and manuscript.

It is a mistake to ask questions of the entire class and to expect and rely upon concert answers. It is one of the surest ways to deaden the class and to keep pupils from doing any real work. The questions should be pressed home individually, by calling in each case upon some particular pupil to answer. In so doing, however, the teacher should be sure to address the question in the first place to the class as a whole, without indicating by word, look, or gesture which pupil he wishes to answer it, and then at the end of the question should call upon some pupil by name. Each member of the class should feel that every question is addressed to him, since he may be called upon to answer it. Pupils should not be called upon in any fixed rotation, alphabetical, by seating, or otherwise. It is well to call upon a particular pupil several times in the course of a single recitation, whether or not all other pupils have been given a chance to answer since the last question addressed to him. The teacher should be in some measure inscrutable. He should maintain within his pupils a degree of uncertainty as to what is to come next. No pupil ought ever to be able to feel that after he has answered his question, made his report, or discussed his topic, his work is over for the day.

If a pupil fails to understand a question because of inattention, the teacher ought not to repeat it, but should go to another for the answer. Even if the failure is due to inability to understand its meaning, it is generally best to let some one else answer, then to recast and explain it if necessary. It is a mistake to form the habit of repeating the pupil's answer. The members of the class should be trained to pay as careful attention to one another as to the teacher. It is equally bad to fall into the habit of amending the pupil's answer. This practice begets slovenliness of thought and expression. The pupils will take no pains to think clearly and to express themselves adequately, because they know that the teacher will do it for them. (See Questioning, The Art of.)

5. Throughout the hour, the teacher should keep alive to all that is going on in the class. He should never so concentrate his attention upon the pupil who chances to be reciting that he fails to note the attention or inattention, comprehension or lack of it, of the other pupils. From moment to moment, he should fit his action or saying to the conditions he confronts. He should be able to meet incipient disorder before it is well under way; and to catch the wandering mind before it has had a real chance to stray. His best method of dealing with both is immediately to ask a question of the pupil concerned, or to give him something to do.

In all of the above only the relatively negative and external aspects of the matter have been considered. It is essential, indeed, that the teacher do all that he can to minimize distractions and by wise devices of method to keep his entire class interested and at work. But no amount of ingenuity and effort will avail *if the ability be lacking* to fill the hour with positive interest. *The teacher should be able so to teach that the subject matter itself will absorb the interest and command the attention of his pupils.*

The fulfillment of this, the most fundamental of all conditions of effective teaching, involves two things: the teacher's mastery of his material, and his understanding of his pupils.

The teacher must master his material. He must know his subject, and know it thoroughly. He himself must be interested in it, and have made it a part of himself. It is the only way to attain power in teaching. And this means not simply that he should make adequate general preparation for his work, but that he should make definite and specific preparation for the teaching of each lesson. It means, moreover, that he should not be content merely to collect the particular points that he may wish to discuss with the class; but he should gain foundation and background, understanding and perspective by a study of far more than he may ever feel called upon to present. (See Lesson Previews.) "Even to teach a small thing well," says Professor Palmer, "we must be large."

The teacher must understand his pupils. If a given lesson is worth teaching to them at all, it has some "point of contact," as Patterson Du Bois calls it, with their needs and interests. (See Contact, Point of.) That point of contact, which will bring together the point of the lesson on the one hand and the wants and needs of his pupils on the other, the teacher must find. He must know, or must find out, what ideas they already possess, what experiences they have had, what instincts and habits are within them, what they like and why they like it. It is in terms of these ideas and tendencies already possessed that they will understand whatever new truths he has to bring to them. If he will so present the new that they *can* rightly understand it, if he will throw the light of their own experience upon it and bring it forth as an answer to their own needs—in technical phrase, if he will fulfill the conditions of genuine apperception —he will have and hold their attention. (See Psychology and Pedagogy, Contributions of, to the Work of the S. S.)

L. A. WEIGLE.

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AUDUBON SOCIETIES AND THEIR WORK.—The annual loss to forestry and agriculture in the United States, through the depredation of insect and rodent pests, amounts to over a billion dollars. Birds are one of nature's most effective checks on the undue increase of these pests. Birds perhaps more than any other form of life appeal to our æsthetic sense and contribute to the joy of living. Through ignorance of their economic value and indifference to their æsthetic appeal, wanton destruction of our feathered friends has resulted in the extermination of some species and great reduction in the number of others, and simultaneously (and significantly so) the loss above referred to has increased.

Notwithstanding these facts, it was not till about 1883, that there began to be an awakening to a realization to what bird destruction was leading.

In 1886, Dr. George Bird Grinnell, editor of *Forest and Stream,* launched the first Audubon Society, nation-wide in its scope. By August, 1887, this Society had secured a membership of 38,400. No dues were asked, Forest and Stream Publishing Company bore all the expense of the movement, and for two years issued the *Audubon Magazine.* The undertaking was too great and with the close of 1888, the effort ceased.

The system of state Audubon societies came into being in January, 1896, when a Society was organized in Massachusetts. Pennsylvania soon followed, and the organization of societies in other states followed rapidly.

In 1900, the National Committee of Audubon Societies was organized to be a federation of the state societies. Later it became the National Association of Audubon Societies.

While Audubon work has embraced an immense variety of details, in the main the activities have been along three lines: Educational, legislative, and directly protective. In the former, farmers, children and the general public are educated in regard to the economic and æsthetic value of birds. This has been by means of illustrated lectures, magazine and newspaper articles, and by publishing and distributing an immense amount of valuable literature.

For the past three years a special plan of Junior Audubon Class work has been carried on in the schools. By this means 44,747 school children have been interested and given instructions regarding birds and their protection. This work is growing rapidly. The viewpoint of sportsmen has been greatly improved, and there is a tendency to regard game conservation much more earnestly than in the past.

The period since the beginning of Audubon work has seen great advancement in legislation for the protection of birds and game. Practically all laws for the protection of non-game birds have been enacted during that period. Many states which had no game laws, or laws which were inadequate, now have very good protection for their wild life.

In directly protective measures the National Association of Audubon Societies has employed wardens to guard breeding colonies of birds, and where feasible, it has been active in having property on which such colonies bred set aside as government reservations, or the Association has acquired it by purchase or lease, so that the birds might have a breeding sanctuary in perpetuity.

Extinction of herons and sea birds, which was so imminent a few years ago, has been arrested, and many species have been enabled to regain something of their former numbers.

Chiefly, however, Audubon methods awaken in the hearts of the people a love of birds and animate creation, some knowledge of wild life and a desire to know more concerning it, thus opening the way to a broader and more noble life.

B. S. Bowdish.

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AUSTRALIA, SUNDAY-SCHOOL WORK IN.—Gradually pioneers are pushing their way into the center of Australia and although the progress is slow, wastes, at one time regarded as useless by reason of their isolation or deficient water supply, are now being peopled by men and women who are helping to solve the problem of the interior of this island continent. Among the early settlers were British Puritans who brought with them an enthusiasm and interest in the welfare of children. The Sunday school early became a favored agency of spiritual instruction, and it was organized on excellent lines.

As early as 1848 united gatherings of pupils were held in some of the chief towns, and teachers were helped and encouraged by the sympathy, support, and patronage of the representatives of the Crown. The introduction of the International Uniform Lesson system in 1873-74, gave a great uplift to the work in Australia, led to the establishment of new Sunday-school unions and associations, and strengthened and enlarged the few then in existence. It made possible in many ways interdenominational coöperation and in less than three years the International Lesson became almost universally adopted by the Protestant denominations, the Church of England schools excepted. In no country was the adoption of the International Lesson more general or the selection more faithfully followed than in Australia.

Sunday-School Organizations. Following the example of the British Sunday School Union and its method of organization, Sunday-school unions have been established in New South Wales, Victoria, South Australia, Queensland, and West Australia. Tasmania, the island state, has not yet succeeded in following the example of the others, but this step may be taken in the near future. The oldest association or union is the South Australian, which has proved a valuable agency for helping the schools. The Queensland Union has a fine record of service. The Sunday School Union of Victoria, established 1871, which is incorporated as a company, is the strongest financially and otherwise. It is in possession of property to the value of about £8,000. The Unions in New South Wales and West Australia are of more recent formation, and give promise of permanent usefulness.

In addition to the state unions, denominational unions were also formed in connection with the Church of England (under the name of Sunday-school associations), Methodist Church, Church of Christ, and in some states by the Presbyterian Church. The schools of the Congregational and Baptist Churches, although not numerically strong, affiliate themselves with the interdenominational unions.

Although all of the denominations are not represented in the state unions, there exists among the Protestant churches a willingness to coöperate in holding conferences in some departments of teacher training and public demonstrations of pupils.

The Presbyterian, Baptist, and Congregational churches, whose schools are not organized in the form of unions or associations, have Sunday School Committees or Departments which supervise the denominational work and report to their respective assemblies yearly or semi-yearly. In several of the churches a superintendent, who gives his whole time, is in charge of the state work.

Work of Unions and Associations. In some respects the work of the interdenominational state unions and denominational associations and committees is duplicated, due to the fact that for many years the former led the way to more efficient service by the establishment and popularizing of pupils' Scripture examinations, teacher training, Bible reading associations and conferences. Now nearly all the denominations hold Scripture examinations for pupils, arrange conferences, have lectures on educational topics for teachers, and there are at least three Bible reading organizations in the field.

Scripture Examinations. The Scholars' Scripture Examinations, based almost wholly on the International Uniform Lessons, have proved helpful agencies for Bible study. Awards in the form of medals, book prizes, and illuminated certificates are given to successful candidates, and pupils present themselves for examination year after year until the grades, from elementary to advanced, are covered. Probably over five thousand pupils in the states benefit annually by this means of instruction.

In this connection the Scripture Examinations and the examinations on the

Shorter Catechism which are held by the Presbyterian Church in the State of Victoria, should be mentioned. They are carried on under what is known as the Allan Bequest Scheme. The late Mr. Robert Allan of Buninyong bequeathed to the church in trust a sum of over £10,000, the interest on which was to be devoted to Sunday-school work. Provision was made in the bequest for the appointment of a Sunday-school superintendent or agent, and scholarships in the schools for the pupils securing the highest marks in the examinations. The scholarships are of the value of £25 per year, tenable for three years—the successful pupils to attend approved secondary schools. Mr. Allan wished to assist young men who desired to study for the ministry, although the bursaries are open for both young men and women. In addition a large sum is expended on book prizes as an encouragement to schools and pupils. The scheme which entails a daily written examination is not universally adopted even by Presbyterian schools, nor, according to Mr. Allan's will, are the benefits confined exclusively to the denomination. However, a condition making the study of the Shorter Catechism part of the curriculum has so far excluded other Protestant denominations entitled to take advantage of it. The large number of Presbyterian schools working under the scheme indicates the good results from Mr. Allan's plan.

Bible Reading Unions. Chief among these are "The Young People's Scripture Union," and "The International Bible Reading Association." The former has more than 30,000 members in Australia, and the latter somewhat less. (See Bible Reading Association, International.)

The Training of Teachers. The higher education of teachers was one of the chief aims of the Sunday-school unions. Under the heading of "Teachers Examinations" studies in Biblical history, Christian evidences, and the art of teaching, were planned and for many years carried on with vigor; in connection with these prizes and certificates were awarded to stimulate interest, and to mark the attainment of a standard of efficiency. The first textbooks were *Students Old and New Testament Histories, Sinai and Palestine, The Land and the Book, The New Companion to the Bible, The Philosophy of the Plan of Salvation, Christian Evidences, Our Work,* and *Sunday School Teachers' Manual.*

A decline in interest in the examinations and the difficulty in securing serious home study, suggested in the late Mr. F. H. Ritchie the idea of a normal college in connection with which students would have the help of lecturers, and the stimulus of companionship and association in work. A two years' course of study was adopted embracing Biblical history and Christian evidences for the first year; and the art of teaching, theory, and practice for the second year. Theological Hall professors, leading clergymen, and professional teachers gave their time gratuitously to instruct the students, and the success of the college has been proved by more than two decades of service. Thousands of teachers have been graduated from the college, or have been partly trained and helped by it, and they have made their influence felt in the schools with which they were associated. Usually, from fifty to one hundred and twenty young teachers annually present themselves for entry in the central college and country branches. Of all teacher-training schemes the normal college appears to be the most thorough and effective. Teachers' weekly preparation classes, at one time popular, have almost ceased to exist.

Although not the most effective means, an organized series of winter lectures has reached and assisted the largest number of teachers. Suburban centers were established and the ablest professional teachers and ministers contributed to the success attained. The studies have been varied by a change of textbooks, and *The Point of Contact, From One to Twenty-One, The Primer on Teaching,* among other books have formed the basis of courses of lectures which closed with a written examination. The aggregate attendance reached 1,500 teachers weekly. Special courses in Biblical history have also been given, but the most popular proved to be a syllabus of subjects covering the practical work of the Sunday school, each topic being treated by a department specialist..

The visit of Mr. G. Hamilton Archibald and party of England, gave a distinct uplift to Primary work, and the methods advocated and demonstrated have been widely adopted in Australia.

On the spiritual side missions conducted at different periods by two British children's evangelists greatly impressed Sunday-school teachers and the results of the meetings brought a large number of young people to personal decision, and strengthened both the schools and churches.

Sunday-School Literature. Australia has depended largely for teachers' and pupils' helps upon British and American publishers, although a monthly Sunday-school Magazine, price one penny, was published in Sydney, New South Wales, more than half a century ago. Imported material is supplemented by Australian publications, which include the monthly magazine *The Australian Sunday School Teacher,* pupils' illustrated leaflets, junior and advanced, and a quarterly exercise book for use in the home. These circulate throughout all the states and New Zealand and are well supported and highly valued.

Two recent publications in book form, *A Sunday School of To-day,* by William Shaw and H. Lipson Hancock, and *Method in Teaching,* by the Rev. A. R. Osborn, M.A., mark the progressive movement. The former is an illustration of principles carried out in practice in a South Australian country mining town, and the latter deals with the pedagogical side of Sunday-school work. Both books are valuable contributions to the discussion of the problems of organization and graded instruction.

The Sunday School as a Missionary Agency. The cultivation of missionary interest for home and foreign work is a strong feature of the work in all the schools. In a large number of schools the weekly contributions are exclusively devoted to missions. Their outlook is the world—China, India, Africa, New Guinea and the Islands of the Sea, all fall within the scope of their beneficence, and the frequent visits of missionaries on furlough from many fields sustain and quicken the interest.

The home missions of the denominations are maintained, and Sunday-school unions in several states have made themselves responsible for the prosecution of a missionary agency conducted under the name of Bush Mission work. Union schools in Australia, as in America, are common in remote and sparsely populated districts and the assistance of these as well as the formation of new ones offers opportunity for fruitful activity.

The state unions contribute literature for the support of new efforts, encourage the workers by visitation and correspondence, and where an agent is employed district meetings are organized to impress the people with the importance of the Sunday school and their own responsibilities in regard to it. Traveling agents with horses and vans have proved helpful factors in this home mission extension work. Circulating exchange libraries are used as an auxiliary in this service, the South Australian Union being especially active in this respect, as that society administers the income from the Angas Endowment.

For more than a quarter of a century the Bush Mission work of the Victorian Union has been prosecuted with vigor. Hundreds of Sunday schools have been organized and have proved the forerunners of churches. As soon as a school becomes self-supporting there usually comes the desire to assist in the foundation of others.

Adult Bible Class Movement. In the Australian states this movement is in its infancy. Catching inspiration from a vigorous work in New Zealand, the Presbyterian Church in Victoria made a beginning on similar lines. There are now two thousand young men and one thousand young women enrolled. The latter have thrown their energy into social work. The Young Women's Bible Class Union recently raised £350 towards the Laundry Building Fund of the Girls' Home, a humane and Christian agency of the Presbyterian Church. The foreign and home missions have also been benefited by the organization.

The Young Men's Union has just taken a forward step by the appointment of a paid secretary. Corresponding work is carried on by the other denominations, but the Presbyterian movement at present affords the best illustration of organization and aggressiveness.

The Fellowship Association. The Fellowship Unions are in many respects similar to the Bible class movement. Young men and women meeting together on Sabbath mornings, banded themselves into associations for Bible study and Christian fellowship. In two states the associations are numerically strong, they contribute liberally to missions, and the Victorian Union has its special sphere of missionary interest in Korea, where it maintains two missionaries. The Fellowship Unions have built up a virile type of layman and, through the preachers' branch, have proved a source of assistant pulpit supply for the regular ministry and the maintenance of services in benevolent institutions.

Christian Endeavor. When the Christian Endeavor Society was introduced into Australia it made rapid progress. It gathered into its membership and for its leaders the young people who were already engaged in Christian activities. It left a permanent influence by emphasizing the importance and possibilities of practical Christian work undertaken and carried out by young people, although, generally speaking, interest in Christian Endeavor has waned.

Sunday-School Reform. Almost simultaneously with Great Britain and America, advocates of grading and graded lessons promoted this matter. However, the old school ideals as to the benefits of lesson uniformity are well supported. The new system of grading is looked upon by many as the classification of thirty years ago in a new aspect, and the graded lessons have been accepted slowly. There is a general opinion that in the Beginners' and Primary classes change is necessary. The Presbyterian Church of Victoria has taken the initiative by determining in favor of a graded system of lessons and has approved the first part of a selection. It has also appointed a director of Sunday schools and is solving the problem of lesson publication.

Child Welfare Societies. The welfare of the child has always occupied a large place in the minds and hearts of Australians, and prior to the adoption of a national scheme of education by the states, philanthropists initiated and carried on week day and Sunday schools, and in the former religious instruction was given a prominent place. The adoption of state education led to the abandonment of denominational schools—with the exception of those conducted under the auspices of the Roman Catholic Church—and the efforts of those whose object had been the uplifting of the neglected children of the poorer classes. There still remained a sphere of usefulness among the children of the thriftless, the unfortunate, and the criminal section of the communities, and the organizations came into existence for saving the children.

The Neglected Children and Industrial departments of the governments of the states receive into well-equipped Receiving Homes, on commitment from the courts, abandoned infants, waifs, strays, and deserted children. The policy is not to retain them there, but to place them in private homes under the care of foster parents, who receive payment for maintenance. When the children are old enough and are fitted for service, employment is found for these state charges, but during the time they are dependent in foster homes and thereafter until adult age is reached, they are under the strictest supervision and inspection by Government officers. On the whole, considering the parentage and early environment of these children, the results are comparatively satisfactory, but effort is being made to improve the methods of dealing with such children.

Church and undenominational societies succor a better class of children. The societies are recognized by the government, they also receive children on commitment by a magistrate, but institutional training occupies a more prominent place. The Children's Homes of many of the churches are real homes. Some of the homes, or the churches with which they are connected, own farms on which agricultural training is provided for boys.

Orphanages, Protestant and Roman Catholic, are rendering national service by their care for and training of orphans. Endowments and contributions sustain these institutions. There are societies for the Protection of Children, whose object sometimes includes more than merely the suppression of brutality. Conditions which hinder physical development or educational opportunities receive attention.

Newsboys' Clubs, The Gordon Homes, Try Societies, Ragged Boys' Homes with

Farm Homes for training, Homes of Hope, Children's Churches, Ministering Children's League with Cottage by the Sea, are all societies or organizations engaged in a ministry to the young. A Child's Welfare Exhibition in 1913 brought before the public the work that is being done in behalf of the children. The exhibition intensified the deep interest that already existed.

ARCHIBALD JACKSON.

AUTHORITY IN THE SUNDAY SCHOOL.—1. Organization. Ordinarily authority is derived from the church, of which the Sunday school is a part. If the school is organized under church direction, the church, either by its highest governing body, its local organization, or its local pastor, asserts authority over the school organization, teaching, and discipline. But where Sunday schools of a particular denomination have been independently established before churches of that denomination were organized in the same neighborhood, a large degree of initiative has been customarily allowed in the methods and work of such schools. They have often remained practically independent, their success having apparently won their freedom from interference. In many instances they have wisely aided the church. Some schools which were organized independently have remained apart from any church and are governed by elected officers. (See Union Sunday Schools.)

2. Discipline. During the last twenty-five years, what may be called the constitutional principles of authority in the Sunday school have been substantially modified by the work of graded schools. These have largely eliminated the causes of friction and disorder, a result due to the grouping of pupils according to age, capacity, and attainment. This great fact in Sunday-school development affects all exercise of authority, whether on the part of the highest body in the church, or of the local church, the pastor, the teacher in his class, or even on the part of one of the pupil chairmen of a pupil committee within the school. Grading of pupils goes far in the first place to prevent infraction of discipline; and secondly, when it occurs, grading facilitates the reëstablishment of good discipline by indicating the cause and degree of insubordination. The penalty can then be determined with due regard for the constitutional plan and religious principle of the school. (See Discipline.) Grading helps one to appreciate the real nature of an offense and is a safeguard against an erroneous view of it and a possibly arbitrary punishment by an official. The more careful the grading of pupils, the more likely are all causes of friction to be removed.

A corresponding grading of the material, of the character of the instruction, and of the qualifications of the teacher is required. The quality and range of the questions asked should be fitted to the capacity of the pupil. Methods employed in the public school may be selected from in order to aid in the work of the graded Sunday school, and some of them have greatly contributed to its success. Thus the exercise of authority, especially in any arbitrary way, tends to become transformed into a frictionless coöperation, or the harmonious functioning of classified groups. In those schools which are not graded, but follow traditional lines, authority now has resources which often dispense with the need for its arbitrary enforcement. It is guided by a better spirit, a spirit in which the shepherd is stronger than the ruler, though the ruler is still needed. The fact that the officers of the school are usually members of the church and labor that their pupils may also become members, supplies a high religious motive and creates a spiritual bond of interest and affection which lightens the burden of discipline. Thus much may be conceded without denying that proper grading would be still more conducive to that result.

Authority in the school, thus strengthened by grading the pupils, is exercised less consciously in the enforcing of rules than in the organization of the school for the development of Christian character. It is less admonitory and prohibitive, and more constructive. It reaches out into all forms of activity which promote harmonious results. Keeping in mind the tests of efficiency, it exercises a wider discretion in endeavoring to meet them. It not only grades pupils and lessons, apportions the time of the various school exercises of Scripture reading, singing, and prayer, but varies the routine of Bible study by instruction in the duties of Christian citizenship, especially in municipal affairs; by directing the study of religious movements and of great characters outside of the Bible who have been inspired by its teaching; and by educating the pupils in the enlarged scope of the missionary movement in spreading the Gospel and unifying the nations. Thus it reaches out to bring more of the so-called secular activities within the influence of the Sunday school.

3. Appointing Power. As to the authority by which officers and teachers are appointed, practice varies with the different churches. In some Protestant schools the pastor has both the power of appointment and of dismissal. In the majority of cases the superintendent and officers are elected, sometimes by the local church board or committee, sometimes by the local board or committee in conjunction with the teachers. In Roman Catholic Sunday schools the priest, by virtue of his position, has entire authority, though his decisions may be set aside or revised by his ecclesiastical superiors.

4. The Teacher's Authority. In Protestant Sunday schools the authority of the teacher in expounding the lesson to his class is the authority inherent in the truth of Scripture itself. He cannot justifiably appeal to any particular body of theological doctrine in support of his interpretation of the meaning of a passage of Scripture. That might prove to be the substitution of an intermediate authority for the ultimate authority of Jesus Christ as expressed in his sayings, and in those of his apostles and prophets. The difficulty is largely overcome by instructing the class in the great fundamental Scriptural truths on which Christian character is based, and whose clear application and interpretation demands unprejudiced and prayerful attention from the teacher. The critical discussion of difficult theological problems has no place with the pupils below the Senior Department of the Sunday school. The pupils are in the school to be led into the Christian belief, life, and practice during childhood and adolescence. If this truth be kept in mind by the teacher, questions as to the authority or the meaning of obscure passages, or disputed points of doctrine, are not likely to arise.

J. W. Russell.

B

B. L. B. SCOUTS.—See Boys' Life Brigade.

BABYLONIA AND BABYLONIANS.—See Non-Christian Scriptures; Religious Education, Ancient, History of.

BACKWARD CHILDREN, PROMOTION OF.—In a graded school where able pupils are promoted on the basis of work accomplished, as showing ability to do more advanced work, the question of the backward children is a serious one. The problem, however, is largely solved when the cause of backwardness is discovered. The following are the principal causes with their respective treatments.

1. *Lack of Bible or other Sunday school knowledge previous to entering a given school.* As a rule graded lessons are based more on the supposed tastes and needs of pupils of different ages than on presupposed knowledge for any grade. Therefore a pupil who has general ability equal to his age should not be placed in a grade intended for people much younger than he. A general rule is to place such a pupil about one grade behind the grade of his age.

2. *Day-school backwardness, as inability to read or to speak the language.* When this backwardness is a matter of only a year or so it is usually better to keep the pupil where he can do the work of his class, especially if it is at the beginning of the Junior Department. At any age week-day school standing should only be considered in so far as it suggests inability to do the work of a Sunday-school grade, or as it upholds the Sunday-school teacher's opinion of the pupil's general development. In such cases it should always be remembered that a person may be backward in school and quite advanced in general experience or spiritual life.

3. *Lack of response resulting from a temperamental misfit with the teacher.* Occasionally personalities repel each other. Such a temperamental misfit between a teacher and a pupil is usually suggested by the fact that the pupil has done well under other teachers, either in all other subjects, or in the same subject previously. In such cases the pupil should be transferred to some other teacher. If there is no other class in the same grade, and the inharmony is marked, the pupil should be put back or ahead one grade; for a slight misfit of grade is less harmful than a marked misfit with the teacher.

4. *Temporary lack of application resulting from illness or any other temporary cause.* Under this head are some of the most delicate questions the grader has to decide. If acute illness, home sorrow, or even prolonged summer travel, has resulted in giving the pupil older thoughts and deeper appreciation of Bible truths, it surely would be a mistake to put the pupil back for having lost certain lessons in Bible history or literature. On the other hand, if he is still weak or unable to apply himself, and has lost much work, the effort to take hold again may be discouraging. If the question arises in the middle of a school year it can often be decided by asking the pupil how he feels on the subject. At the beginning of a new school year the grader must consider how much has been lost, how much older the pupil seems, and how well he did before the temporary backwardness.

5. *Lack of application owing to chronic laziness, lack of encouragement at home, or similar causes.* With Junior pupils this is most frequently caused by not having definite study time at home, and it can often be cured by persuading the parents to have the child give a half-hour to his lesson every Friday or Saturday evening, When, however, all efforts to help the pupil fail, it is usually wiser to put him back several grades for a day, or for a short time, letting him understand that it is done with the hope of arousing him.

If this or similar methods fail, the pupil should be left behind at the end of the year; but he should not be left back so as to go over any grade more than twice. Also, if he arouses permanently he should be helped to catch up to his appropriate grade.

6. *Mental deficiency or serious chronic illness.* Pupils backward from these causes should be promoted, but only fast enough to be among the older members of their classes. Normal children usually understand that such a pupil is exceptional and are not misled by his being promoted. Nevertheless, such pupils should not be kept too long with any one teacher or class.

MARIANNA C. BROWN.

BADGES AND THEIR PURPOSE.—Such marks of distinction are an almost invariable accompaniment of Sunday-school conventions. They are usually of ribbon, worn upon the breast attached to the clothing by a pin, especially designed with some emblem or motto. Often upon this pin the name of city or state, and the date of convention, are given. The purpose of the badge is to create a convention spirit, to help those in attendance to identify one another, and to bring the convention and its object to the notice of the city in which it is held.

The badge as used in the Sunday-school organization is usually a transient affair and not a permanent insignia as is the badge of the Boy Scouts, or many organizations.

FRANKLIN MCELFRESH.

BALL, HANNAH (1733-92).—Born at High Wycombe in Buckinghamshire. Her parents were in "moderate circumstances" and had twelve children. At the age of five Hannah went to stay with her uncle, Mr. Norwood, at Uxbridge, "where I had every indulgence to feed my vanity. I refused answering to the call of 'Hannah,' but to 'Miss' I was all attention." She learned by such experience "that pride, with folly, is bound up in the hearts of children," and felt that guardians and parents were blessed who mark "this dangerous passion, and with proper temper apply both reason and revelation to counteract that *deadly disease.*" When she was nine she went to live with another uncle in High Wycombe. Her aunt taught her to retire every evening and pray. Five years were spent in Herefordshire with a cousin of whose family she took charge. In 1759 she went to live with a brother who had lost his wife. The care of his home and four children filled all her time. In 1762 a sudden thunderstorm at midnight led to serious thought about religion, yet it was twelve months before she could withdraw from her gay companions. She heard much of the Methodists but thought "I would as soon go to hell as unite with the followers of John Wesley." The sermons of Thomas Walsh, the Irish Methodist saint and scholar, who died in 1759, were published in 1764, and after she read them she *longed* to hear a Methodist preacher. Soon afterwards Wesley came to Wycombe and she heard him at five in the morning. His venerable appearance and his text (Matt. 15:28) deeply affected her. She began to attend the Methodist services, and after five months of strong conviction was led "to receive Christ in her heart, by loving faith." She started a diary in 1766 at the time when she was greatly perplexed as to an offer of marriage. Wesley reminds her in 1789 how he advised her to break off her "connexion with an ungodly man." For three months she had a hard conflict, but she never regretted her decision. Her correspondence with Wesley began in 1768, and more than twenty of his letters are given in her *Memoir.*

In 1769, eleven years before Raikes (*q. v.*) began his experimentation in Sooty Alley, Gloucester, she opened a little Sunday school, the first in High Wycombe. Her diary for June 3, 1770, the fifth anniversary of her conversion, says, "I desire to spend the remaining part of my life in a closer walking with God, and in labors of love to my fellow-creatures—feeding the hungry, clothing the naked, instructing a few of the rising generation in the principles of religion." She had about thirty or forty pupils whom she heard read the Scriptures and repeat the catechism and the Collect for the day before she led them to the service in the parish church. So late as 1841 one of her pupils was living with the Rev. W. H. Havergal at Astley Rectory (Frances Ridley Havergal was then five) and could point out the place where Miss Ball's children used to sit in church. She tells Mr. Wesley (December 16, 1770), "the children meet twice a week, every Sunday and Monday. They are a wild little company, but seem willing to be instructed. I labor among them, earnestly desiring to promote the interest of the Church of Christ."

Her diary for May 4, 1775, has this note, "In the meeting of the children, one about fourteen years of age, said she had found the love of Jesus shed abroad in her heart." For years she continued her good work. Wesley writes on March 10, 1782, "I wanted to know what has become of those little maidens; and trust some of them will bring fruit to perfection. As you have a peculiar love for children, and a talent for assisting them, see that you stir up the gift of God which is in you. If you gain but one of them in ten you have a good reward for your labour." His estimate of her zeal is shown by his suggestion to Miss Chapman of Wallington, Oxon., where the Society had been passing through "a wintry season," "Cannot Hannah Ball step over for two or three days and kindle a flame among you?"

She died at the age of fifty-nine, and her funeral sermon was preached by the Rev. George Baldwin from Heb. 12: 14. Hannah Ball was a humble follower of Christ. Her invariable maxim was, "The copy ought to come as near the original as possible."

John Telford.

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Cole, Joseph, comp. *Memoir of Miss Hannah Ball.* Rev. ed. (London, 1839.)

BANDS OF HOPE.—See Sunday School History, Middle Period of; Temperance Teaching in the S. S. (Great Britain).

BANKSON, JOHN P. (d. 1820).—One of the founders of the Philadelphia Sunday and Adult School Union, and its first corresponding secretary. He became a missionary to Liberia as agent of the United States under the direction of the American Colonization Society, and in 1820, established there the first Sunday school. After a short period of labor he died on the coast of Africa. W. A. Muhlenberg preached *A Sermon in Memory of the Rev. Samuel Bacon and John P. Bankson,* in St. James's Church, Philadelphia, 1820.

S. G. Ayres.

BANNERS, USE OF.—In parades, picnics, conventions, and other large gatherings, banners for the Sunday school are used. They are made of bright-colored cloth, the more costly ones of silk. They usually display the name of the class or school, and are frequently carried on a staff. They are often given as a prize for victory in athletic feats, for superior attendance, for reaching certain goals in classes or departments, especially in Junior or Intermediate grades. A banner in such a case is often held for a year, and then awarded again in competition to the class, department, or school attaining highest rank under the conditions laid down.

Banners have been used with great effect by some state Sunday-school secretaries in promoting county organization. Certain standards of efficiency, such as, number of organized classes, number of teacher training classes, home departments, cradle rolls, delegates at state convention, etc., have received recognition by the public awarding of banners in the convention. There are usually several kinds, implying different grades of excellence, and the awarding of such banners in large conventions produces scenes of great enthusiasm and dramatic interest. The trophies thus given are the permanent possession of the county association to which they are given.

The object of the banner is to promote energy and loyalty in organization, to offer a goal for definite tasks, to secure emulation and competition in friendly struggle for success. When they have thus been eagerly sought, their possession is regarded as a prize of great value.

In the parades which have marked the progress of men's classes, banners have been a conspicuous feature, and in great national gatherings they are carried with pride by leaders of states or by classes of a city or county. Large classes have awakened great enthusiasm when they counted scores of men marching behind the banner of their class. As a regiment follows its flag with cheers and devotion, the class of the school learns to love a banner which is the symbol of its life and purpose. The display of great numbers of these in large parades and great gatherings gives a variety in color and movement which makes intense appeal to the marching spirit of young life. Such appeals may be abused, but the Sunday school which is seeking the child, the boy, the girl, and the young men, cannot afford to neglect that which pleases the eye and stirs the blood.

FRANKLIN MCELFRESH.

BAPTISMAL GRACE.—SEE CHILD'S COMMUNION.

BAPTIST BROTHERHOOD.—SEE BROTHERHOOD MOVEMENT.

BAPTIST CONVENTION IN CANADA, SUNDAY-SCHOOL WORK OF THE.—Baptists in Canada date from the close of the American Revolution. About 1780, bodies of emigrants known as the United Empire Loyalists, finding themselves out of sympathy with the new order, removed to Canada and settled on lands granted by the British Government, which were mainly in the Maritime Provinces and especially in Nova Scotia.

Among these were a large number of Baptists, who, in some cases, were accompanied by their pastors, and as they became settled in their new homes they organized churches. From this beginning the denomination has grown until the churches are found from Halifax to Vancouver, and the members number 150,000.

In the early days, the Baptists were not friendly toward religious education and Sunday-school work. In many cases the pastors and people were illiterate and did not realize the need of education, either secular or sacred. But wise leaders arose who wrought for better things; and today the Baptists have in Canada four colleges doing university work, and four secondary schools for both sexes. These schools and colleges are based on the religious idea, and Bible study is a definite part of the curriculum.

From the beginning these Canadian Baptists were sympathetic toward Sunday schools and established them everywhere. Owing, however, to their intense enthusiasm for and absorption in their foreign mission enterprise, the Sunday school was not given a prominent place, and Sunday-school organization was neglected.

The first to move for the betterment of the Sunday school was the Baptist Convention of Ontario and Quebec. In 1900 a Sunday School Committee was appointed to direct the Sunday-school activities of the denomination, and the results were most gratifying. In 1905 a forward step was taken in the appointment of a General Superintendent; and since that appointment the Sunday-school department has made steady and satisfactory progress. Moreover, the Sunday School Committee was given the standing of a Board of Convention and directs the whole program of religious education. The Canadian Baptists are not yet issuing any publications in the interest of Sunday-school work, but are using those of the American Baptist Publication Society.

The Baptists of the other conventions are gradually falling into line as regards organization. The United Baptist Convention of the Maritime Provinces, appoints annually a Committee on Sunday-school instruction, and has a General Superintendent permanently employed. They have recently (1913) appointed a Field Secretary of Sunday schools, who is also to be lecturer on the subject of Sunday School Pedagagy in Acadia University. The conventions of Manitoba, Saskatchewan, Alberta, and British Columbia, have similar committees and officers.

The present status of Sunday-school work in the denomination is encouraging. The people are responding to the appeals of the pastors and leaders, and are getting the Sunday-school vision. The administration is vigorous and aggressive. More and more emphasis is being laid on organization and evangelism; the organized Bible class and the secondary departments are strong and flourishing; the rank and file of the denomination are becoming aroused to the importance of the Sunday school, and the outlook is exceedingly hopeful.

P. K. DAYFOOT.

BAPTIST CONVENTION, NORTHERN, SUNDAY-SCHOOL WORK OF THE.—From the beginning of Baptist work in North America there has been a strong and active sympathy with the principles of education in general, and particularly the religious education of the young. The essential independence of Baptist churches makes it possible for the various departments of work to proceed considerably in scattered localities before any general denominational organization is called into existence. The only organization that exists among Baptists is the voluntary coöperative association of churches in order to carry out in a general way the work in which the local churches are interested.

Baptist Sunday schools were relatively numerous and strong before the denomination attempted any special instruction in this work, or provision for its needs. There are authentic records of a school in Ephrata, Pa., as early as 1740. This school continued its work for thirty years until the time of the Revolutionary War. In 1804 the second Baptist Church of Baltimore, Md., began a Sunday school that was peculiar at the time in that religious instruction was the sole object of the organization. But it was not until later that this form of religious education was officially recognized by the denomination.

An organization known as the New England Sabbath School Union was in operation among the Baptists of the New England states in 1839. (See Denominational S. S. Missionary Extension.) That this organization was effective in its local work, but was not sufficient for the general needs of the denomination, is shown by the fact that in 1839 the Hudson River Association, in the State of New York, urged the denomination to organize a Baptist Sunday School Union for the denomination at large. This proposition received favorable discussion in the denominational press, and in 1840 the Baptist General Tract Society proposed amalgamation with the New England Sabbath School Union, but this was not accomplished until several years later. However, in order to further the idea of this union, the Baptist General Tract Society altered its constitution and changed its name to the "American Baptist Publication and Sunday School Society," and began an aggressive work in the interests of the Sunday schools, publishing books for children and investigating the needs of the Sunday schools of the denomination. The words "and Sunday School" were subsequently dropped out of the society's name only because the long title was found to be too cumbersome.

Under the stimulus of the Publication Society Sunday-school work grew rapidly, and there was a strong call for literature to meet the developing needs. At first the society published books for use in connection with Sunday-school work, but in 1856 it purchased the entire effects of the New England Sabbath School Union, and began publishing a monthly juvenile paper entitled *The Young Reaper,* with a circulation of 50,000 copies. In 1860 a series of twenty question books was issued for Sunday schools, and in 1861, in addition to its own publications, the society selected and recommended Sunday-school books for use in Sunday-school libraries.

In 1869 there was held in St. Louis, Mo., under the auspices of the American Baptist Publication Society, the first Baptist National Sunday School Convention. The large attendance from all sections of the United States, the strong character of the speakers and their addresses attested the wide spirit and intelligent interest developed in the work of the Sunday schools at that time. This convention voiced a demand for a more advanced literature, which was already in contemplation by the society, and in January, 1870, there appeared the first issue of the magazine known as the *Baptist Teacher.*

As a denomination the Baptists have regarded their Sunday-school work as committed to the American Baptist Publication Society, and the society has always been in the forefront of Sunday-school advance. The Society is now publishing a full series of helps for the Uniform Lessons, and the Graded work from the Beginners' Department to the Senior grade. Sunday-school papers are also published by the society under the names *Our Little Ones, Youth's World, Girl's World, Young People,* and a general missionary paper entitled *World-Wide.*

Among the important publications of the society are the *Superintendent* and the *Baptist Teacher,* and more recently *Home and School,* a monthly magazine for the

Home Department, which is unique in the field of Sunday-school literature. The high literary standard of all of this material is explained by the long continued editorial supervision of Dr. C. R. Blackall (*q. v.*), who now has associated with him Rev. George T. Webb, D.D., in the direction of this work, as well as a large force of editorial writers and assistants.

The policy of the society has always been to secure and maintain the highest measure of efficiency in the Sunday-school work of the denomination, and to that end a great deal of care and independent attention has been given to the Graded Lessons as a recognized step forward in respect to both material and method.

In 1907 the American Baptist Publication Society inaugurated its National Teacher Training Institute, designed to train Sunday-school teachers in the knowledge of the Scriptures, the pupils, and the laws of teaching. This has since developed and become the Educational Department of the society, presided over by a special secretary and conducted through thirty-seven directors of Sunday-school work. This department has enrolled 27,010 students in the teacher-training courses, many of whom have received their diplomas, and there are now (1914) 13,993 active students.

The Sunday School work of the Northern Baptist Convention, is in the hands of The American Baptist Publication Society. A committee of the Convention, known as the Committee on Moral and Religious Education, works in close and sympathetic coöperation with the Society to advance religious education in the school and in other organizations of the church.

At the meeting of the Northen Baptist Convention held in Boston, June, 1914, this Committee was authorized to appoint a special committee from its number to serve as a committee on lesson courses for Sunday schools and this sub-committee is empowered to appoint one to represent the denomination on the International Sunday School Lesson Committee.

G. T. Webb.

BAPTIST CONVENTION, SOUTHERN, SUNDAY-SCHOOL WORK OF THE.—The Sunday-school work of the Southern Baptist Convention has its center in its Sunday School Board, located at Nashville, Tenn. This Board is also the denominational publishing house. As a publishing house its interests are so organized that the larger part of the profit from its business is available for the work of extending and improving the Baptist Sunday schools of the South. Its field force is entirely supported by the profits from the business and no direct contributions for this kind of work are solicited. There is the closest possible coöperation and fellowship between the publishing and editorial interests and the men on the field.

There are six field secretaries who give themselves entirely to the work of Sunday-school extension. These men are finely equipped for their work, men of standing in the denomination and not connected in any way with the business part of the work. They are not expected to take collections to support their work. They are at the service of the churches, whether weak or strong, and go wherever there is work to be done. They do not confine themselves to any one district, but cover the general field of the Convention.

The teacher-training work of Southern Baptists is conducted through the Sunday School Board above mentioned and has its central office at the Nashville headquarters. The work is in charge of an Educational Secretary who has general direction of the work and supervises the keeping of records. The teacher-training work is based upon a Manual containing sections upon (1) Sunday-school history; (2) organization; (3) methods of teaching; (4) child study; (5) an outline study of the Bible; (6) doctrine. Most of all the work is done in classes and the examination is from memory. Upon the successful completion of the work in this Manual a diploma is given. This diploma has blank spaces of seven seals representing the seven books of the course, and for a large red seal and a large blue seal. It is known as an incomplete diploma. The course beyond the Manual has seven books. When the first four of these have been completed a red seal is given and when all of the books have been completed and examinations passed upon them a blue seal is awarded. The diploma is then complete. At this writing (1914) over twenty thousand people hold the diploma, while some three or four thousand people have obtained the other seals.

In each of the fifteen states included in the constituency of the Southern Baptist Convention there is a Sunday-school secretary. These men are not colporteurs nor missionaries, but are Sunday-school field men in the broadest sense of that term. They are doing the work of teacher-training and are working for general methods. These men are under the direction of the regularly constituted State Mission Boards, it being the policy of the Sunday School Board at Nashville not to aid men who are not thus directly connected with the regular missionary organizations of the various states. This is done to make the work permanent and to put it upon the hearts of the people as a part of their regular work. The Sunday School Board contributes to the salary of these men and has largely made possible their work.

The work has taken on some distinctive characteristics. The commonly accepted Sunday-school convention has largely passed out of existence. In its place for a state gathering has come a summer encampment where teaching work can be done in addition to the lectures and addresses. The old-fashioned institute is still retained to some extent, only it is as a rule made a part of a tour in which several strong men group themselves together, going from one place to another and thus bringing close home to the churches a most effective Sunday-school program. The chief emphasis, however, is being laid upon the training schools. In hundreds of places the state men combine with the general men of the Sunday School Board, perhaps utilizing members of the college and some one of the faculties in a week's school. The sessions begin in the afternoon and continue through the night service, a simple supper being served. The training school is usually carried on for a week. Practically all work is textbook teaching upon the basis of the regular teacher-training course. Certificates are usually awarded at the close of the school. This method has been found most effective in securing practical results.

Two things must be spoken of in connection with the work of Southern Baptists along Sunday-school lines. All the workers in the various states and those connected with the Sunday School Board at Nashville in various official capacities have organized themselves into a Field Workers' Association. This Field Workers' Association meets annually in connection with the Southern Baptist Convention. It elects its own officers and deals with nearly all matters of policy affecting the Sunday-school work in the South. The plans and purposes of the Sunday School Board are here laid before the men from the various states. These men in the states have also the power to bring to the attention of the general workers any matters which they may deem essential. The administrative, editorial, business and educational departments are here brought in direct contact and cooperation with the forces on the field. The result is a solidarity in effort based upon an intelligent understanding of what is to be accomplished. The forces get together as one and concentrate along certain lines by common consent. There is a harmony between the field forces and the editorial forces by which they work together and for the same ends. The other striking characteristic is that the work is organized altogether upon a denominational basis. The churches have tried to do everything for themselves that the denomination needs for its Sunday schools. This does not mean that there is no cooperation with interdenominational organizations, but it does mean that such coöperation is free and is not the coöperation of dependence but of independence. The Baptists of the South have been taught to rely upon their own Board to bring to them the best in modern Sunday-school methods and to do the work of enlistment and organization through their own denominational machinery.

It remains only to be said that the publishing department of the Sunday School Board issues a full and complete line of periodicals for the uniform and the graded lessons. For the graded lessons the denomination has its own periodicals throughout, following in general the outlines of the International Lesson Committee for what is known as the strictly Biblical series. The Southern Baptist Convention, however, in 1911 appointed a Lesson Committee. This committee has supervised the outlines for the graded lessons and has made very considerable changes, especially in the lessons for the Intermediate Department. The International Uniform Lesson is also subjected to the same scrutiny and is subject to such changes as may be deemed best to make it effective for the denomination. The Board publishes most of its own teacher-training books and has an Adult Department with full supplies for its own classes. An effort is being made to have all adult classes registered and no little success is being attained along this line.

I. J. Van Ness.

BAPTIST SUNDAY SCHOOLS (GREAT BRITAIN).—In 1721, the Baptist Chapel in Oxford was restored and used for what was almost the earliest Sunday school in the land. In 1730 and 1762, boarding and day schools with religious instruction, and probably with Sunday classes, were formed in Lancashire and Yorkshire, the progenitors of Rawdon and Midland Baptist Colleges. Then came Raikes, and Sunday schools sprang up and grew without the aid, often without the sympathy, of the ministers and officers of the churches. (See Raikes, Robert.) At the time that William Carey and his colleagues undertook the task of forming a missionary society outside the official Baptist Associations, unknown men and women in unauthorized ways were making trial of this new popular method of home mission work. In 1811 an Annual Meeting of the Sunday-school delegates was called, at which 37 General Baptist schools were reported with 3700 pupils, with 585 voluntary teachers and 50 assistants. The Particular Baptists, a far more numerous section, held doctrinal views that made them much more suspicious of education and of the Sunday-school idea. Dr. Joseph Ivimey, whose four volume *History of the English Baptists* was published 1811-30, ignores Sunday schools though one had been formed by a lady in his own church in London, in 1810. At the formation of the Baptist Union of Great Britain and Ireland in 1813, among the various objects to be promoted there was no mention of the Sunday school. Many of these schools met in the chapels or in underground rooms, but were not an integral part of church work; others were started in new districts and prepared the way for the formation of churches.

Teachers were sometimes hired, and parents paid 1*d* or 2*d* to send their children. As a typical case the College Lane School, Northampton, may be quoted. Formed in 1810, it took the place of an earlier school conducted for the Independent, Baptist and Quaker congregations, to whose meetings in turn the pupils were taken by two teachers who were paid probably 1/6 per Sunday. In 1812 the Sunday school was transferred into a new day school building, and seventy teachers of all denominations freely gave their services. The school started at 9 o'clock on Sunday morning and the lessons consisted mainly of reading and writing—slates, pencils, sponges, books, being the chief requisites. At 10:30 the pupils were marched into the chapel where they sat for the hymns, and stood for the prayers with their backs turned to the congregation. School resumed at 1:30, closing at 4, and in the evening all over eight years of age were taken again to public service. There was the system of alternate teachers, and the chief religious instruction was in the memorizing of Scripture, catechism (a Baptist revision of the Shorter Catechism), and Watts' hymns. The first statistics of Baptist Sunday schools appear to have been gathered in 1836, when 58,788 pupils were reported, this being not quite 1,000 less than the number of church members. There was steady growth till the end of the last century. To-day (1914) there are over 3,000 schools, 60,200 teachers, and 552,700 pupils—a slight drop from the record figures of 1906. About one-fourth of the 416,000 members of the Baptist churches are enrolled as teachers or senior pupils. The largest school is at the Metropolitan Tabernacle, London, having 1,080 pupils, and 15 mission schools, with 5,750 pupils. The denomination has not carefully fostered this work. Probably the hearty cooperation of Baptists in the Sunday School Union since its formation in 1803, gave the impression that no other agency was needed. Perhaps also their ultra-independency created a natural hesitation among the leaders to assume any kind of control over this vast, but irregular body. No official responsibility was undertaken until a Young People's department was formed in 1909, followed by a special Sunday School Committee.

Little has yet been done to regularize

teaching material or method to the special purposes of Baptist doctrine and practice. In the main, simple Bible teaching is given, the International Lessons being generally used. But the schools are steadily adopting modern reformed methods. Among well-known friends of the movement may be named Dr. Joseph Angus, president of Regents Park College, first "Ridley Lecturer"; Dr. F. B. Meyer, ex-president of the World's Sunday School Association; Mr. Charles Waters, founder of the International Bible Reading Association; Rev. Carey Bonner, secretary of the Sunday School Union; and Alderman George White, M. P., an ex-president of the Union.

ARTHUR BLACK.

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BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—SEE BAPTIST SUNDAY SCHOOLS (GREAT BRITAIN.)

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.—The Baptist Young People's Union of America is the outcome of a strong denominational conviction which had grown up side by side with the large and enthusiastic interdenominational movement for the training of youth. From the expression of this feeling in letters and circulars, a weekly paper appeared urging the gathering of Baptist young people together into departments of local churches for the purpose of instruction in Baptist principles and history, as well as for devotion. The first large association among Baptist young people's societies was the state convention of Nebraska, in 1889. Most of the promoters were active in Christian Endeavor societies. They came together on the broad ground of federation and fellowship. Their statement of policy clearly announced that "we shall assist in organizing young people's societies where none exist, but we shall never insist upon the adoption of any particular constitution." The federation idea was accepted or paralleled almost without exception by the nine states that were represented at the first convention in Chicago, in 1891.

At this convention plans were formulated for the federation of all Baptist young people's societies in the United States and Canada in a common union for enlistment and enlightenment along denominational lines. "The object of the organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organization." The conventions that have followed year by year have shown great power and enthusiasm and a faithful working out of the first principles of the Union.

The mission of the Union at its inception was principally educational, and hence its study courses have been an important feature in its work and plans. In the early organ, *The Young People's Union,* the "Study Hour" was an important department. This has matured into the Christian culture courses which consist of three lines of study worked out and recommended by the Union; the Bible Readers' Course, Sacred Literature Course, and the Conquest Missionary Course. Advanced Courses in Biblical, doctrinal, and missionary subjects are also offered. Examinations have been given in all these courses, thousands having availed themselves of these opportunities and secured certificates and diplomas.

The weekly paper was changed to a monthly in 1904, and the name *Service* was adopted. By the action of the Board of Managers in 1912, the educational work of the B. Y. P. U. A., including the courses of study and the literature relating to the same, was handed over to the direction of the Young People's Commission of the Northern Baptist Convention.

The general organization is a fraternal union serving to unite all young people's societies in Baptist churches having a devotional and missionary purpose. The societies of the Southern states are ecclesiastically allied to the Southern Baptist Convention as the Northern societies are attached to the Northern Baptist Convention. The various conventions of Canada exercise an oversight of their young people's work. States and provinces and cities maintain organizations of local societies and occupy a subsidiary relation to the International Union.

The headquarters of the Union are at 107 South Wabash avenue, Chicago, Illinois, and *Service* is published at 1701 Chestnut street, Philadelphia, Pa., by the American Baptist Publication Society. The General Secretary is Rev. W. E. Chalmers.

W. E. Chalmers.

BARACA-PHILATHEA BIBLE CLASSES.—Great strides have been made within twenty years in reaching out and enlisting the young men and women in the ranks of the Sunday school. One branch of this great work has been done through the men's Baraca and the women's Philathea Bible classes. There are now registered over 9,000 of these classes with a membership of nearly one million, found in every state of the United States, and in thirty-two denominations.

The name "Baraca" was given to a small Bible class of eighteen men on October 20, 1890, in Syracuse, N. Y. "Baraca" is derived from a Bible word "Beracah," found in II Chron. 20:26, and means *blessing*. This class believed in the value of organization and in adapting the principles of business life to the Christian life. During the history of this class over 500 men have united with the church, which has grown from 200 to more than 1,700 members. Over 800 of these members have come from the Baraca and Philathea Bible classes.

The World-Wide Baraca-Philathea Union, with headquarters at Syracuse, N. Y., was a result. Many classes may be found in foreign lands, and at the present time a million pieces of literature printed in Italian, Japanese, and Spanish are yearly distributed free from the headquarters.

The Philathea movement was an outcome of the Baraca and was formed five years later in the same church. The word "Philathea" is a Greek word suggested by the pastor, and means *lovers of truth*. Their work is similar to that of the men's Baraca classes. They belong to the National Union and have enrolled over 300,000 women.

These two classes have had no trained or paid men to direct their affairs and prepare their literature. The work has been voluntary and carried on by business men who have seen the vision of a "million men and women" studying the Bible and going forth to bring others to a decision.

Mr. Marshall A. Hudson of Syracuse, N. Y., was the founder of these classes. The purpose is the study of the Bible at stated hours in the Sunday schools of which the members are a part. The two adjunct aims are social life, and a deep spiritual purpose. For these ends the organization has its committees, and evenings set apart during the week, in order that the members may work out the national motto, "We do things" (Phil. 14:13). As the platform of this organization is "Young men, or women, standing by the Bible and the Bible school," every class must be loyal to its own Sunday school and church and denomination. In the interests of the social life of the classes the rooms in which they meet are seldom closed during the week. Socials, business meetings, Bible clubs, lecture courses, and other entertainments of a spiritual and intellectual nature, constitute the program of these meetings. A strong class spirit is thus stimulated, as well as by wearing the class pins.

B A RC "BARACA"

What It Means

In order to win men and women to the Christian life by means of the Sunday school their social needs must be served and they must be touched during the week as well as on Sunday. Baraca and Philathea rooms are necessary and should be kept available to the classes, with the privilege of meeting every night.

PHILATHEA

The spiritual life of the class is fostered by means of Bible study, and the *secret service* for prayer is formed in each class. A band of young men and women unite to pray secretly every day for six months for the unconverted members of the class and at a suitable time to speak to those for whom they are praying. The pledges may be used in any class and may be obtained by applying to Mr. Hudson.

The *secret service* is supplemented in many classes by midweek Bible study, sometimes called "dining-table Bible clubs." The clubs have many different ways of studying the Bible. A prayer service is held before the meeting and evangelistic work is discussed for a few minutes at the close. Many of these classes have continued for years and their graduates are found in the ministry and in missionary work in all parts of the world.

Other classes already formed which do not have the name Baraca or Philathea, connect themselves with the organization and obtain its helps by adding the word Baraca or Philathea to their present names and by embodying the rules and aims of the organization in their constitutions. There are Junior Baraca and Junior Philatheas, and some of the older classes call themselves Sunshine Philatheas, a Purpose Baraca, the Wesley Baraca Class, the Epworth Baraca Class, etc. This entitles the class to all the free literature and to a representation in all the meetings of the National Union.

A full history of the national movement cannot be here recorded, but some of the results may be learned from the report which was given at the Norfolk Convention in 1912.

M. A. Hudson.

BARNES, ALBERT (1798-1870).—Clergyman and noted commentator. Born in Rome, N. Y., 1798. He was graduated from Hamilton College, Clinton, N. Y., in 1820, and attended Princeton Theological Seminary, taking the three years' course. He had a long ministry, but was pastor of only two churches—in 1825, becoming pastor of the Presbyterian Church of Morristown, N. J.; in 1830, he was called by the First Presbyterian Church of Philadelphia, Pa. The first two anniversaries of the American Sunday School Union were held in his church in Philadelphia.

Mr. Barnes was a promoter of Sunday schools; he warned parents, however, of the danger of consciously or unconsciously transferring to the Sunday school their own responsibility in the religious education of their children.

His *Notes, Explanatory and Practical on the Gospels; designed for Sunday School Teachers and Bible Classes* were translated into foreign languages, as well as being extensively used by Sunday-school teachers in America. Mr. Barnes' *Life at Three-score* and *Life at Three-score and Ten* are charming autobiographies. He was the author of many works, but his fame rests upon his *Commentaries.*

He died suddenly in Philadelphia, December 24, 1870.

S. G. Ayres.

BEDELL, GREGORY TOWNSEND (1793-1834).—Episcopal clergyman; born on Staten Island, October 28, 1793. He was graduated from Columbia College in 1811. He was ordained for the ministry in 1814 and became rector at Hudson, N. Y.; Fayetteville, N. C.; and Philadelphia, Pa., where his celebrated preaching founded and built up St. Andrew's Church. Dr. Bedell was the author of several books, sacred poems and musical compositions, some of which were written for use in the Sunday schools. He was an enthusiastic and successful worker in the Sunday school, and he prepared and published a detailed history of the Sunday schools of his church.

Dr. S. H. Tyng says of him: "Perhaps no clergyman in the United States, of any denomination, has paid more attention to the establishment and instruction of Sunday schools, or has been more successful in sustaining and keeping up their usefulness and efficiency."

In 1827 Dr. Bedell established what was regarded as being "the first Infant Sunday school known in the United States." He considered that "with the success of the Sunday-school operations of a church, its spiritual welfare is indissolubly connected."

S. G. Ayres.

Reference:

Tyng, S. H. *Memoir of the Rev.*

Gregory T. Bedell, D.D. Ed. 2, enl. (Philadelphia, 1836.)

BEECHER, LYMAN (1775-1863).—Distinguished Congregational minister. Born in New Haven, Conn., October 2, 1775. He was graduated from Yale in 1797. Dr. Beecher was pastor of Congregational churches in East Hampton, L. I.; Litchfield, Conn.; Hanover Church, Boston, Mass. In 1832 he removed to Cincinnati, Ohio, and for twenty years was president and professor of theology in Lane Theological Seminary, a Presbyterian institution. In 1833 he was "installed as pastor of the Second Presbyterian Church of Cincinnati." Dr. Beecher was the father of a large family; several of his children achieved distinction. He was much interested in the furtherance of the Sunday-school movement, and aided it in every way possible; he interested many wealthy persons, and through them added to the resources of the movement. Dr. Beecher's sermon on the "Waste Places of New England," delivered in 1814, had a powerful influence in stimulating systematic religious instruction through the Sunday school and during the decade following much progress was made. He died in Brooklyn, N. Y., 1863.

S. G. Ayres.

Reference:

Haywood, E. F. *Lyman Beecher.* (Boston, 1904.)

BEGINNERS' DEPARTMENT, THE.—In the early days of the Sunday school there were but two divisions, the main school and the "infant class," the so-called "infants" ranging in age from two to nine years, or even more. Teachers struggled to interest and instruct them all in the same subject, which sometimes appealed to the older and again to the younger children. Kindergarten methods were interchanged with those suitable to third or fourth grade, as attention flagged in first one group and then another. "Golden texts" were taught the older children, which in word or thought conveyed little meaning to the little ones. Motion songs were sung with zest by the smaller children and with shame-faced self-consciousness by those eight or nine years of age.

Discontent at this state of affairs began to spread throughout the country; unfavorable comparison was made between the Sunday school and the public-school system, and at conventions, institutes, conferences and through the press the subject was agitated until a somewhat general agreement was reached to separate the children under six from the older pupils. In small schools the youngest ones form merely a class; in large schools a department. In order to avoid confusion with the nomenclature of the secular kindergarten, this department is termed the Beginners' Department.

The ages of the children composing the Beginners' Department correspond to those in the kindergarten, and the division between that and the Primary Department is made because of certain characteristics common to little children, which are outgrown or modified as they become older. Such characteristics demand not only peculiar methods of teaching, but subjects suited to meet the needs indicated by these characteristics. A survey of the little child as he is at this age is necessary in order to appreciate the function of the Beginners' Department.

As the name "Beginners" implies, the pupil in this department of the Sunday school is starting out on the road to knowledge, and his very ignorance makes the teaching here a task unlike that in any other grade. His world is a very limited one—his home, father and mother, brothers and sisters, possibly nurse and servants; those coming from outside to minister to his wants, such as the grocer, the milkman and the postman; playmates and neighbors; his pets, birds, flowers and all the fascinating out-of-doors. Whatever new knowledge is brought to him must be interpreted in terms of his little world. Thus God is to him the heavenly Father; God's care signifies his breakfast and his warm coat, and the breakfast and coat of small outdoor brothers; humaneness means care of his pets; and social service consists of helpful deeds done in the home.

Their very ignorance makes fear common to these little ones. A necessary protection is this natural fear, for, as to animals who have no weapons of defense is given the instinct of flight, so fear of strangers, of swiftly moving objects, of loud noises, and of the dark prove the preservation of helpless children, and these especial fears cease as the child grows in knowledge. However, the fear that is unreasoning and terrorizing becomes greatly calmed by the consciousness that a powerful, loving heavenly Father is not only the creator of all things, but guides the forces of the world and cares for and guards his creatures. Through such teaching the child gains confidence and a sense of protection. The thunder and the lightning lose half their terrors with the realization that they are under God's law. The wind seems less fearful when it is known that "He causeth his wind to blow." The waves on the beach have a stopping place, for "The sea is his, and he made it." Round about are the strong yet tender arms of One who fashions the smallest flower and clothes the birds in feathers.

It is difficult to give the little child this belief. He is observant of everything in the world around him and is filled with curiosity. The wondering eyes of early childhood are an index to its attitude toward the universe. "What? Why? Where?" the little child asks. "Where does the rain come from?" he wonders. "Who changed the bud into a red rose?" "Who could get up in the sky, to fasten on the stars?" He attempts to discover the origin of things by tracing them back. "Who made the very first bird?" he queries. "Who took care of the first baby?" And not alone "I wonder" do his soulful eyes say, but also "I believe you." Pleading for an answer, when it comes that answer is, must be the right one. When the cause of the things that roused his wonder—the beginning of all, the source of each gift that makes him happy—is named, whether the name be God or the heavenly Father, he is satisfied. Wonder is satisfied easily because of his credulity, and the result is trust.

In but a moment the child's credulous, wonder-filled eyes are sparkling and every part of his body is in motion. For he is only occasionally a contemplative personage. His normal state is to be full of activity. He requires an active religion and so he is inspired to be helpful, to do kind deeds for those he loves, to coöperate with God in tender, every day care for bird and beast. He is taught that friendship means service, that love necessitates action. His constant activity influences the method of teaching. Long periods are banished and frequent change is made from story to song, from song to conversation, from conversation to handwork. Small bodies are rested by simple physical exercises, the wandering attention caught by variety in the way of presenting the subject, and the mandate "don't" replaced by the request "do."

This activity is not only physical but mental. One way it is shown is in mimicing the action of the world in which the child finds himself, and through imitation gaining an intimate knowledge of the persons and things imitated. (See Imitation, The Place of, in Religious Education.) Another mental activity is a vivid imagination. (See Imagination, The Child's Power of.) He fancies himself other than he is; he lives in a play world; he pictures people and events that are described to him. Because of these qualities he is taught through stories which present action that it is possible for him to imitate, in spirit if not always literally. Thus Christ is presented, not primarily as a redeeming Saviour or a wonderworker, but as the great helper, who changed unhappiness to happiness, and who brought cheer and comfort, so that the child may be inspired to be a little helper and reflect something of the kindness of Christ's loving heart. Thus stories are told of children and men and women who act upon impulses it is possible to arouse in a child. The dawning powers of imitation and imagination are further utilized in the child's religious education by letting him represent the flowers, the trees and the birds that are made and cared for by the heavenly Father, and imitate the turning of the windmill as God's wind moves it, or the falling of the snowflakes which God sends as the earth's coverlid.

Another way in which the little child is a beginner is in self-control. His fits of anger sometimes amount to unbridled passion. He seems more like a little beast than a human being. He cannot understand why he should not have everything he wants and falls into a rage in his disappointment. He is the slave of each passing emotion, of each fleeting feeling. It is neither the intention nor the desire of a wise teacher to eliminate all capacity for anger. She does not wish to produce a flabby, resistless set of beings. Anger toward wrong, resistance to evil, passionate outcry against injustice—all this should be preserved in the children. But their angry impulses require guidance; they must be taught to be masters, not slaves of their feelings. First steps in self-control are taken in the Beginners' Department. The atmosphere of the home is retained, yet so colored by that of the school that a certain degree of order is required. The story must be attended to quietly; one child must wait for another in the period for conversation; directions for rising, or sitting, or marching, must be followed. Stories are told of unselfish friends, who gave up their own way for each other, of people who restrained themselves to give happiness.

The affectionate nature of little children is considered here—not the love that is capable of great self-sacrifice, nor the love that can appreciate all the qualities of the people who inspire it; not the love that is proof against absence and time; but an affection for those who minister to the child's comfort which is very real, very intense, and which shows itself in a desire for physical nearness, in endearments, and occasional baby gifts. It is this quality of love to which is made the great appeal. If the little child loves his parents largely because they minister to his comfort and happiness, the realization that God is the source of daily blessings will awaken love for him, and it is only through love that true thanksgiving and praise are possible, or that worship is spontaneous. Kindness, obedience, and helpfulness are taught as the natural response to love, rather than enjoined as duties. Love of God and love of good are the goals to which the teacher of Beginners strives to attain—not adequate knowledge and comprehending affection for God, not unswerving adherence to good, but a sincere love for God in so far as a little child can conceive of him in his relation to himself, and attraction toward goodness, so far as a little child can understand it, and this will guarantee an effort, even though fitful, to attain it.

Another characteristic of the child is his easily impressionable senses. It is necessary to appeal to these senses in teaching. Thus pictures and objects form an important part of the equipment; color appears in both pictures and room decorations; much is made of music; and progressive teachers utilize also the sense of touch, encouraging the children to handle objects, and to see pictures with fingers as well as with eyes. Thus one truth is fixed more deeply by being impressed in a variety of ways—through appeal to eye, ear, and finger-tip.

Another quality of early childhood, which makes the teacher's task both easy and dangerous, is the extreme suggestibility shown by children of the Beginners' age. The teacher who sees the possibilities in this tendency makes discipline largely a matter of "Do this" rather than "Don't do that." The element of danger comes in making suggestions that are so readily acted upon.

Such, in general, are the characteristics common to little children, that make the Beginners' Department necessary and determine its teaching. In order that this teaching be assured and systematic, a Beginners' course of lessons is essential. Several such courses are in existence, the best known being *One Year of Sunday School Lessons for Young Children,* by Florence U. Palmer; *Bible Lessons for Little Beginners,* by Margaret J. Cushman Haven; *The Sunday Kindergarten, Game, Gift and Story,* by Carrie S. Ferris; Kindergarten Course of Study from *An Outline of a Bible School Curriculum,* by George W. Pease; and the Beginners' Course of the International Graded Lessons. These courses are alike in covering either one or two years, in being topical rather than chronological, and in using almost entirely as story material either the Bible or nature. The International Beginners' Course, which supersedes a former Beginners' Course issued in 1902, was published in 1908, as a part of a series of graded lessons. The lessons are more simple than those in the course first issued, in order that there may be a proper progression in the graded courses.

This course of lessons, being the one generally used in the Beginners' Department, deserves some comment. It is based upon the needs of little children determined by their salient characteristics. It commences in October and takes into consideration the year with its changing seasons and its festival days, which are so important in the child's thought. The themes for the two years show the simplicity of the course and how it is planned to meet the child's instinctive needs.

Themes for the First Year:

I. The Heavenly Father's Care.
II. Thanksgiving for Care.
III. Thanksgiving for God's Best Gift.
IV. Love Shown Through Care.
V. The Loving Care of Jesus.
VI. God's Care of Life.
VII. Our Part in the Care of Flowers and Birds.
VIII. Duty of Loving Obedience.
IX. Love Shown by Prayer and Praise.
X. Love Shown by Kindness (to Those in the Family Circle).
XI. Love Shown by Kindness (to Those Outside the Family).

Themes for the Second Year:

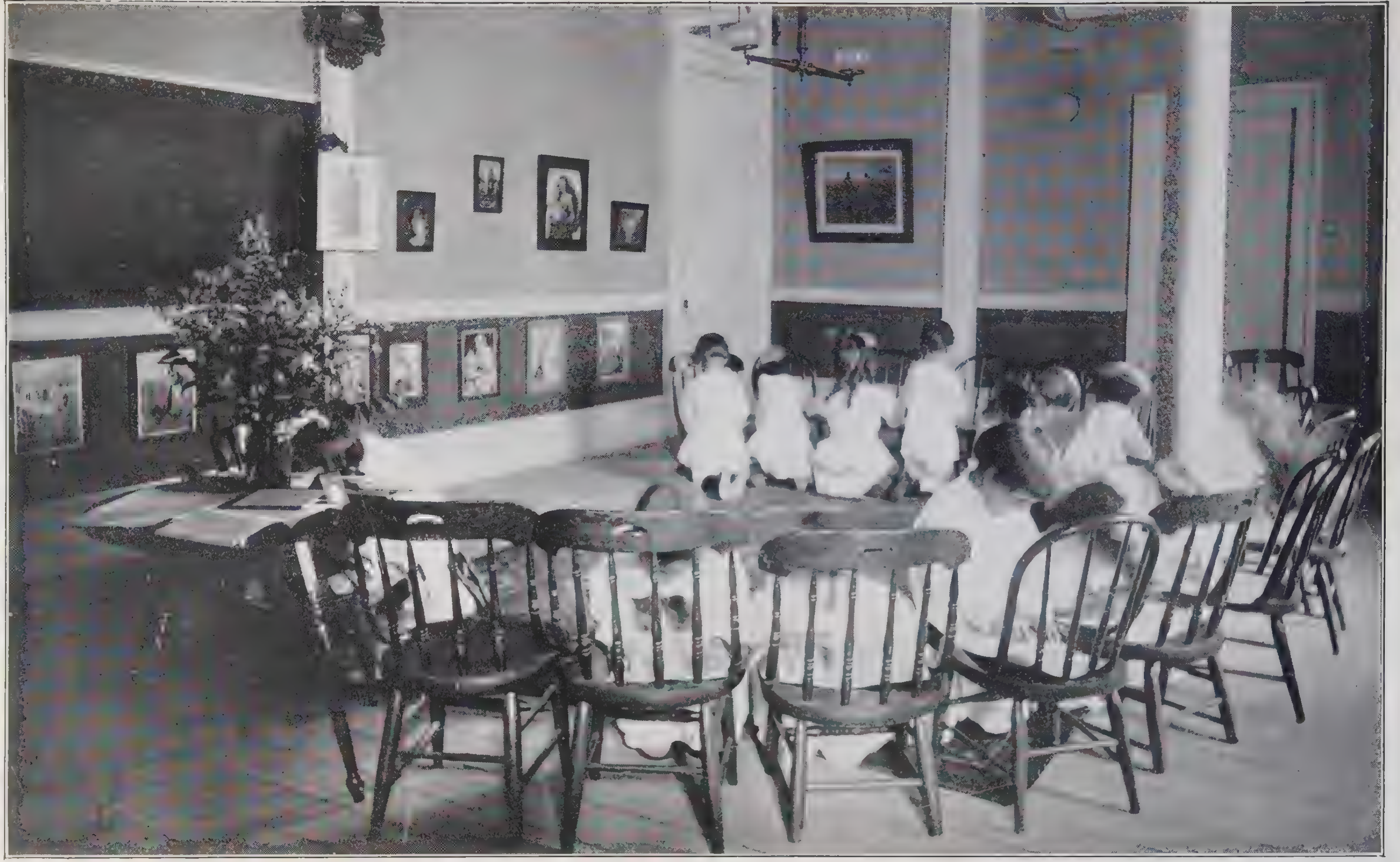
I. Our Heavenly Father's Protection.
II. Thanksgiving for Protection.
III. Thanksgiving for God's Best Gift.
IV. Our Heavenly Father's Protection in Nature.
V. God Helping to Protect.
VI. Jesus the Helper and Saviour.
VII. Jesus Teaching to Pray.
VIII. God's Gift of Life.
IX. God's Gift of the Wind, Sun, and Rain.
X. Jesus Teaching How to Help.
XI. Children helping.
XII. Friendly Helpers. Instances of
    1. Individual help.
    2. Interchange of help.
    3. Coöperation in helpfulness.

Although arranged under themes, this and all Beginners' courses are story courses, the stories being connected by topics rather than following an historical sequence. The sense of time has not yet dawned in the child's mind, so to follow one story on such a subject as helpfulness, or kindness, or obedience, by a second and third on the same subject is more important than to tell the stories in the order of their happening.

A Beginners' Department in session much resembles a large family at the story-telling hour. The stories are short, for the active small bodies cannot keep quiet many minutes, but when the story is vividly told by a real story-teller, rapt attention and quaint comment are secured. Story-telling is considered an art by a teacher of Beginners, and many story-telling clubs have been formed to aid in its perfection. (See Bible Stories for Children; Stories and Story-Telling; Story Tellers' League.)

The story-telling is preceded by a "circle talk," so called, because the children talk freely, as they sit in the magic circle that lends informality and a homelike atmosphere to this section of the Sunday school. This conversation period is educative. While it is free from the stiffness of formal question and answer, yet it is somewhat directed. The natural remarks of the children are not only permitted but coveted, in order that they may feel at liberty to express themselves in an unrestrained fashion. However, the teacher tactfully guides the conversation into the theme of the day. Any chance remark that fits into this theme she quickly turns to account; though one that is foreign to it is received pleasantly but she lets it drop after a moment's comment. (See Pedagogy.) By question, suggestion, or tactful introduction of the theme, is elicited the kind of conversation that will help to impress it. The children name with eagerness the gifts of God for which they are glad, or his creatures which they have helped to protect, or the helpful deeds they have done at home. The story of the preceding lesson is told by them in connection with this conversation—not fluently, but in detached words, assisted by gesture, and perhaps by crude drawings. Songs that illustrate and impress the theme and Bible verses are interspersed, till the whole forms an intimate, instructive, and helpful period, which is no less interesting and important than the story itself.

The remainder of the hour consists of a simple greeting and dismissal, spontaneous and childlike prayers, and needful rest exercises. The program, in a properly conducted Beginners' Department is so carefully concealed and the homelike atmosphere so apparent, that to an ordinary observer there seems to be none; but song, conversation, Bible verses, prayers, story-telling, and all the rest follow one another so naturally as to seem quite spontaneous. However, in order that the most important things may be given due time and not be crowded out by unessentials, there is a



Beginners' Room. Showing arrangement of chairs and children using chair seats as a table for drawing.

program, which is wisely planned but which is necessarily elastic.

The organization of the Beginners' Department is also kept as unostentatious and informal as possible. When the department is small one teacher is sufficient; where it is larger an assistant plays and does the work of a secretary; in very large departments there is often a secretary and a pianist, and frequently a number of young girls sit with the children in the circle, and assist in such ways as putting on wraps and distributing papers, and are responsible for the attendance of small groups of children. Such assistants do not teach, but obtain in this way a knowledge of children and, through observation, some insight into teaching methods is gained.

The ideal environment of the Beginners' Department is one that will assist in inducing a homelike atmosphere, banishing formality and the fear and sense of strangeness which shy newcomers feel. The Beginners' Department is of too recent origin to be provided for in the equipment of most of the older churches, though many a dark, unattractive vestry has been transformed by means of delicate tinting, bright rugs and appropriate furniture into a pretty and childlike room. Churches that plan especially for the Beginners' Department model the room after those of the public kindergartens, with low windows, light woodwork, finished in tasteful colors, the furnishings appropriate to small bodies. The pictures should be hung low, the musical instrument should be a piano, and the small chairs arranged in a circle or semicircle. (See Architecture, S. S.)

The Beginners' Department being composed of children, most of whom are not yet of school age, and only a small proportion throughout the country in kindergarten, it is natural that there should be a close connection between this department and the home. The mothers are frequent visitors at the Sunday-school sessions, usually coming at first with timid little ones, and later, when this need is passed, continuing to visit, because of their interest in the children and in the work of the department. This interest on the part of the mothers often leads to the formation of mothers' clubs or parent-teacher associations, in which child study is taken up or some course of reading connected with the mutual interest in children. (Mothers and Parent-Teacher Association, National Congress of.) Where the parents keep in touch with the instruction there is also a splendid opportunity to carry it out practically in the home, thus making the child's religious nurture complete and unified—the truths taught in the Sunday school made practical in the home, and the child realizing that there are not two distinct lives, the religious and the secular, but that all is one. (Parents' Classes.)

To recapitulate, the Beginners' Department is the solution of a need—not an artificial institution. It is composed of little children whose instinctive questionings and wonderings indicate an outreaching after religion, which the instruction in this department endeavors to supply. The instruction is based upon the actual needs of the child, shown by his characteristics. (See Psychology, Child; Religion, The Child's.) The organization and management are of the simplest, the environment aims toward homelikeness, and the necessarily close connection with the mothers makes natural a certain degree of home interest and coöperation.

The entire equipment—the circle of chairs in which the children sit, the large pictures, frequently colored, and which illustrate the stories, and the papers which contain them—is prepared with a view to making attractive, interesting and childlike the children's early Sunday-school experiences, and in making their first lessons in religion attractive as well as understandable.

FRANCES W. DANIELSON.

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BELIEF.—See Creeds, Place of, in Religious Education; Religion, Psychology of.

BELL, ANDREW (1753-1832).—A British educational reformer, and the founder of the "monitorial system" or Madras system of instruction. He was born in St. Andrews; took orders in the Church of England, but served only a brief rectorship before going to India in 1787. The East India Company had established the Madras Male Orphan Asylum in which the orphan children of the European military men were to be educated, and in 1789 Dr. Bell was appointed as superintendent of this institution. It was impossible to secure properly prepared assistants, so he originated and successfully carried out the plan of having the pupils themselves aid him in conducting the school. After several years Dr. Bell returned to Europe where he promoted his educational ideas and published "An Experiment made in the Male Asylum of Madras, suggesting a system by which a school or family may teach itself under the superintendence of the master or parent." Schools on the Madras system were established in various parts of Great Britain and on the Continent. The two main points in the plan were "mutual tuition" and "accurate preparation." Joseph Lancaster (*q. v.*) was accused of unlawfully appropriating Bell's system. However, both men made use of the idea of mutual instruction.

In 1811 the Church of England founded the "National Society for Promoting the Education of the Poor" (*q. v.*). Dr. Bell was appointed superintendent, and the remainder of his life was identified with this Society. Joshua Fitch says: "Though it was no organic part of his original plan, the vigorous dogmatic teaching of the Prayer Book and Catechism became identified with Bell's system."

Emily J. Fell.

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BELL, USE OF THE.—The bell is for the use of the general superintendent and the departmental superintendents. To make its use helpful a few simple rules should be observed.

1. The bell itself should be clear and musical in tone, never sharp or clanging. It is not intended to serve as a fire or riot alarm, but to assist in securing attention and give direction to the general exercises.

2. It should be used sparingly. A simple moderate tap as a rule should be sufficient. The superintendent by standing quietly for a moment may secure attention in large measure before touching the bell. The quiet and pleasantly commanding attitude of the superintendent will make much bell-ringing unnecessary. Where there is a piano in the room, particularly when first calling the school to order, it is better to have the pianist strike a clear, strong chord rather than use the bell.

3. The bell signals should be definite and of invariable meaning. A single tap may call for attention and quiet; two taps

may be a request to rise for singing, responsive reading, or other purpose; and a simple tap again may indicate "be seated." In any case, according to the program, the bell must be made to minister to order, not to confusion.

4. The bell should not be used during the study period to secure order in a single class. The entire room should not be disturbed by having the bell advertise a local disorder. The offending class should be reached in some other way.

5. The bell signals should be used in harmony with a definite time system. If a given period is allotted to lesson study, the bell should be silent until within five minutes of the expiration of the period, when a quiet tap will serve as notice to the teachers, and the remaining minutes will enable them to conclude their instructions and make any desired announcements to their classes. Promptly at the close of the period the ringing of the bell should be an authoritative summons to the closing exercises. The pupils will respect the bell only when it is understood that it represents timeliness and system and has intelligent administrative authority back of it. J. T. McFarland.

BELLAMY, JOSEPH (1719-90).—An American theologian; was born in Cheshire, Conn., in 1719. Dr. Bellamy was graduated from Yale University in 1735 and was ordained pastor of the Congregational Church in Bethlehem, or Bethlem as it was then called, in 1740. *True Religion Delineated* was published in 1750. Following this, several young men requested Dr. Bellamy to instruct them in their preparation for the ministry. Thus it happened that a "theological school" was established in his own house and many of the most eminent clergymen of the next generation were educated there.

He established a Sunday school in Bethlehem, Conn., in 1740, which has adapted itself to changing conditions and is still in existence.

The children of his congregation received particular attention from Dr. Bellamy. His "memoir" states that "he is believed to have been the first pastor in the land, if not in the world, who began and through all his ministry kept up, a *Sabbath school* in his congregation, regularly spending an hour in the interval of public worship, on the Sabbath, in catechizing and instructing one class of children and another of adults, in the word of God."

S. G. Ayres.

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BENEVOLENCES IN THE SUNDAY SCHOOL.—The Sunday school is an educational institution, and therefore, in all that it does for or requires of the pupil, it should keep in view the educational aim. The application of this principle to the matter of giving means that the aim of the school should be, not to secure from the pupil as much money as possible, but to widen his sympathies and to develop in him a spirit of liberality. But, in order to be educational, giving must be the expression of real interest and, therefore, must be intelligent. Neither adults nor children can be interested in what they know little or nothing about. Giving in the Sunday school, therefore, should always be preceded by careful and definite instruction.

This evidently means that the benevolences of any young children should be directed to persons or objects that are near enough to come within the range of their personal observation. Things so remote and general as missions, education, and church and Sunday-school extension will make but slight appeal to the child in the Beginners' or Primary grade. On the other hand, it is comparatively easy to awaken his interest in an undertaking with which he may come into immediate contact, or in some particular person or group of persons in his own neighborhood. For instance, he will respond enthusiastically to an appeal to help in furnishing the Sunday-school room; or the home nearby that has been built for little children who have no fathers and mothers; or a ward in the neighboring hospital in which the poor are cared for when they are sick. All these are concrete and definite things that he can see and understand. (Social Service and the S. S.)

As the child's life unfolds and his intelligence increases, it becomes an easy matter to widen the scope of his interests until they reach out to the children of remote communities and even of far away lands. But here again those for whom help is asked should be made as definite and concrete as possible. A child of the Junior age, or even a youth in his early teens, is not apt to feel any genuine concern about social and moral conditions in India or China; but it is not a difficult matter, by means of pictures and stories, to arouse his interest in a certain group of boys and girls in a particular school in China or India. (See Missionary Education in the S. S.)

These illustrations suggest in a general way the method that should be adopted by the Sunday school in the conduct of its benevolences. It should begin by appealing to the pupils in behalf of those who are near at hand and whose needs may be made real to them. Then, by a process of instruction adapted to the varying stages of their development, it should widen the circle of their interests, always making sure that the newly awakened interest shall express itself either in the giving of money, or in some other appropriate form of service. The children should be encouraged to earn the money they give whenever that is possible. Where it is not possible, they should be encouraged to make their offerings out of a general allowance that is given them for their personal use. There is not much educational value in handing a child a dime as he starts to Sunday school and instructing him to drop it into the collection box when it is passed. People are not likely to be greatly helped by giving what they do not feel really belongs to them.

If the principles here laid down are pedagogically sound, it follows that the matter of giving is one to which both parents and Sunday-school teachers need to give the most careful attention. The old haphazard method must give place to a rational educational policy in the carrying out of which parents and teachers must coöperate. Instead of permitting the Sunday school to be exploited by every enthusiast who comes with an appeal for his pet enterprise, we should set before the pupils a limited number of special things to be accomplished and special causes to be helped, and steadfastly refuse to allow them to be diverted from the path marked out for them.

There has been much discussion during recent years as to whether or not the church should assume responsibility for the financial support of the Sunday school. The reasons why it should do so seem quite conclusive. The Sunday school should be made to feel that it is a part of the church and that it is under obligation to aid in supporting the church and there is no better way of accomplishing this than by making the bill for Sunday-school supplies a part of the general budget and then requiring the school to do its part towards meeting this budget. Where this plan is adopted, the offerings for certain Sundays in the year should be set apart for congregational expenses, and when these Sundays come round the pupils, as in all other cases, should be instructed in regard to the objects for which their offerings are made and shown why they should give gladly. (See Finances, S. S.)

Care should be taken from the beginning that giving in the Sunday school shall spring from religious as well as from humane motives. As soon as the child is able to respond with love and trust to the appeal of the personality of Jesus presented to him through picture and song and story, it is possible to quicken his benevolent impulses by teaching him that in ministering to any human need he is helping and pleasing Jesus. And thus little by little he may be brought under the dominance of the mightiest of all motives to service and self-sacrifice. For there are none who give, not their money only but themselves also, with such abandon and whole-heartedness as those who give "in His name."

E. B. Chappell.

BEREAN BIBLE CLASSES.—See Loyal Movement.

BETHANY (PRESBYTERIAN) SUNDAY SCHOOL.—The Sunday school of Bethany Presbyterian Church, Philadelphia, of which the Hon. John Wanamaker (*q. v.*) is superintendent, and by whose name it is generally known, is an eminent example of an efficient and well organized Sunday school. It is also one of the largest schools, having a regular attendance of over 3,500. At one time it was the largest Sunday school in the world; but its members have decreased by swarming into two other Bethany schools in neighborhoods where churches have been established. Bethany has been in successful operation for over fifty years, and has evolved an organization well worth study. Like other great schools, it has a tradition and a dominant idea: to make the school a church home for the Christian nurture of all who belong to it and are to be brought into it.

This aim has been to a large extent fulfilled, though it is recognized that the success attained is to be the stepping stone to further endeavor. Also the purpose of the school is to aid its pupils to become active members of Bethany Church, received into full membership on confession of faith. It may be added that, in harmony with the idea of a home for Christian nurture, there is the idea of the heads of that home—the pastor, superintendent, officers, and teachers—to whom the obedience of pupils is due. Pupils who become church members need not, and usually do not, leave the Sunday school, but continue to attend their former classes or to engage in any other kind of work in the school. In this respect there is cordial coöperation and full interchange of activities, without confusion between church and school.

Up to fourteen years of age the usual divisions of a well graded school are followed, but beyond that the only grading is according to age, and is usually applied for the convenient grouping of the large number of pupils in the main room.

There are four departments in the strictly graded part of the school: (1) Cradle Roll, for children up to two years of age; (2) Beginners', two to five; Primary, five to nine; Junior, nine to thirteen. One room is allotted to the first and second year Junior girls, and one room to the third and fourth year Junior girls. A corresponding allotment is made to the Junior boys. As part of the Primary Department there is a class of about thirty mothers with infants in arms, and they may come at any time during the session. This is done as an accommodation to those mothers whose home duties require them to come irregularly. A great many mothers come with their children to the Beginners' and Primary departments.

In the main room, where the pupils are of fourteen years of age and upwards, there are seventy-four classes. The International Uniform Lessons are used here; but the International Graded Lessons are used in the strictly graded part of the school. In addition to the classes in the main room, there are larger classes of adults in separate rooms. They differ from the main room classes only in size and in being equipped for and engaged in outside work; for instance, the uplifting of destitute and fallen men. The Uniform Lessons are used. The classes are taught separately; but they join with the pupils in the main room in the opening and closing exercises of worship.

These exercises are of great importance in Bethany Sunday school. The singing is hearty, devotional, evangelistic; hymns and tunes are of great variety and carefully selected. The responsive reading of Scripture is also an important and an impressive feature of the service. Different sections of the school alternate in this part of the service. The school is noted for punctuality in attendance. It opens promptly at 2:30 p. m. On special occasions the time for the presence of officers and teachers is a few minutes in advance of the time for pupils. A lack of promptness compels a long wait outside.

Besides the classes in the main room and the classrooms adjoining, there is the well-known Bible Union, composed of from three to five hundred adults of both sexes. All instruction is given in the form of lectures. Questions are asked and replies given. Many of those who attend are busy throughout the week and lack the time to study; and for this reason the exercises of the Union are often partly in the nature of an entertainment, for which well-known singers, speakers, and other outside talent are engaged. The Union is divided into bands, each under a titheman or tithewoman who has charge of the attendance and of the general welfare of his or her band. All the bands are under a centurion, who is the head of the Union and must be a teacher.

On Children's Day in June of each year the children of the different departments who are to be promoted receive recognition and honors in the church, and are given Bibles, Testaments, diplomas, etc. There are seven Communions annually, and at each Communion those pupils who signify their willingness and are properly prepared are received into membership on confession of faith. The school has class organizations, but these are restricted to pupils of the third and fourth year Junior, and those in the main room.

Bethany has a doormen's association, whose members guard the doors, greet strangers, guide them over the building, etc. There is also a fine orchestra. The superintendent, Mr. Wanamaker, is assisted by Mr. Robert M. Coyle, first associate superintendent, and six associate superintendents.

J. W. Russell.

BETHUNE, DIVIE (1771-1824).—Merchant and philanthropist; born at Dingwall, Ross-shire, Scotland. His manhood was spent in New York city, where he was a member and elder in the Cedar Street Presbyterian Church. In coöperation with his wife, Mrs. Joanna Bethune (*q. v.*), and with Mrs. Isabella Graham (*q. v.*), he was among the foremost persons who established the Sunday-school system in America.

Of Mr. Bethune's personal character Mrs. Graham writes: "According to knowledge, observation, and even investigation, Divie Bethune stands, in my mind, in temper, conduct, and conversation, the nearest to the gospel standard of any man or woman I ever knew intimately. Devoted to his God, to his church, to his family, to all to whom he may have opportunity of doing good, duty is his governing principle." He died in New York city in 1824.

Emily J. Fell.

BETHUNE, JOANNA (1770-1860).—Daughter of Mrs. Isabella Graham (*q. v.*) and wife of Mr. Divie Bethune (*q. v.*), was born in 1770 at Fort Niagara, where her father was the "surgeon to the second battalion of His Britannic Majesty's 60th or Royal American Regiment." She was thoroughly educated abroad, and removed to New York city with her widowed mother in 1789, and until her marriage in 1795, she assisted in teaching in Mrs. Graham's private school.

In 1801-02, Mr. and Mrs. Bethune visited Scotland, where they came in contact with the Sunday-school movement, and upon their return to America they established similar schools. Mrs. Bethune was the active spirit in founding the New York Orphan Asylum (1806), in Greenwich Village, coöperated with her mother in establishing the first "Sunday school for ignorant adults" (1814), and in 1816 she organized the New York Female Sunday School Union (*q. v.*), which later became a part of the New York branch of the American Sunday School Union.

Mrs. Bethune was deeply interested in the education of the young, and infant schools were a part of her charitable work. She wrote and edited several books on instruction in infant schools, and also edited *The Unpublished Letters and Correspondence of Mrs. Isabella Graham.* Her influence and personal labors were of such a positive character that for her the distinction may be claimed "of being the mother of Sabbath-schools in America."

Emily J. Fell.

Reference:

Bethune, G. W. *Memoirs of Mrs. Joanna Bethune.* (New York, 1863.)

BIBLE, ADAPTATION OF THE, IN RELIGIOUS EDUCATION.—The word "adaptation" may be used in two senses. First, to suggest that the Bible in its nature and form is well adapted to the work of religious education, and thus an article of this kind need do no more than to point out wherein this adaptation consists. Second, it may mean that the Bible in its present form is not adapted for use in religious education and should be so adapted, if it is to be used to the best advantage. Both these meanings must be considered. In a general way, the Bible is suited for use in religious education, yet many changes are necessary in order to obtain the best results. It is the purpose of this article to state the fundamental principles involved and to show their importance and effect in Bible adaptation.

The aim of religious education is an all-important consideration and it should be sufficiently large and manifold to enable the teacher to use the Bible fairly and courageously. (See Religious Education, Aims of.) The Bible gives no uncertain message concerning questions of character, life, destiny, yet the purpose in using the Bible will determine in great measure the treatment of its text and the comparative value of its various passages. The attainment of knowledge of the Bible is not the highest end in studying it, valuable as such knowledge is. The Sacred Scriptures are not an end in themselves. They are a means to an end, the importance of which is incalculable. The better the means are understood the greater the hope of attaining the end.

If one is endeavoring to produce theologians, his purpose in using the Bible in religious education will differ greatly from that use of it when the purpose is to make members of some particular denomination, or again, to develop Christian character. Very largely, the purpose will always determine the means and methods to be used. Whatever else religious leaders may have in mind, one aim towers far above all others; namely, the making of a useful Christian citizen. This implies Christian character, capability, and a working knowledge of the Bible.

The fitness of any passage for use at a specific point in religious education must be determined by other reasons than the mere fact that it is in the Bible.

The factors that determine the place of any chosen passage in a particular grade for instruction are as follows:

1. The moral-religious standard the passage presents.
2. The power of the passage to appeal to the natural interest of the pupils of the grade.
3. The literary character of the passage.
4. The suitability of the passage to meet the mental grasp of the pupil and to aid in his mental and spiritual development.
5. The fitness of the passage to aid in establishing Christian standards of character and conduct.

If the passage has no relation to modern ideals and life as inspired by Christianity it should not be used, except in the higher grades where a well rounded knowledge of the Bible is desired. The greater difficulty will be experienced in adapting the Old Testament as the morals of the first half of it are sometimes below the Christian standard. In connection with the lives of some of the persons prominently mentioned are incidents of an unworthy and even immoral character, as for example in the cases of Lot, Abraham, Jacob, and Solomon. A study of their lives would need to be very discriminatingly prepared for teaching to young children.

The truth or truths taught in any given passage are a key to its adaptability to a particular grade. The New Testament teaches chiefly by presenting truths either directly, or in form of parable, while the Old Testament is largely historical and biographical. A closer study of the Old Testament passages is necessary to decide what truth is taught in each. Care should be exercised lest one read into those passages New Testament conceptions. The historical background, the occasion, and the immediate environment out of which the writing came, together with the purpose of the author in writing, cannot be overlooked in selecting material for instruction and study. Honesty in the interpretation as well as in the use of Scripture is incumbent upon all who take part in the work of religious education. What meaning did the author intend to convey? What did the people receiving or hearing the message understand by it? What is the principle underlying it? What are the truths taught in the passage? Are the truths taught in the passage of real importance to our time and do they accord with the teachings of Christ? These are questions requiring a fair and satisfactory answer by those whose duty it is to select and prepare material from the Bible for educational use.

The principle of progress in individual growth and development of the pupil is of paramount importance in adapting the Bible in religious education. It is not a mere coincidence that the Eden scene is near the beginning of the Bible and the Revelation picture at its close. The vision of the Christian prophet is the culmination of a long and varied course of moral-religious growth and development of the race under the direct influence and power of Christianity. No sooner had man sinned than the dawning of a better day was announced, even though the intervening night was to be dark and perilous. But from the beginning of the Bible to its close one feels the anticipatory tendency, the forward pull, the lure of that which lies just beyond, and promise and enchantment of a golden age. There is in the Bible the life principle of progress by which all life is influenced and controlled. And in considering any passage of Scripture for use in religious instruction one has to regard its present and its ultimate influence, whether it has a backward look and tendency, or whether its spirit and teaching are toward a more advanced stage and higher development.

There is also danger of using a passage too soon or too late. It may be given too great importance or too little emphasis. But it is better for the pupil to be advanced too soon than too late. In the first instance he can grow to the new standard, while in the latter he is likely to lose interest and drop out. Hence, a passage should lift the pupil and increase his interest rather than depress him and deaden interest. The danger to the new education is at this point. The pupil's present needs are apt to be regarded as final. (See Bible as a Source Book of Religious Education.)

S. B. Haslett.

BIBLE AS A SOURCE BOOK OF RELIGIOUS EDUCATION.—The whole Bible may be regarded as two series of lesson books in a long course of religious education. They comprise: (1) the Jewish Scriptures, produced through many centuries; which may be classified as Law, History, Poetry, and Preaching; (2) the Christian Scriptures, written by the followers of Jesus Christ; which may be grouped into Biography, Correspondence, and Allegory.

The early churches treasured the Scriptures on which the Lord Himself had been trained, and to which he often appealed when speaking to his fellow-countrymen (Deut. 6:7). Their attitude toward these earlier writings may be perceived from various references. 1. *The Law* is not the highest guide for our actions, Christ alone is our Lord and Master (John 13:13); it is not a means of salvation, in his name alone is this found (Acts 4:12); since the days of John the Baptist, the Gospel has superseded both Law and Prophets (Luke 16:16); the grace and truth through Jesus Christ supply in full measure more than Moses brought (John 1:17). Yet the Law may still serve for two lessons, Sin and God (Rom. 7:7). It reveals to us our own nature. "Who can understand his errors?" is a constant demand of all ages; the Holy Spirit still has to convict men of sin (John 16:8), and there are few better agencies for arousing the conscience than this Word of God, still living and active and piercing, revealing to man his evil thoughts and his revolt against all authority (Heb. 4:12). Again, while Christ taught that God is our Father (John 14:9), yet fatherhood and love do not exclude rule and atonement (I John 2:1-3); and these are taught in the Law. Moses wrote of Christ (John 5:46), and in the Epistle to the Hebrews illustrations are drawn from the obsolete ritual as foreshadowing much that was fully revealed in him. Modern education insists on recognizing continuity and tracing growth. If the student of the English constitution looks to English history and notes why old laws were repealed or refashioned, and why new laws were made; if the botanist scans the seed and the sapling to understand the oak, then the followers of Jesus Christ will rejoice in tracing the evidences that centuries before he died on Calvary, his atoning work was prefigured at the Jewish altar, and will better comprehend the redemption through Christ foreknown before the foundation of the world. The New Covenant in his blood is seen to be a serious pledge on the part of all his disciples, involving solemn responsibility, when the ratification of the Old Covenant is compared (Exod. 19-24); the promise that a better one should replace it brings out the precise benefits assured by the Mediator (Jer. 31:31-34). The Gospel, complete as it is, receives illustration from the Law.

2. *The Histories* give pictures painted for our warning and gathered into a gallery for us to study (I Cor. 10:11, Rom. 15:4). They are not casual snap-shots, but an orderly selection whose principle is plainly set forth as tracing the relation of Israel to God, and God's plan of educating his chosen people (Judges 2:11-23, II Kings 17:7-23). Sometimes the moral of the story is pointed out, sometimes the facts are stated and left as a test of our own advance, whether we approve or can improve (John 6:6); but the story is not told for its own sake as a mere stirring tale; rather it is the unfolding of God's plans as revealed to his serv-

ants (Amos 3:7); and the Jews so far recognized this that they classified many of the histories as the Early Prophets.

3. *Poetry* may always be a great instrument of education, and in the anthology here we have indeed a golden treasury. Most of the Scriptures show God speaking to man; here we have man questing after God. In the book of Job is a great debate as to the purpose of suffering—a perennial question; hardly a new answer has been suggested since. Ecclesiastes shows a series of experiments to find the chief good; the conclusion of one after another (Eccl. 1:14), No road this way, may save many a repetition of the failures. The book of Proverbs was deliberately compiled to teach wisdom and understanding, and it sets in the forefront that the chief part of knowledge is to fear the Lord (Prov. 1:7), thus building on the foundation laid by Ecclesiastes (Eccl. 12:13-14). The Song of Songs, a warm eulogy of conjugal fidelity in the midst of temptation, not only sanctifies the earthly relationship (I Cor. 7:14), but may suffuse with holy ardor the obligation of the Church to be loyal to her heavenly Bridegroom (Eph. 5:22-23, Rev. 21:2). As for the Psalms, where else has the world such a hymn book, running the gamut of devotion, expressing every mood from gloomy doubt to enraptured love, with anthems for royal and national anniversaries, with intuitions of a Redeemer to come! Their abundant use in the New Testament is continued in the daily song of many communions.

4. *In Prophecy* the Jewish Scriptures rise to their greatest height. Here we have the cream of the preaching of centuries with its interpretation of passing events, its appeal to conscience, its glimpses of the Messiah and his works (Acts 8:32). Unfortunately, it is still difficult to understand without a guide, even in the Revised Version. But when the prophecies are arranged in connection with the story of the times, no part of the Scripture better repays consecutive study. To place aright the many sections in Isaiah and Jeremiah is a delicate task. Happily, many scholars have drawn the outlines clearly enough for us to mark the appropriateness of the preaching, the steady advance, with sometimes the stepping-stone of one age becoming the stumbling-block of another (Isa. 33:20; Jer. 7:4). Such arrangement helps us also to trace the divine thread which strings together these pearls. The preachers not only served their own generation, but, perhaps unconsciously, were speaking to future ages about the Christ and his kingdom (I Pet. 1:11). The spirit of prophecy is testimony to Jesus (Rev. 19:10), and this testimony grew constantly in distinctness and beauty. So to the prophets did our Lord turn to reassure the faint-hearted (Luke 24:25); to the prophets did his apostles appeal (I Cor. 15:3, 4) to show the meaning of what he had done and the eternity of God's plans; to the prophets did an Evangelist refer (Matt. 2:17, 8:17, 12:17) to trace out that even the lesser events in the life of Jesus Christ had been prepared by God and revealed to men.

All these Jewish Scriptures bear witness to Christ (John 5:39, 40), the sole fount of life. The New Testament deals directly with Him and his claims upon us. Three Evangelists have left their accounts of His ministry—Mark emphasizing his deeds, Matthew his sayings, Luke his grace. Luke goes on to tell (Acts 1:2) how through the Holy Spirit he continued to do and to teach after he was received up, and how the first disciples began to fulfill his commission (Matt. 28:19-20) in making other disciples, and pledging them to his service. These parts of the Bible receive ample attention, especially in Sunday schools; yet even here closer study reveals depths unplumbed. Not often is the question so much as asked why Luke, a Gentile writing for a Gentile, is less read than Matthew, a Jew writing for Jews.

The Lord bade his disciples teach their converts whatever he had taught them. In the letters preserved from the correspondence of a few we have specimens of their teaching. Here is the advanced course to which too few advance. Fortunately, Acts provides a background for half the letters, and one or two chronological editions are now available, showing the same care that Carlyle bestowed on the letters of Cromwell. It is possible to recognize different schools of thought; to compare James and Jude with Matthew; to see the advance in Paul's teaching from his missionary addresses and his letters to Thessalonica, through the four great Epistles culminating in Romans, through the four from Rome leading up to Ephesians, till we reach the three of his old age, closing with II Timothy. We may compare Peter with the earlier half of Acts, with James, with Romans and Ephesians, so noting another line of development. We may study the growth of a doctrine or custom: as when we see the Jewish idea of one church (Acts 9: 31) throughout the Holy Land, governed by elders at Jerusalem (Acts 11: 30), and contrast the Greek custom of one little church in each city (Acts 14: 23) soon governed by its bishops and deacons (Phil. 1: 1), like the aldermen and councilors of the city; then note how Paul linked these (Gal. 1: 2) into provincial groups (Rom. 15: 26), and presently dropped even the name of the city church in order to set forth the ideal Church, the Body of the Lord (Eph. 1: 23). Once the letters are in order, we can answer question after question, and whole courses of teaching suggest themselves. The Epistle to the Hebrews has its special message for our purpose: Cease laying foundations and build higher; do not linger in adult classes being taught elementary facts, but go on to become teachers. It also affords admirable object lessons how to treat the ancient records.

The Revelation stands apart; yet for those who in present distress need a vision of future triumph, it may be read in connection with kindred Scriptures—parts of Ezekiel and Daniel, Mark 13, Thessalonians. Nowhere else is the caution given, Let him that readeth understand (Mark 13: 14); and though Paul did glory in the revelations (II Cor. 12: 1) made to him, it was only because of the glorying of his correspondents (I Cor. 14: 6-8) whom he warned to be silent unless there were an interpreter, emphasizing also the need of the Spirit for this (I Cor. 2: 13, 14).

The other writings bearing the name of John should be taken together. Two notes show that they belong to one of Paul's mission fields, perhaps a generation later. New difficulties that had arisen were dealt with, partly by explicit teaching, both positive and also critical of error (I John 1: 5-10), partly by selection from the abundant recollections (John 21: 25) of the Lord's ministry (John 20:30, 31) carefully studied in a new setting, with the ripest conclusions set in the forefront. The Epistle and the Gospel reflect light each on the other; the good news distilled from the story, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life," is followed in the letter with the spirit of all his teaching, "If God so loved us, we also ought to love one another." See other articles under the word Bible.

W. T. Whitley.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—See Friends, S. S. Work Among.

BIBLE CHRISTIANS.—See United Methodist Church (England).

BIBLE CLASSES.—See Adult Department; Adult School Movement; Agoga and Amoma Bible Classes; Baraca-Philathea Bible Classes; Drexel Biddle Bible Classes; Organized Adult Classes; Wesley Adult Bible Classes.

BIBLE, HOW THE TEACHER SHOULD KNOW THE.—A subject must be known thoroughly to be taught aptly, and true knowledge cannot be gained without proper study. The method of study must be appropriate to the nature of the subject. We must understand what the Bible is, before we can know and teach it as we ought. The purpose of this article is to show briefly and simply how the rules of study rest on the facts about the Bible.

1. The first fact that many teachers practically ignore, even when they are not actually ignorant of it, is that the English Bible is a translation. No language is an exact equivalent of any other; the meaning of the words in one speech cannot be completely transferred into the words of another. Various renderings of the same original are possible. A knowledge of the original tongues—Hebrews and Greek—in which the Holy Scriptures were written, is the condition of the most effective study; but when that is impossible much may be gained by a careful use of the Revised Version, including interpretations given in the margin, into which some of the better renderings have been placed by

the conservatism of the revisers. Help may also be gained from a comparison of the Revised Version with some of the modern versions, as the *Twentieth Century New Testament,* Moffatt's *A New Translation of the New Testament* and Weymouth's *The New Testament in Modern Speech.* Unsuitable as in some respects these versions are for use in public worship, they do sometimes help to bring out a shade of meaning that the more familiar Authorized or Revised Versions may fail to convey. Those who have knowledge of one or more foreign tongues will find it useful to read the passage they are studying in a language other than their own. Something may be gained also by a knowledge of some of the peculiarities of structure of Hebrew and Greek, as, for instance, that Hebrew has not past, present, and future tenses in verbs, but only two distinct forms to distinguish action regarded as continued or as completed; or that Greek with such tenses can even distinguish action as being begun, kept on, or ended. It need hardly be added that the use of a commentary will be found invaluable.

2. The second fact that must be taken into acount is that the Greek and Hebrew originals, of which the English Bible is the translation, were not printed books, where every copy agrees with every other, but manuscripts, in which there are variant readings. It is beyond the province of this article to sketch even the history of textual criticism, as the study of these manuscripts and their differences is called. Numerous as are these variant readings, and important as some of them are, yet the certainty of the divine revelation in the Scriptures, or the value of its moral and religious teaching is not at all affected by them. The student of the Bible who wants both a minute and an accurate knowledge cannot neglect them. Here again the use of the Revised Version and its margin is to be commended.

3. The third fact that should be obvious, but is obscured in the common use of the Bible in the pulpit as well as in the class, is this, that no verse, passage, or chapter can be properly understood apart from its context. In the study of the context the division into verses and chapters in the Authorized Version needs to be ignored; and the arrangement of the Revised Version in paragraphs must be substituted; but that even is inadequate unless there be before the mind of the student the plan of the writing as a whole. Some of the writings, it is true, are marked by a much more careful arrangement than others; thus the Epistles of Paul show a plan such as is not to be found in the Epistles of John. The Bible has a unity as a whole, and each writing is best understood as it is put in its proper literary and historical relation to the other writings. Thus we might for clearness of thinking distinguish an immediate, a proximate, and an ultimate context. The limits of the first cannot be rigidly fixed. It might be a single paragraph, or it might be a number of paragraphs containing a continuous narrative, or a sustained argument. The proximate context would be at least the writing in which the passage being studied is found, or at most all the writings of the same author. The ultimate context would be the Bible as a whole, not studied as the books are arranged in the volumes in our hands, but in the historical order as exhibiting the progress of divine revelation. In the study of these contexts, a number of other facts emerge which must be fully recognized: these are the literary character of a writing, the personal characteristics of the writer, the historical circumstances, and the history of revelation. (See Bible in the S. S.)

4. Accordingly, the fourth fact to be emphasized is that the Bible is not a textbook of morality or religion, written throughout in a literal, prosaic, didactic form, but a library of literature of varied kinds, requiring, according to the kind, different ways of interpretation. Poetry is not to be explained as prose; history and doctrine are not to be treated by the same method; prophecy, like the book of Amos, is to be understood otherwise than apocalyptic, as the book of Daniel; the prophet delivers the message of God in judgment or mercy, the psalmist responds in praise or prayer to God's dealings with him. Many of the writings on the book of Revelation are monuments of human folly and error, just because they do not recognize that it belongs to the class of apocalypses which present contemporary history and its immediate or anticipated issues in highly artificial, but commonly

recognized, symbolic forms. In history we are concerned with the order of events, and their connections as cause and effect. The teaching of the prophets cannot be understood unless we place them in their historical setting. Modern scholarship with its deciphering of the inscriptions on ancient monuments, has recovered so much of the contemporary history as makes the prophets much more intelligible to us. There are sayings of Jesus which "whoso runneth can read," but there are utterances, especially the parables, when the historical occasion is the clue to the meaning. The parables are not cunningly constructed allegories, in which some moral or religious truth lurks hidden under each detail of the narrative waiting to be detected by the ingenuity of the expositor; but simple, and even homely illustrations of the lesson of faith or duty that the immediate circumstances called for. To treat the Psalms as divine communications instead of as the human appeals and responses to God's revelation, is to miss their significance and interest. The discourses of the prophets are for the most part poetical and not prosaic in form—outbursts of passionate feeling rather than unfoldings of argumentative thought. In Paul's letters we have continued arguments; but even here we must not forget that his logical methods, as a Jewish rabbi, are not always ours. These illustrations must suffice to show that the first question we must ask about a passage after we have got the best renderings and readings is this: To what kind of literature does it belong, is it prose or poetry, history or doctrine, prophecy or apocalypse, divine oracle or human petition? Only when we have answered this question are we in a position to apply the method of study appropriate to it. When we think of all the errors and controversies about doctrine which have resulted from misinterpretations of the Bible, we cannot be too insistent in urging this consideration. Within the necessarily restricted limits of this article, it is evidently impossible to pass in review all the kinds of literature in this Divine Library, and to state fully the method of study appropriate to each; but the illustrations already given should suffice by way of suggestion at least. (See Bible Study, Place of, in the Preparation of the S. S. Teacher.)

5. The fifth fact to be emphasized may seem to bring us on more disputable ground; but even those who hold a theory of inspiration which logically involves that the writers in the Bible were but penmen of the Holy Ghost, writing to divine dictation, admit the differences in the personal characteristics of the writers. They admit that John did not write like Matthew, nor Peter speak like Paul, and assume that we can infer what manner of men they were from the way in which they wrote or spoke. In reading the Bible we cannot escape the impression that the divine communication comes through human channels which do not lose their individual peculiarity, but preserve their personal characteristics. It is not necessary here to show the bearing of that upon our theory of inspiration. Sufficient for our present purpose is it to insist that the divine Spirit does not suppress, but develops human personality in all its individual distinctiveness. All the teaching of Jesus is suffused by the radiance of his perfect moral character. His filial religious consciousness, his saving grace towards men! In Paul we have a keen intellect and a strong will, but also a passionate heart, both intense in emotion, and generous in affection; and we cannot understand his letters if we treat him as a cold-blooded thinker; his experience vitalizes his doctrine. When we know the man, there are passages in his writings, of which we shall seek the emotional impulse rather than the logical connection. A modern instance may make this statement clearer. Browning seems to some of his readers incomprehensible, but in most instances that is due to the fact that he is seeking to follow the actual movement of thought which is not logical, but is emotionally determined. As feelings swiftly come and go, so the thought that accompanies them abruptly changes. This is only one instance, but perhaps the most conspicuous, of the necessity of discovering the man in the writing, and of understanding the writing through the man. Two enforcements of this principle of study may be added. First, how it increases the human interest of the Bible! To know and feel ourselves in touch with living men, suffering, struggling, searching, but also comforted, conquering and attaining is to make the Bible live for us.

Secondly, how it also increases the divine significance! For it presents to us God in the life and the heart of man, enlightening, saving, perfecting, blessing.

6. Men do not think, feel, live, speak nor write in isolation and independence. Human personality is conditioned by human history; the inward life is affected by the outward lot. Divine revelation as through man, and for man, is historical in events as well as persons. Each book of the Bible is conditioned both by the general historical circumstances of the writer, and by the special historical circumstances of the readers or hearers to whom it is addressed. Accordingly our sixth fact, not to be neglected, is that each writing has an occasion, and a purpose determined by that occasion. Not one of the inspired writers was a man of letters by profession. Not one of the inspired writings has a timeless scientific or didactic interest. Even the teaching of Jesus, universal in value, permanent in validity, is affected both in context and form by contemporary Judaism. Even Paul's Epistle to the Romans must not be regarded as a theological treatise, composed by him because he wanted to give an adequate literary expression to his own theological thought. Even in the Gospels it is not a biographical interest that dominates, but a religious purpose to prove Christ's claim on men. There are writings, such as many of the Psalms, and other didactic and devotional literature, of which the historical circumstances can only be conjectured; but the prophetic discourses and the apostolic writings for the most part offer sufficient internal evidence, apart from any external that may be at our disposal, to enable us to recover the historical situation. The prophets mean much more to us as preachers to their own times, interpreting the course of events according to the divine intention of mercy or judgment, than they did or could mean as expounders of abstract moral or religious truth. Paul's letters are much more intelligible as the occasional writings of a missionary and a pastor, than as the formal treatises of a theologian or a moralist. To study any book of the Bible aright we must get an answer to such questions as when, where, by whom, on what occasion, for what purpose, was this written?

7. The last fact that we must keep before us is that these writings are included in one book not by human accident, but we may with all reverence say, divine providence, for in them we have the literature that records and expresses the progressive divine revelation, which has its consummation in Jesus Christ our Lord. Each writing gains in significance and value as part of that larger whole. To give only two instances: We can understand Isaiah, Jeremiah, Ezekiel properly only as we place them in their prophetic succession, each continuing the work of the other. We can understand the faith in Jesus Christ in its growth only as we can place the Gospels in their historical connections. For such a study of the Bible we must get away altogether from the arrangement of the books of the Bible in the volume in our hands; for the arrangement is altogether arbitrary. The first step to the historical view of the Bible as a whole is to trace the process by which the Canon was formed, the gradual recognition and collection of scriptures as sacred in the Jewish and the Christian Church. But we cannot rest there. The next step must be to try and arrange these writings in chronological order. This task cannot yet be finally accomplished, for there are still many differences of opinion among scholars about dates and authorship. In the Pentateuch, for instance, we would need to separate earlier and later sections. But we can study most of the prophets and the apostolic writings in order of time; and so can trace "through the ages the increasing purpose" of God, the preparation for, the testimony to, and the interpretation of the Son of God as man and as the Savior and Lord of men.

If this seems too ambitious a program three considerations to commend it may be urged: First, it is best always to aim at perfection even if we cannot altogether attain to it; at least let us try to attain as nearly as we can. Secondly, the teacher is most effective when he knows as thoroughly as he can his subject as a whole. Any one passage will be taught better, if the context is present to the teacher's mind in the widening range suggested above. Thirdly, the aids to this study are available. For 6*d* and 1/- (36 cents) handbooks are published which deal with the various aspects of the subject, and the expenditure of from 15/- to 20/- ($3.60 to $4.80) would equip a teacher with a library that would enable him in the best way to study the Bible in all its parts and as a whole. The opportunity confers the obligation that the teacher should be "complete, furnished completely unto every good work." (See Bible, Significance of the, in Religious Education.)

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BIBLE IN THE SCHOOLS.—See France, Moral Teaching in the Public Schools in; Public (Elementary) Schools (England), Religious Teaching in the; Public Schools (United States), Moral Instruction in the.

BIBLE IN THE SUNDAY SCHOOL.—The original design of the Sunday school was not primarily to teach the Bible. It was to teach reading, writing, and religion to poor children. The Bible, however, was from the first used as a textbook in the schools, as it also was at that time in the secular schools. The ultimate object of the schools was the formation of character, and the Bible was regarded as an essential means for this purpose. Not until the Sunday school ceased to be regarded as a substitute for the secular school could it properly be called the Bible school. At the beginning of the nineteenth century the Sunday school was largely devoted to the memoriter learning of hymns and Bible passages, with little explanation of their meaning. When, in all the Christian world, the ideal of religious education was the memorizing of a catechism, nothing else could be expected in the Sunday school. The first step in advance was taken in 1810, by Dr. James Gall (*q. v.*), of Edinburgh, in a plan which he called "Nature's Normal School," where "normal" means natural. He arranged a series of short Bible stories, with explanations, questions, and answers. This seems to be the forerunner of our systems of Bible lessons and helps. The lessons, however, were wholly detached, without connection or continuity. Dr. Gall's lessons were widely adopted in Great Britain and America. With their use, *the first period of experiment closes.*

In America, a period followed when most of the schools were content to use lesson systems put into their hands from outside the school itself. In 1826, the American Sunday School Union published the first of its lesson books. These were the most systematic yet produced, and had a very wide use through many years. This was the beginning of systems of connected and consecutive Bible study. In time the Union issued a series of thirteen small Question Books, covering the entire Bible, and graded to meet the needs of various ages. The method, however, was the same in each; printed questions, with or without answers and Bible references. The questions were often skillfully developed, and, in the upper grades, the Biblical knowledge called forth was large. Pedagogically, they were much better "helps" than many which were later furnished to classes. The system rested upon a "Child's Scripture Question Book," which covers somewhat baldly the entire Bblical history. The twelve books which follow cover the Bible, five being given to the Old Testament, six to the New, and the last being a general review. The Introductions emphasize the value of uniform lessons for the whole school, with graded use in the classes, the advisability of dividing the lessons if they prove too long, and suggest monthly reviews and teachers' meetings. Most of the volumes contain this sentence, italicized in the Introduction: "The great object of a book of questions is, to excite the mind to a careful and thorough examination of the Scriptures."

Grading was provided for by the use of smaller type for the more advanced questions, and the teacher was encouraged to "ask many questions not in the book," and "to explain the meaning of each verse." That the questions taught theology as well as the Bible was not a defect, but a merit, in the eyes of that generation. Though widely used, the Sunday School Union lessons never held complete sway. During the latter portion of their use—from 1840 to 1870—other systems were in the field so extensively that this may be called *the second period of experiment.* Some denominations found the Union lessons illy adapted for their purposes. The Episcopal Church, which had begun to use them, soon desired a system fitted to the needs of the church year. (See Protestant Episcopal Church.) The Lutheran and Unitarian churches, and the Society of Friends, as they took up the work of the Sunday schools, began to prepare their own lessons. Independent lessons were also continually in the field, and grew more common during the latter part of the period.

In method they were all much the same as the Union lessons—questions, with or without answers, and sometimes with Scripture passages and hymns to learn. Some were based upon church catechisms, and all combined doctrinal teaching with Biblical instruction. They were often prepared by men of note in their generation. The popular commentator, Albert Barnes (*q. v.*), prepared a series of Question Books on the New Testament. The striking thing in all this group of lessons is their uniform use of the catechetical method. At last the Sunday school began to demand a different method. Individual schools experimented. Some committed seven or fourteen verses a week to memory, then studied the verses in any way the teacher saw fit. (See Verse-a-Day System.) In various ways schools were trying to thrust aside question books, and stand face to face with the Bible itself.

In 1866, Dr. J. H. Vincent (*q. v.*) published a series of lessons in the *Sunday School Teacher.* The plan involved a two years' course covering the life of Christ. The lessons were short sections of from eight to fifteen verses. Home readings and golden texts were chosen, and notes on the passage were published. These lessons were an advance on any previously published in helpfulness to teachers. Above all, they were designed to lead the classes back to the Bible, which the question books had almost supplanted. They were the greatest contribution an individual had made to progressive Bible study since the work of Dr. Gall in 1810. Here lies the beginning of the International Lesson System, for Dr. Vincent and his methods were a great factor in the formation of the International Lesson Committee. (See Lesson Committee.) The purpose of this committee was to provide lessons insuring the direct study of the Bible itself. To this end the committee published no helps, only a list of Bible lessons, leaving the supply of helps to be provided by denominational and individual enterprise. A plea was made in the committee for graded lessons, but after discussion, uniform lessons were adopted. (See Uniform Lesson System.) The principles of the system, so far as the Bible is concerned, were these: (1) The selection of short sections, so far as may be complete in themselves, for the Bible lessons. (2) Uniform lessons for the whole school. (3) The whole Bible included in the lessons in six (later seven) years. (4) Alternations quarterly or semiannually between the Old and New Testaments.

In practical working this resulted in so fragmentary a study of the Bible that any general grasp of the significance of a Biblical book, or of the trend of an historic period, became almost totally lacking in the average Sunday school, and was inadequately carried out. Lesson helps, good and bad, became very abundant, and in the enterprise of ambitious publishers, the very foundation of the system was in part overturned, and the Bible was once more largely supplanted by the lesson help. For a whole generation the International Lesson System stood unchanged. That which, in its earliest years, marked a great advance, now became a heavy burden, impeding progress. The ambition to lead was lost and the Committee rested content in the belief that the system still met the needs of the lower and poorer half of the Sunday-school world. Meantime pedagogy was making great strides, and educators were demanding the reconstruction of lesson plans and teaching methods. The feeling was widespread that to this system was largely due the intellectual disrepute into which the Sunday school had fallen among thoughtful people. This situation thus brought about the *third period of experiment.*

Certain denominations had for years been developing their own systems, and in many cases had excellent courses, but the rigid walls of sectarianism kept other denominations from using them. Individual classes and the better schools, however, began making their own courses. A few of these spread to other schools. The earliest to find a wide acceptance was the Bible Study Union Lesson (*q. v.*) system, originated by Rev. Erastus Blakeslee (*q. v.*), in Spencer, Mass. It differed from the International Lesson System in the use of graded lessons, in the inclusion of longer passages in a single lesson, and in a closer continuity between the lessons. These lessons have had a wide use, and the courses have kept pace with the demands for improvement.

During this period of experiment, which is still (1914) in progress, many other courses have appeared. In general, they are far better, both in content and method, than the courses of any previous period. They take account, on the one side, of the demand for a more comprehensive and definite knowledge of the Bible, and on the other, of the findings of educational psychology in their adjustments to the needs of different ages and grades of pupils.

This article cannot undertake to present detailed information on Biblical subjects. That should be sought in Dictionaries of the Bible and other helps. *There is, however, a minimum of Biblical knowledge which every Sunday-school teacher should possess.* He should not wait to be urged to obtain it, but should seek it as one of the prime requisites for effective work. The very acceptance of the teacher's office lays upon the teacher the obligation to secure an adequate background of knowledge. This article aims to suggest the fields in which this knowledge lies.

Kinds of Literature in the Bible. The recognition of various kinds of literature is most important for Sunday-school work. It is unfair to judge one kind of literature by the standards of another. A narrative embodying ancient traditions is not to be judged like contemporary history, nor a letter like an essay. Many apparent difficulties disappear when the literature of the Bible is classified, and only the qualities which belong to its own class are demanded of any particular passage. The reader will not demand accurate history from stories, theological treatises from letters, nor prediction from apocalypse. The following are convenient literary divisions:

1. *Story literature.* A. The stories of the historical books, from Genesis to II Kings. Since the purpose of the authors was to teach religious truths rather than to narrate events, the books are properly regarded as story rather than as history. This does not imply that the stories are fiction. The authors turn first, for their religious lessons, to the ancient traditions of their nation; then the books come gradually down through the more recent history, till at last II Kings ends with the fall of Jerusalem, an event evidently within the experience of the writer. Many of these stories had been often told and retold among the people; and, because of their popular character and the literary skill and religious earnestness of the writers, they have come to be the most excellent religious teaching in story form in the world, outside the parables of Jesus.

B. Literary tales. A small group of Old Testament books, each a single short story, told with greater elaboration and more literary form than most of the tales of the historical books. They also have each a distinct purpose in teaching, and in this *purpose,* not in the *mere facts presented,* lies the real value of the books. They are Ruth, Jonah and Esther.

C. The apocalyptic stories of the book of Daniel, written to inspire confidence in God at a time of discouragement.

D. The parables of Jesus; the most simple and vivid stories for religious teaching in the Bible.

2. *Prophetic sermons.* Much of the story-literature is prophetic in teaching, but aside from that, there is a body of literature, largely oratorical in form, in the books commonly called prophetic. They comprise the books from Isaiah to Malachi, except Lamentations, Daniel, and Jonah. They are mainly fragments of addresses, often very terse and fiery, usually difficult to interpret correctly unless the historical background is known. On this account they have never been favorite Sunday-school material. They are, however, so full of ethical and religious teach-

ing, especially as applied to political and social life, that for the senior and adult classes they are well worth the study necessary to appreciate their value.

3. *Priestly literature.* This includes, not merely the laws, but certain narratives in the Pentateuch, written to enforce the religious rites of Israel; like Gen. 1. 1 to 2. 4 (the sabbath), Ex. 12 (the passover). It includes also Chronicles, Ezra, and Nehemiah. The priestly literature is written to exalt the organized worship of Israel; the priesthood, the temple, its sacrifices and rites. Even the narrative portions are so written as to glorify the religious, rather than the political organization of the nation.

4. *Poetry.* Hebrew poetry is to be judged by Oriental rather than Occidental standards. The form of Hebrew poetry is parallelism, a relation of thought between two or more lines. This may be (1) repetition of the thought (synonymous), as

The earth is the Lord's and the fullness thereof;
The world, and they that dwell therein.

(2) Contrast of thought (antithetic), as

The Lord knoweth the way of the righteous,
But the way of the wicked shall perish.

(3) Completion of thought (synthetic), as

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.

By parallelism verse may often be detected in the midst of prose, as Ruth 1:16-18. In the prophets prose often passes imperceptibly into verse. The poetical books are Psalms and Song of Songs (lyric), Lamentations (elegy), Proverbs and most of Job (wisdom).

5. *Wisdom.* The wisdom writers set forth a religious view of the practical problems of life. They are ethical rather than philosophical, and ignore both the priestly and the national sides of the religion. They are broadly humanistic. This gives them an immediate, universal application seldom found elsewhere in the Old Testament. The abstract character of this literature makes it, while very pregnant with meaning, less adapted for the use of children. It is condensed, epigrammatic, with occasional touches of humor, abounding in simile but without story, except in the tale in which the wisdom poems of Job are set. Older classes might well use this literature much more than they have thus far. The wisdom books are Proverbs (poetry), Job (mostly poetry), and Ecclesiastes (mostly prose).

6. *Apocalyptic.* A literature which arose as prophecy declined, written at times of great national and religious danger, and designed to strengthen men's faith in the power of God, even though the forces of evil seemed on the verge of triumph. It inspires faith in the final victory of right and the defeat of wrong. Sometimes it uses story, as in Daniel 1-6, but its more frequent form is vision, in which past history, present conditions, and the writer's glowing hopes for the future, are thrown into a vision which is usually attributed to some hero of the past. The visions are often spectacular and sometimes even grotesque in form. The trumpet call to faith is the thing which should be emphasized in all Sunday-school use of apocalypse. This literature was abundant from about 200 B. C. to about 150 A. D., but only two books represent it in the Bible, Daniel and Revelation. Apocalyptic thought and style appear also in Mark 13 and parallels, and in II Thes. 2:1-12.

7. *New Testament narrative.* The Gospels are not lives of Jesus, nor is Acts a full history of the early church. The Gospels are memoirs, each written from a somewhat different point of view. Acts is the story of the passage of Christianity from a Jewish sect to a religion in the Gentile world. These books have been used in the Sunday school more than all the rest of the Bible together, and there is much superficial acquaintance with them, but for that very reason the Sunday-school teacher should give them a specially thorough study. A superficial knowledge is the most blighting form of ignorance.

8. *Epistles.* This includes both the real letters of Paul and the books, like Hebrews and James, which are more in the nature of treatises. The genuine letters of this group are marked by the spontaneity which belongs to all letter writing. A letter is one side of a written conversation, and must not be judged like a book. By its very nature it is personal and informal; its style is loose and the theme is not treated exhaustively. In these things

lies its charm. In Sunday-school use the principles of conduct which lie behind the particular subjects discussed should be sought, as well as the special circumstances which called out the letter.

The Synoptic Problem. Since the first three are so extensively used in the Sunday school, the simple facts regarding their origin and relation should be familiar. That they are not wholly independent is shown by their use of so large a number of the same incidents; by their frequent similarity in the order of incidents and in the wording. At the same time, the similarity is not so great that they could have been copied bodily from each other, or from their common sources, as parts of Chronicles have been copied from Samuel and Kings. The task of determining the relation in which these writings stand to each other constitutes the synoptic problem. The details of this problem are very complex, and scholars are far from unanimity regarding them. The main lines of the solution offered are fairly simple, and most scholars are agreed upon them. (1) Of our present Gospels, Mark is the oldest. (2) Mark is a source for Matthew and Luke. (3) Aside from Mark, Matthew and Luke have at least one other source (perhaps several) in common. One was probably a memoir, composed largely of the teachings of Jesus, written by the apostle Matthew. (4) Matthew and Luke each have other independent sources, not in common. (5) Mark probably comes in part from the stories told by Peter, for whom Mark is said, by an ancient writer, Papias, to have been an "interpreter." It follows from these things that for matter common to the three, Mark is the best, because the original, source. In matter common to Matthew and Luke only, sometimes one is better and sometimes the other.

The Inspiration of the Bible. During the period of the development of the Sunday school there has been a widespread change in the theory of the inspiration of the Bible. At the beginning of Sunday-school history, inspiration was generally regarded as verbal and as applying to the entire content of the Bible, and so strict and literal as to insure the verbal accuracy and the absolute freedom from error of every statement, both as to religious teaching and as to historic or scientific fact. Such an interpretation was supposed to be a necessary inference from the acceptance of the Bible as the word of God. Soon after the rise of the Sunday school there began to be indications of a new attitude toward the Bible. The poet Coleridge first expressed it in English. He found the proof of inspiration in its appeal to the spiritual needs of men. "The Bible is inspired because it inspires me," was the sum of his plea. Calvin had long before said much the same thing. Then came the growth of science and the modern historical study of the Bible, and men began to feel that if the religious value of the Bible was to be saved, there must be a restatement of the doctrine of inspiration. The old statement had been: The Bible is the word of God; the word of God is perfect, therefore the Bible is perfect. Reinterpretation was made along two lines. Some said: The Bible contains the word of God; the word of God is perfect; but since not all the Bible is the word of God, it is not all perfect. Another method of solving the difficulty was this: The Bible is the word of God, but the word of God came through men; therefore it is not always perfect. Human imperfections necessarily inhere in any word of God spoken through a human medium.

Both of these theories preserved the religious value of the Bible, while no longer insisting upon its historical and scientific accuracy. Meantime the study of comparative religion has brought to the knowledge of Christian scholars the sacred books of other religions, and it is clearly seen that, while these contain much that is good, yet *the Bible surpasses any other of the world's sacred books in the abundance and power of its moral and religious teaching.* Many still hold the old view. In general, the Sunday school has been very conservative on this doctrine. This conservatism, however, while undoubtedly having a steadying effect upon the popular mind, has sometimes done harm. It has tended to an undesirable degree to ground the faith of the young people, not in the Bible, but in a *theory about the Bible.* When later they have found some of these views not tenable in the light of the scholarship of the present day, they have supposed that in giving up these theories they were giving up faith itself. There have been tragedies of faith in the minds of Sunday-school pupils, from which a little care on the part of their teachers, a little reasonable adjustment to modern conditions of Christian thought, would have saved them. (See Biblical Scholarship, Modern, and the S. S.)

In Sunday-school work it is well to recognize these prinicples: (1) There are various interpretations of the fact of inspiration in the Christian world. (2) The church has not, in its great Protestant creeds, so defined inspiration that the doctrine cannot be changed. (3) The results of scholarly research demand a modification of the older definitions and proofs of the doctrine. (4) The Sunday-school teacher will best magnify this doctrine, if he will simply impress upon his pupils the rich spiritual values of the Bible. (5) The teacher ought to be careful not to identify the religious value of the Bible with some particular theory of inspiration in such a way that the pupil shall suppose that Christian faith rests upon that theory. The forms of Christian doctrine change. The need of the human heart for the truths of the Bible will remain.

The Formation of the Bible. It is important for the Sunday-school teacher to realize that the Bible grew up in much the same manner as other ancient literature. The Bible is not a book, but a library, representing the growth of centuries. The separate books represent various types of literary development. (1) Some of them are made by compilation from previous books. In this way Chronicles was formed, as may be seen by a comparison with Kings and Samuel, two of its sources. The historical books from Genesis to Kings (except Ruth) seem all to have been thus compiled. Proverbs is composed of eight little pamphlets of wisdom writings. Psalms is the hymn book of the second temple, compiled, as hymn books are to-day, from previous hymn books and independent poems. The synoptic Gospels are also made from other sources, with more editing than is found in the books of the Old Testament. (2) The prophetic books are for the most part collections of sayings or writings, more or less fragmentary, from the prophets. It is natural that matter from other prophets should often be inserted. In the early period, the collection was probably made by the friends of the prophet; later by the prophet himself. It is, in part, this fragmentary character which makes the prophetic books the most difficult in the Bible to read and to understand without some help. (3) Many of the books of the Bible, however, are direct productions from the pens of their authors. Even these were not always written as books. The letters of Paul were produced apparently with no thought of their becoming permanent literature, but only to meet the particular needs of the moment. Other books were written as books. Such, for example, as Ruth, Jonah, Esther, Ecclesiastes, Job, Daniel, Acts, Revelation. It will be seen that these vary from short stories, like Jonah, to more pretentious works which rest on historical sources, like Acts. (See Bible, How the Teacher Should Know the.)

The Canon. The books regarded by any religion as its ultimate standards of authority are its canon. Some books in a canon may be more authoritative than others. The Hebrews regarded the Law as more authoritative than the later writings, and the present Catholic Church distinguishes between the canonical and deutero-canonical books, the last being the books of the Apocrypha. Protestant Sunday schools have been inclined, with the Protestant Church in general, to treat all the canon as being equally authoritative, though not all of equal value for purposes of instruction. The idea of a canon arose among the Hebrews when the book of Deuteronomy, brought out from its hiding place in the temple, was made the standard of law in a vigorous reformation of religion and life (II Kings 22, 23). Other codes of law and collections of stories from the ancient time were gathered with this book, and by the time of the close of the exile, the first five books of the Old Testament were a definite canon, a basis of authority under the name of the Law.

Already the words of the prophets were held in high esteem, and they were soon added as a second canon. They were divided into the former prophets, (Joshua, Judges, Samuel, and Kings), and the later prophets (Isaiah, Jeremiah, Ezekiel and the book of the minor prophets). Still later, other books were added, under the general name of The Writings. This collection begins with the Psalms, the hymn book of the temple, and closes with the books of Ezra, Nehemiah, Chronicles, and Daniel. It is a miscellaneous collection and shows how easily, when the principle of the canon is once started, it extends to all the books regarded as of religious value. Nobody ever authoritatively decided what books must be sacred. The canon was a slow growth and registers the popular religious estimate of the books. As late as a famous council of Jamnia, about 90 A. D., the Rabbis were still discussing whether Ecclesiastes and the Song of Songs should be regarded as canonical.

The first canon of the Christian Church was the Old Testament, but naturally it was not long before the religion began to develop a canon of its own. In the second and third centuries this canon was in the process of formation. As among the Jews, it grew out of the sense of spiritual values. The New Testament is that collection of Christian writings which seemed to the early church to possess the most value. Later, when the church began consciously to form reasons for the canon, this rule was laid down: *those books written by apostles or the companions of apostles are worthy a place in the canon.* No council determined the canon. Councils only registered the judgment already formed by the church. The first books regarded as authoritative were the Gospels; then follow the better known letters of Paul. A few of the shorter epistles, with Hebrews and Revelation, were kept out of the canon in one part of the church or another for a century or more. At last the growing sense of the unity of the church overcame objections of various sorts and the church universally accepted the canon of the majority. The only change made later was that, at the Reformation, the Protestant churches rejected the so-called apocryphal books. These books were in the Greek Old Testament, which became the first Christian Bible, but were never a part of the Palestinian Jewish canon.

Just before the Reformation Hebrew scholarship had arisen in the Christian Church, and the reformers regarded the Hebrew canon as the authoritative Old Testament. It is a question whether the proper Old Testament canon for the Christian Church should be that of the Jews of Palestine, or that of the early church itself. There is much to be said for the canon which the Catholic Church still keeps, the historic canon of the church. At least one could wish that the teachers and pupils of the Sunday school knew the better parts of the Apocrypha, such as the heroic history of I and II Maccabees and the ripe wisdom of Ecclesiasticus.

Manuscripts. The original manuscripts of the Bible have long ago disappeared. The early Hebrew scribes were not very careful about either the accuracy of their texts, or the preservation of their manuscripts. After the dispersion of the Jews, following the destruction of Jerusalem, they became more careful to preserve the traditions about their scriptures. At last a text, by no means wholly correct, became the traditional text of the Old Testament. This is the so-called *Massoretic Text,* still preserved with great care among the Hebrews. One means of preservation was the destruction of all manuscripts which do not conform to it. All old manuscripts which had outlived their usefulness in the synagogues were also destroyed, or laid aside in a storeroom without care for permanent preservation. The result is that there are few very ancient manuscripts of the Old Testament, and very little variation among those which do exist.

Exactly the opposite is the situation with the New Testament. Here there are several important manuscripts written in the fourth and fifth centuries. Manuscripts of later date exist in great abundance. There are a great variety of readings, even between the better manuscripts. The differences, however, do not usually seriously affect the sense. An entire science, that of New Testament textual criticism, has grown up about the study of the New Testament manuscripts, the results of which have been used in the modern revisions of the English Bible. It is desirable to know the best New Testament manuscripts. They are the following: *The Codex Sinaiticus* (א) found in a convent on Mt. Sinai, by the German scholar Tischendorf, in 1859; this dates from about the middle of the fourth century, and contains the whole New Testament. *The Codex Vaticanus* (B), in the Vatican Library at Rome. It also dates from the fourth century. It contains the New Testament, except the latter part of Hebrews, the pastoral epistles, Philemon, and Revelation. *The Codex Alexandrinus* (A). It was brought in 1628 from Constantinople to England, and now is in the British Museum in London. Dates from the fifth century. Most of Matthew and some other parts have been lost. *Codex Ephræmi* (C), now in the National Library at Paris. It is a palimpsest, the Biblical writing underlying the works of a Syrian church father, Ephraem, whence the name of the manuscript. It dates from the fifth century. Portions of it are lost, but some parts of every New Testament book remain. *Codex Bezæ* (D), in the Library of the University of Cambridge, to which it was given in 1581, by the Reformation scholar, Beza. It comes from the sixth century, and contains only the Gospels and the Acts, in both Greek and Latin. All these manuscripts except the last contain also parts of the Greek version of the Old Testament. Many other manuscripts have special value for certain parts of the Bible, but those above mentioned are most often referred to.

Versions. The earliest version of the Old Testament was the Septuagint, (designated LXX), so called because of the tradition that it was the work of seventy translators. It was in Greek, made in Alexandria, not at one time, but between the third and first centuries B. C. It is of great value because it preserves a text often different from, and sometimes better than, our present Hebrew Bible. It was this translation which became the first Christian Bible. In the Christian Church a series of Latin versions grew up, made from the LXX and the Greek New Testament. These were more or less imperfect, and later, feeling the need of a better Latin version, Jerome, who learned Hebrew for the purpose, revised them with the help of the Hebrew text of the Old Testament. This revision, for which the Church owes Jerome a deep debt of gratitude, became the Vulgate (common) version, authoritative to this day in the Roman Church. It was worth much to have had, for so many centuries, a uniform version upon which all Latin Christendom agreed.

Before the Reformation versions in the languages of the common people began to appear. In England, the most important version was that of Wycliffe, made about 1380 from the Latin Vulgate. For 150 years it circulated in manuscript, and sowed the seed of the later English love for the Bible. Soon after the beginning of the Reformation in Germany, England entered upon a period of remarkable activity in Biblical translation and revision, unequaled elsewhere in Europe. It began with William Tyndale, who was working at his translation in 1525, and who published large parts of the Bible before 1535. In 1536 he was martyred, but the seed was already bearing fruit. By 1568 no less than six important revisions and translations had appeared, some of them going through several editions. All were based more or less on Tyndale's version. None of these were wholly satisfactory, partly because the translators had inserted notes, which were often violently partisan.

In 1582, the Catholics published a translation of the New Testament, and in 1610, of the Old Testament. This, called the Douai Bible, is the English version used at present in the Catholic Church, though various editions have been subject to some revision. It is much like the authorized version, but shows the preponderating influence of the Vulgate. Shortly after the accession of King James royal encouragement was given to a new revision of the Bible. It was begun in 1611, and carried on by three groups of revisers, numbering forty-seven in all. The result, since known as the Authorized or King James Version, was published in 1611. It was not a new translation, but a most careful revision of the existing English versions. It was issued with both royal and ecclesiastical approval, and yet it was half a century before it became universally used. However, to this day the King James Version has never been adopted for the Psalms in the Church of England Prayer Book. During the past three hundred years this version has so won its way into the hearts and thoughts of the English-speaking people that it is now hard to displace it even by a better revision. Of course, even with all its excellencies of apt expression and musical cadence, it connot remain permanently the vernacular version of a living language. Speech gradually changes. The Bible needs to be kept in accord with the living tongue. Scholarship grows. The revisers used the best manuscripts known to 1611, but far better ones are known now.

All these things made a demand for a new revision. In 1870, the Convocation of the Church of England determined upon undertaking such a revision. American scholars were invited to join in the labor, and the best Biblical scholarship of the two countries applied itself to the task. The principles of the revisers were conservative. All changes accepted must have the approval of two-thirds of the active body of revisers. The New Testament was published in 1881, the Old Testament in 1885. The American revisers approved certain groups of changes which were not accepted by the British company, but were indicated in an appendix. In 1901 these were incorporated in an edition called the American Standard Version. Either of these versions has a greater superiority over the King James than that had over the versions which preceded it. That the revised versions print the poetic books of the Bible in verse form, is itself enough to justify the revision. They are also much more accurate representations of the original. It is not too much to say that with the revisions at hand, no serious study of the Bible should ever be based upon the King James Version.

Of course the revisions themselves will not be final. A living language is a changing language. A succession of careful, scholarly versions is a wholesome stimulus to Bible study. Already two or three versions have appeared, which a Sunday-school class might well use for frequent comparison of passages. Worthy of mention among these are The Twentieth Century, New Testament, New Testament in Modern Speech, and the revision published by the Baptist Publication Society (1912).

Use of the Bible in the Sunday School. The Bible is the natural textbook of the Sunday school. This is not because of any particular theory as to the origin of the book, but rather because of its actual relation to the church. It is the authoritative literature of the church. Her historic life, her belief, her religious inspiration are based upon it. A knowledge of this book is the best means the church can provide for the perpetuation of its ideals. One need not fear that the Christian world will go hopelessly astray if the Bible is made the foundation of its religious life.

This does not mean that the Bible must be the only book studied in the Sunday school, its life the only life from which religious inspiration can be drawn. God speaks through many tongues. (See Extra-Biblical Studies.) The whole field of the religious and moral life of the world ought to be open to the Sunday school. The biography of noble men and women in any race or religion, the history of the church, missions, the religious movements of our own day, are all appropriate subjects of Sunday-school study. But still the Bible should be made the center, and other things brought to its test. Seldom more than one-fourth, very seldom more than one-half of the lessons in any series of months or years, should be given to extra-Biblical courses.

Certain general principles are fundamental for the proper use of the Bible in the Sunday school:

1. *Bible* study is a means to an end, not an end in itself. The end of Sunday-school teaching is moral and religious development. To this end the Bible is to be used. Mere knowledge of Biblical facts is not in itself of moral value. A list of the kings of Israel has no more religious significance than a list of the kings of England. The Bible must be so used as to issue, directly or indirectly, in the training of character.

2. *The center of a proper religious study of the Bible lies in the discovery of the religious purpose of the writers.* That the purpose of Bible study is primarily religious does not justify a haphazard and unintelligent use of Scripture. To try to discover the writer's purpose, will hold Bible study to the real religious values of the portion studied.

3. *Bible study must be adapted to the intellectual advancement of the class.* Not only must the different stages of childhood and youth be recognized, but also the intellectual variations among

adult classes. Sunday-school work ought always to seem to a class intellectually dignified. Much Sunday-school teaching has sinned grievously in holding all the Sunday school to a dead level of childishness. To that, probably more than to any other one thing, is due the rapid depletion of classes during the adolescent period.

4. *The Bible represents life, and is not a series of impersonal oracles, stories, and sayings.* Every writer was intent with some purpose, burning with some passion. We must try to feel the man behind the book.

5. *The Bible is the record of the history of a great religious movement.* It records the childhood, as well as the maturity, of this movement. It therefore contains varying and often imperfect points of view. Prophet and priest have different religious conceptions. Morals in early Israel were imperfect. Human limitations are to be expected in the writers of the Bible. All this shows that the Bible cannot be treated as an abstract collection of perfect maxims or philosophical truths. Intelligent judgment and discrimination must be used, if the Bible is not to be misused.

6. *The permanent religious value of the Bible lies in the principles of life which it discloses.* They are found in two fields, which after all are only one: man's relation to God, which is religion, and man's relation to his fellow man, which is morals. Bible study should seek to find the underlying principles, and to translate them into terms of present life.

7. *The choice of Biblical material for Sunday-school use should be made for different grades in accordance with their needs and interests.* (See Bible, Adaptation of the, in Religious Education.) The conclusions of the modern study of child psychology should be freely used by the Bible teachers. Some of the Bible is inappropriate for some grades, while other parts may be used in different grades, but with a varying treatment. The stories and teachings of Christ, for example, may be used with every grade, but with different emphases and for different purposes. The Hebrew laws or the prophetic sermons are inappropriate for children, but excellent for later adolescence or adult life. In general, the Bible should be used as *a story book,* to teach the simple duties and relations of life, for little children; as a collection *of hero tales,* to inspire with examples of noble character, for older children; as teaching the *fundamental principles on which life is founded,* for youths; and for adults, as an *aid to personal and social ethics* as bringing man nearer to God, who is the comfort in sorrow, the source of strength in labor, the inspiration for all high ideals and their achievement.

8. Somewhere in its course the Sunday school should provide for such a general survey of the Bible as should present an intelligent conception of its different parts, its kinds of literature, the origin and purpose of its books, its historic growth, and above all the right religious use of its varying kinds of literature. The aim should be, not to present a mass of details, but to enable the student to read the Bible with as fair intelligence as he reads other literature, in order that it may be a real help in all his later moral and religious life. (See Standards of Biblical Knowledge, in the S. S.)

What use should be made of the Bible outside the Sunday-school lesson depends largely upon what is done in the lessons. If the Bible teaching were ideal, and the pupils all remained through the entire course, there would be no need of dealing with this subject. As it is, there are various purposes which may be served by the use of the Bible in opening or closing exercises: (1) To impress upon the memory the best passages of the Bible, whether by reading or by memorizing them. A Sunday school may well have a choice of twenty or thirty passages, which without undue individual labor, every pupil in the school shall know by heart through frequent use in the Sunday school. (2) To convey, through frequent drill, certain of the simpler facts about the Bible. (3) To gather the important teachings of some book or group of books or single writer on some subject; as Paul's teaching about love, Jesus' about the Father, or about prayer. (4) To bring out the writer's purpose, and so the central religious value of the book or group of books being studied in the school. (5) To compare material from another part of the Bible with the lesson of the day.

It were better not to use the Bible at

all in opening and closing exercises than to use it in an aimless manner. It may appropriately be used to gain the larger and more general knowledge which will less naturally come in the usual class teaching.

I. F. Wood.

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BIBLE KNOWLEDGE.—See Standards of Biblical Knowledge in the S. S.

BIBLE, MANUSCRIPTS OF THE.—See Bible in the S. S.

BIBLE MUSEUM, BIBLE CABINET, OR BIBLE CURIOSITIES.—A collection of specimens which may be gathered by the teachers and pupils, and used as objects to illustrate the Sunday-school lessons. For example, inkstands, various seeds and woods, gums, nuts, sackcloth, garments, etc.; also models of Oriental articles—plow, goad, candlesticks, lamp; the ark of the covenant, houses, the temple at Jerusalem, a relief map of ancient Jerusalem, etc.

When merely defined, many articles and materials mentioned in the Bible do not convey a vivid impression of their meaning to the mind of the pupil, but when they can be seen and handled they become intelligible. However, in making use of any object for illustrating Scripture, the teacher should exercise great care not to divert attention from the truth being taught through the object to the object itself. (See Object Teaching.)

Emily J. Fell.

BIBLE. NEW TESTAMENT.—See Bible, How the Teacher Should Know the; Bible in the S. S.; Bible, Significance of the, in Religious Education; New Testament, Value of the, in Religious Education.

BIBLE NORMAL COLLEGE.—See Hartford School of Religious Pedagogy.

BIBLE NORMAL UNION.—See Biblical Instruction by Correspondence.

BIBLE. OLD TESTAMENT.—See Bible, How the Teacher Should Know the; Bible in the S. S.; Bible, Significance of the, in Religious Education; Old Testament, Value of the, in Religious Education.

BIBLE READING.—As a method for study and teaching the value of *reading* the Bible has not been properly understood and appreciated. Professor Richard G. Moulton rendered a great service in giving to the world his *Modern Reader's Bible* in which, in convenient volumes, the various books of the Bible are given in a form excellently adapted to the method of reading. In these volumes explanation is reduced to the minimum, consisting only of such introductory and general information as is necessary to an understanding of the character and aims of the writings, with a few notes throwing light upon certain expressions and passages. The purpose is to let the writings speak for themselves, giving them the chance, indeed, to which all literature is entitled, to speak directly and in a free and large way to the minds of the readers.

The naturalness of this method of Bible study is apparent when it is remembered that the contents of the Scriptures consist in the main not of matter prepared for minute dissection in the study of the scholar, but of stories and narratives originally given by word of mouth, and discourses delivered to popular audiences. It is this that gives such peculiar charms to the Old Testament stories. They have the *naïve* simplicity that characterizes folk-lore literature. These stories and narratives were first spoken, told and retold by parents to their children in the domestic circle, repeated for generations by teachers to groups of pupils gathered about them, and by orators to assembled congregations. The original appeal was made through the ear, rather than through the eye by the agency of the written page. The art of writing was a very ancient art, undoubtedly employed long before the time of Moses. On the other hand a large portion of the Bible was spoken before it was written, and much of it was spoken long before it was reduced to writing. In sacred history, as in all history, the story-teller, the bard, and the orator preceded the author.

The fact that so much of the Bible was given by oral method naturally suggests that it is likely still to make its best impression upon the mind when delivered to it by this method. Not silent reading, but reading aloud brings out the richest and deepest meanings of the Scriptures. This calls for intelligent reading into which the reader puts clear understanding of the meaning of what is read, with that warmth and color and imagination, and with that electric thrill of feeling which vitalizes and renders real the messages contained in the writings. As fully as possible the utterances of the sacred oracles should be reproduced as originally delivered, the spirit of the occasions under which the living speakers addressed themselves to living men, with the sympathy, the passion, the earnestness, the persuasiveness of tone, the emphasis, the subtle inflection, the rhythmic cadence and quantity of all genuine eloquence, the changing moods, the tenderness, the impetuosity, the impulse and insistent stress of purpose, and all those indefinable qualities and suggestions which can be put into spoken language.

This method is particularly in harmony with the present conviction that the Bible is not to be studied primarily as a body of theology but as religious literature. Whatever may be necessary from the standpoint of scholarship and theology the Bible first of all should be read as literature. Perhaps, for the practical needs of the religious life, the interpretation of the sacred writings obtained through reading is more important than those furnished by scientific or technical study. Reading will not bring out a multitude of minute elements, and the method does not permit delay for those cross-comparisons with other Scriptures which is possible in the leisurely method of the study, nor for those reflections and meditations upon special words and statements which are often very profitable; but on the other hand, reading has the great advantage of bringing out the larger meanings and securing the *mass* effect of whole books or extensive passages.

This method causes the inspirational power of the Scriptures to be felt more directly and mightily than through any other manner of approach. In no other way can the perspective of many portions of the Bible be obtained, nor the mind impressed with the cumulative weight and meaning of the author's thoughts. Intelligent reading, better than any other method, brings out the sublime simplicity and the divine authoritativeness of the Ten Commandments. Little is necessary beyond the sympathetic reading of the book of Ruth, and only so can be experienced the force of the great orations such as are found in the book of Deuteronomy and many of the books of the Prophets; and he who would realize that the book of Job belongs to the highest class of the world's "literature of power," must read it aloud again and again.

The method of reading is particularly adapted to the study of the larger part of the New Testament. The Gospels, especially the synoptic Gospels, are simple narrative-memoirs and their style indicates that they represent what began to be told by the apostles during the first years of their ministry when their preaching consisted chiefly in the witness which they bore to the things which they saw and heard. This witness was later reduced to writing. Much of the material of Paul's letters represents the substance and, to a considerable degree, the form of his preaching; these letters were communications and instructions which were intended to be delivered to the churches by public reading.

Reading undoubtedly was the chief and most effective method of giving religious instruction in Old Testament times (Neh. 8:1-8; 9:1-3), and the reading of the Scriptures was the most important part of the service of the synagogue (Luke 4:16-20).

A few suggestions may be made for the effective use of the reading method for the private study of the Scriptures, and for teaching. For private study as for class instruction reading aloud, not silent reading, is helpful.

1. For the purpose of the reader the paragraph form of the matter as given in the Revised Version is much better than the fragmentary verse form of the King James Version. The paragraph arrangement presents the Scriptures as literature and makes natural reading easier.

2. The reading at first should precede and be quite independent of any general study of the book or portion selected. Read as any intelligent person reads any other literature.

3. The reading should be continuous and include a large portion. Fragmentary reading is the bane of Bible study. Many of the books of the Bible can easily be read in thirty minutes, some of them in much less time. The Book of Job, at the slow rate of 100 words per minute, can be read in less than two hours; the book of Genesis in six hours; Romans in an hour and a half; Ephesians in thirty minutes; 2 Samuel in three and one half hours; Ruth in twenty-five minutes; Hebrews in one hour; the three Epistles of John in forty minutes; James in twenty-four minutes. (See Bible Study, Place of, in the Preparation of the S. S. Teacher.)

4. Read as well as possible in full volume of voice, with clear enunciation, intelligent inflection, and emphasis, endeavoring to express to the ear the thought and feeling of the writer. Pay to the writing the respect of a good rendering, and the interest will be increased.

5. Do not stop in the first or second reading for any critical study or to enter into any exact verbal explanation. Be content to let many things pass for later consideration. The first necessity is to feel the impact and weight of what is read. Enter heartily into the current of the author's story or discussion, and so into its enjoyment.

6. If the reading method is employed with a class, it may require the coöperation of a teacher and a reader, the one to give the needed introductory information concerning the book or portion of the book to be read and the other for the actual reading. If, for example, the book of Ruth is to be read the explanation will be a very brief account of the social and political conditions which form the background of the story; then let the reader tell the story with simplicity, with sympathy and understanding, throwing into it the warmth and color of imagination. (Synthetic Bible Study.)

J. T. McFarland.

BIBLE READING ASSOCIATION, INTERNATIONAL.—*Origin and Founder.* In 1879, the Sunday School Union (*q. v.*) desirous of fostering more definitely the spiritual work of the Sunday school, appointed a committee to consider what action could be taken to accomplish this object. A suggestion was made for the formation of an organization to promote the regular use of a series of "Home Readings" which had been selected in connection with the recently adopted Uniform or "International" Lessons; but it was not until two years later that the committee was entrusted with the work of organizing a specially qualified agency which should meet the then existing need for the systematic study of the Word of God.

Late in 1881, arrangements were made and literature issued advertising this system which was to be called The International Bible Reading Union. The year 1882 saw the issue of the first card of membership and the Association fairly started on its career. The idea now carried into operation was suggested by Mr. Charles Waters, a member of the committee, who was elected the honorary secretary of the Association and remained so over the long period of twenty-eight years —until his decease in 1910.

Object and Plan. The introduction of the International Lessons made it very necessary that there should be, in closest coöperation with their study, a specially selected set of Scripture readings, and with this object in view it was determined to provide a list which would be different from that of any similar society, in that it was to be of a "topical" character. Another object in view was to get the Bible read in the homes of the people. Being primarily for Sunday-school pupils, their minds were to be prepared for the reception of the lesson teaching by reading over passages of Scripture which should illustrate, or bear upon, the passage to be taught on the following Sunday. These portions were not to be confined either to the Old or New Testament, but by selections from both were to prove the unity of the Bible. The portion containing the topic, or lesson, was usually to be read on Monday, and thus influence the mind of the reader during the whole of the week.

Operation and Results. The Association operates through branches (consisting of not less than ten persons), which are formed in schools, churches and other organizations for Christian activity, as well as among private individuals, or those connected with houses of business, clubs, and public institutions, who promise to read the portion daily.

A secretary is appointed who acts as the medium of correspondence and distributes the Cards of membership, the Quarterly Circular Letters, and the Monthly Hints, all of which are supplied to the members for the very small subscription of one penny per annum. For a slightly larger subscription Monthly leaflets containing more extended "Notes" on the daily portions are supplied. The system adopted by the Association at once became successful; so great was the appreciation of it that eleven thousand cards were issued in the first year; and this number has continued to grow until there are now (1914) nearly a million members. It is truly "international," for there is hardly a country in which it has not branches. The Cards of Readings printed in nearly forty different languages, were issued (during 1914) to a number in excess of 135,000. This total is entirely apart from the English Card membership.

The results accrued and accruing from this work are very great. Testimony is constantly being borne to the value of this system of daily Bible reading as an aid to the spiritual advancement of the individual member. By the observance of the system very large numbers of its members have been led to Christ as their Savior and Lord; pupils are benefited by the regular study of the lesson portion during the week; family worship is cultivated, and churches are bound together in study and prayer. (See Home Daily Bible Readings.)

S. C. Bailey.

BIBLE, SIGNIFICANCE OF THE, IN RELIGIOUS EDUCATION.—A study of the history of the Bible shows that in every period of its existence it has been vitally connected with education. Its various parts owed their origin to the need for religious instruction. These parts were preserved, grouped into collections, and ultimately united in the Canon of the Old and the New Testament in order that they might serve as textbooks for training in religion. The transmission of the Canon in the Jewish and in the Christian Churches and its translation into all the languages of the world have been due to the desire to instruct men in the history and the doctrines of the Old and of the New Covenant. Religious education has been the fundamental activity of the Church in all ages, and the Bible has been first its product and then its basis. Let us consider, accordingly, in historical order the phases of the relation of the Bible to religious education.

I. The Old Testament Originated in the Need for Religious Instruction. 1. *Oral tradition.* In the Patriarchal age before writing was invented the Hebrews felt already the need of instructing their children in regard to God's revelation of himself in nature, in history, and in providence; and for this purpose they made use of tradition which they handed down by word of mouth from generation to generation. All the precious narratives of the

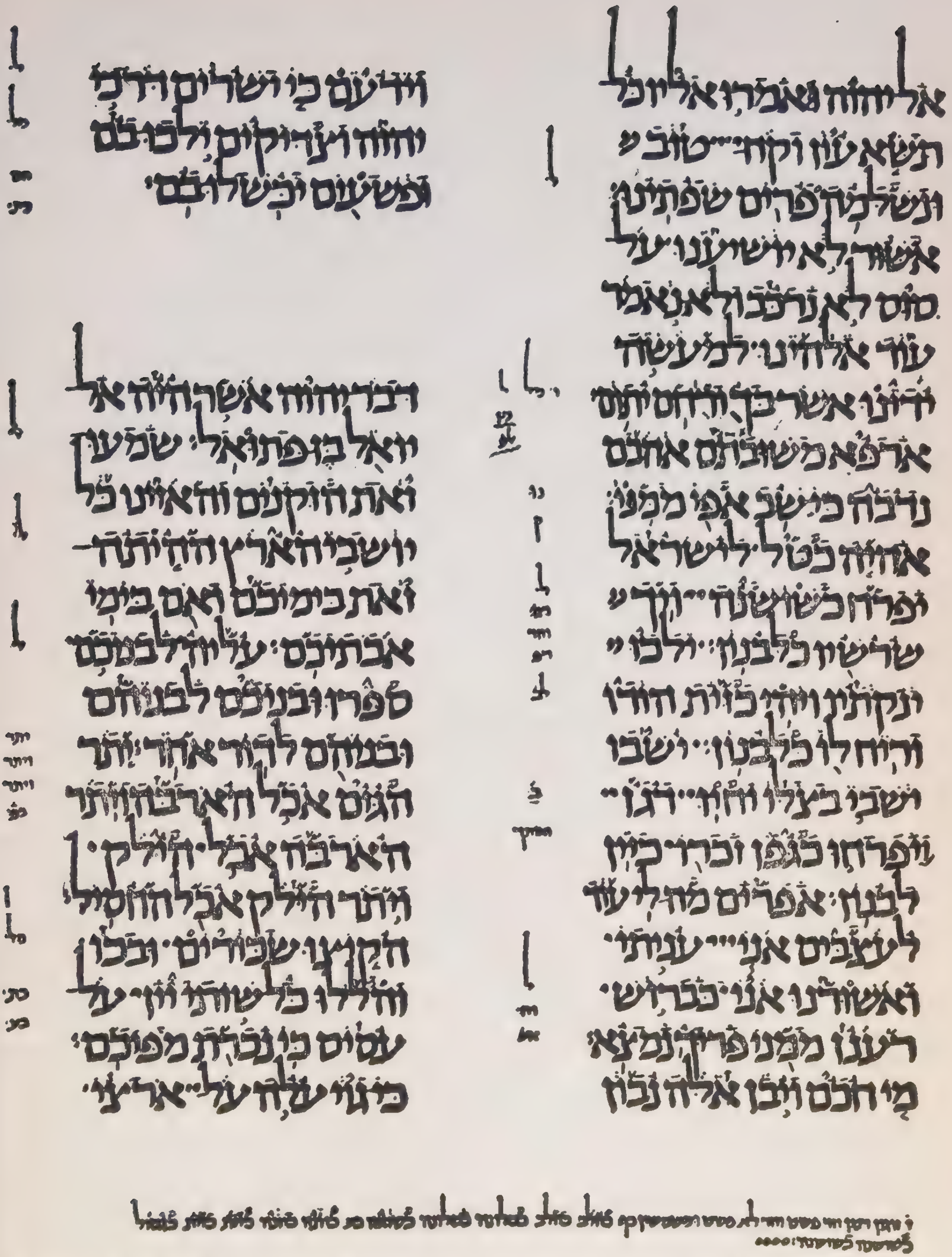
Book of Genesis were transmitted in this way, and they owed their preservation to the fact that they were kept constantly in use for the teaching of religion. Even after writing was invented, it was long known only to a few, so that the old method of oral tradition still continued. Moses gave Israel exactly ten commandments in order that the people who repeated them might count them off on their fingers, and be sure that they added nothing and subtracted nothing. Most of the legislation and the history of Mosaic times came down in the same way, and was treasured by the Israelites because they employed it in training their children. Frequent reference is made in the Old Testament to the educational use of these traditions. "When thy son shalt say unto thee, What means this Passover? What means this sacrifice of firstlings? What mean these stones? then thou shalt say unto him, Jehovah did thus and so unto your fathers" (Ex. 13: 6ff.; 13: 13ff.; Deut. 6: 20; Josh. 4:6ff.). Down to the present day the pious Jew on memorial occasions repeats to his children the story of the origin of these observances. The early religion of Israel was transmitted almost entirely by word of mouth, and even toward the end of the Old Testament Malachi tells us, "Then they that feared Jehovah spake one with another" (Mal. 3:16). In the time of David, about 1000 B. C., the Hebrews first acquired the alphabet and writing became common; then they began to record their religious traditions. After the division of the kingdom in 931 B. C., a series of sacred histories was composed in the kingdom of Judah, and another series in the kingdom of Ephraim; and, after the fall of the northern kingdom in 722 B. C., these two series were worked together in the older parts of the Books of Genesis, Exodus, Numbers, Joshua, Judges, Samuel, and Kings.

2. *The Priests.* Primitive religions can be transmitted by tradition, but higher religions are compelled to set apart teachers and to give them a special training for their work. From the earliest times the Hebrews possessed the three teaching orders of the priests, the prophets, and the wise men. As late as the time of Jeremiah these three orders still existed, for we read "Torah [instruction] shall not perish from the priest, nor counsel from the wise, nor the word [of the Lord] from the prophet" (Jer. 18:18).

The priests were the custodians of the religious inheritance of the nation. They knew the sacred traditions, the ritual and the legislation. As Deuteronomy says (17:9): "Thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall show thee the sentence and the judgment . . . according to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do." As early as the time of David they were organized into a guild, and they trained their members in the literature and the institutions of Israel.

The priests transmitted the *tôrôth,* or legal decisions, that had been given by Moses, and they added to them from time to time new decisions that were made by the sacred lot of Urim and Thummim. In grouping the *tôrôth* the priests followed the analogy of the Decalogue, and put ten similar decisions together, subdividing these into sections of five each. Thus memory was aided in oral transmission by counting off the precepts on the fingers of the two hands. Many such decalogues have been incorporated into the later written forms of the Book of the Covenant (Ex. 20-30), the Holiness Code (Lev. 17-26), and Deuteronomy; and some of them are so antique in their contents that there is no difficulty in supposing that they date from the first attempt to systematize Hebrew law.

When the knowledge of writing and of reading became more general, the priests made use of literature in the instruction of the people. The Book of the Covenant in Ex. 20:23-23:33 was first committed to writing about 800 B. C., the time of King Jeroboam I and the Prophet Elisha. The legislation of Deuteronomy was written out about 650 B. C., in the reign of Manasseh, and makes its first appearance in history in the book of the law discovered in the time of Josiah (2 Kings 22:8) and adopted in the national assembly described in 2 Kings 23. The Holiness Code in Lev. 17-26 was committed to writing about 600 B. C., shortly before the Exile and is first quoted by the Prophet Ezekiel. The code of Ezekiel 40-48 was written during the Exile in 572

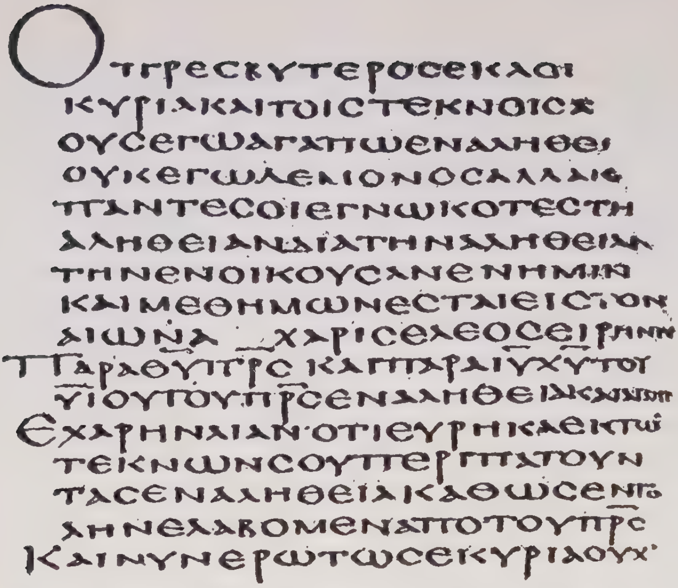


אל יהוה אמרו אליו כל
תשא עון וקח טוב
ונשלמה פרים שפתינו
אשור לא יושיענו על
סוס לא נרכב ולא נאמר
עוד אלהינו למעשה
ידינו אשר בך ירחם יתום
ארפא משובתם אהבם
נדבה כי שב אפי ממנו
אהיה כטל לישראל
יפרח כשושנה ויך
שרשיו כלבנון ילכו
ינקותיו ויהי כזית הודו
וריח לו כלבנון ישבו
ישבי בצלו יחיו דגן
ויפרחו כגפן זכרו כיין
לבנון אפרים מה לי עוד
לעצבים אני עניתי
ואשורנו אני כברוש
רענן ממני פריך נמצא
מי חכם ויבן אלה נבון

וידעם כי ישרים דרכי
יהוה וצדיקים ילכו בם
ופשעים יכשלו בם

דבר יהוה אשר היה אל
יואל בן פתואל שמעו
זאת הזקנים והאזינו כל
יושבי הארץ ההיתה
זאת בימיכם ואם בימי
אבתיכם עליה לבניכם
ספרו ובניכם לבניהם
ובניהם לדור אחר יתר
הגזם אכל הארבה ויתר
הארבה אכל הילק
ויתר הילק אכל החסיל
הקיצו שכורים ובכו
והילילו כל שתי יין על
עסיס כי נכרת מפיכם
כי גוי עלה על ארצי

FACSIMILE OF HOS. 14:3—JOEL 1:6 IN THE ST. PETERSBURG CODEX (916 A. D.), THE OLDEST MS. OF THE HEBREW BIBLE EXISTING IN EUROPE.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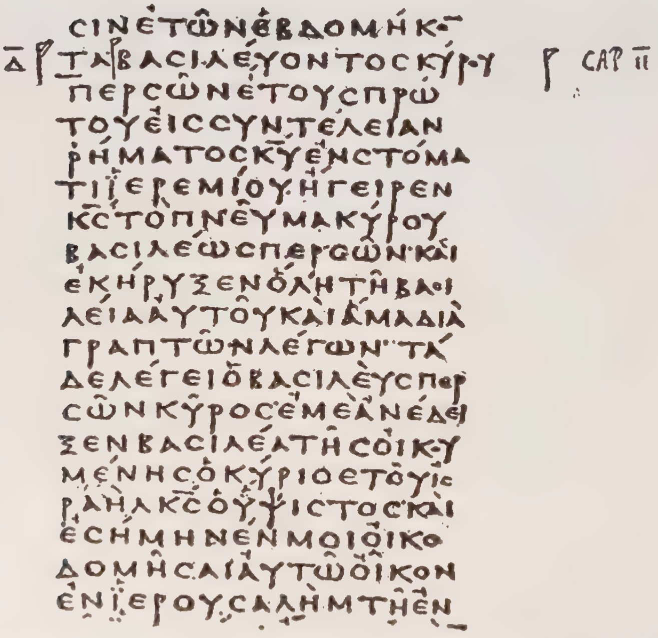
ΚΑΙΝΥΝΕΡΩΤΩϹΕΚΥΡΙΑΟΥΧ

FACSIMILE OF 2 JOHN, VERSES 1-5, IN GREEK, ACCORDING TO CODEX ALEXANDRINUS (5TH CENTURY A. D.)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FACSIMILE OF THE GREEK VERSION OF EZRA 1:55—2:4 IN CODEX VATICANUS (4TH CENTURY A. D.)

B. C. The remaining portions of the Levitical legislation of Exodus, Leviticus, and Numbers were not written until about 500 B. C., and first appear in the law book brought back by Ezra from Babylon (Ezra 7:6, 14) and adopted in the national assembly recorded in Nehemiah 8. To the priests also belonged the collecting and recording of the prayers and hymns in the Book of Psalms.

3. *The Prophets.* The prophets of Israel were men of original religious experience. In each generation they were called to face new problems, and they received from God the new truth that solved these problems. Moses faced the problem of the bondage in Egypt, and brought as its solution the message of Jehovah the redeemer. Samuel and the early schools of the prophets faced the problem of Canaanite civilization, and solved it by the declaration that Jehovah was the God of Canaan as well as the God of Sinai. The prophets of the eighth century faced the problems of the moral decline of Israel and the advance of Assyria, and solved them by the recognition that Jehovah was supremely righteous. The prophets of the Exile faced the problem of Israel's loss of national existence, and solved it by the affirmation that Jehovah was the universal God. Thus the prophets were always men whose faces were turned toward the future. They were idealists and reformers, who demanded that Israel should move forward into new thought and new life.

Since the time of Samuel they were organized into associations known as the "sons of the prophets" in which young men were trained by older prophets in religious experience and in the doctrines of the prophetic theology. All the prophets before Amos stood in close relations to these prophetic guilds; and although Amos and his successors broke with the older type of prophecy, yet they themselves organized "schools" of followers. From Isaiah 8:16 we learn that Isaiah had a body of "disciples."

The prophets of the eighth and seventh centuries B. C., lived in an age when the art of writing was generally understood, accordingly they not only preached to the people but also prepared books for their instruction. The writings of these great men in their historical order are as follows: Amos (760 B. C.), Hosea (750), Isaiah 1-32 (740-700), Micah (722-680), Jeremiah (624-586), Nahum (606), Habakkuk (605), Ezekiel (592-570), Obadiah (after 586), Isaiah 40-55 (546), Haggai (520), Zechariah 1-8 (520-518), Malachi (445), Isaiah 56-66 (about 440), Joel and Zechariah 9-14 (after 333).

4. *The Wise Men.* The wise men were the ethical teachers of ancient Israel. They sought to adapt the lessons of both priest and prophet to daily life. To them we owe the practical maxims of the book of Proverbs and the ethical discussions of Job and Ecclesiastes. Solomon was regarded as their father, and this shows that they must have been organized into a society at least as early as the reign of this monarch. The constant form of address in the Proverbs, "My son," "My sons," shows that they gathered young men in their associations and instructed them in the technical Wisdom.

They too at first depended entirely upon oral instruction, but subsequently, when writing became general, they gathered up their wisdom into books. The collection of proverbs in Proverbs 25-29 bears the title, "These also are proverbs of Solomon, which the men of Hezekiah king of Judah wrote out." Another ancient collection of Proverbs is found in Prov. 10-24. The rest of the Book of Proverbs grew up later by gradual stages. Job was written in the Persian period and Ecclesiastes in the Greek period.

II. The Canon of the Old Testament was Collected for Use in Religious Education. The higher religions have found it necessary to set apart not only special teachers but also special pupils to receive their instruction, that is, they have organized schools. Schools were not found in pre-Exilic Israel, except for the training of priests, prophets, and wise men, although tutors for individuals are mentioned; but in the post-Exilic period they became an essential feature of Judaism.

During the Exilic and post-Exilic periods the prophets gradually lost the consciousness of receiving new messages from God and became more and more teachers of the pre-Exilic religion of Israel. Thus the schools of the prophets gradually turned into the guilds of the scribes.

A typical representative of scribalism is Ezra. If he had lived in an earlier period his enthusiasm and energy would have made him one of the greatest of the prophets; but living when he did, he became merely the greatest of the doctors of the Law. His standing designation in the Book of Ezra and Nehemiah is Ezra, the Scribe. Of him it is said in Ezra 7:6, 10f. that he was "a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given"; and that he "had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." Here we have expressed the three main aims of Scribalism; (1) to ascertain the correct ancient law, (2) to put it into practice, and (3) to teach others to observe it.

For the realization of these aims the scribes devised the new agency of the synagogue. This was a development out of the ancient public assemblies in which the prophets had discoursed to such hearers as they were able to gather. From 2 Kings 4:23 it appears that Elijah was accustomed to hold assemblies on holidays when the people were able to come to hear him. During the Exile these assemblies became more frequent and more universally attended on account of the lack of the Temple services. The assemblies that met in the house of Ezekiel to hear the word of the Lord are the prototypes of the later synagogues. A more developed form of the same institution is seen in the assembly that Ezra and Nehemiah instituted. In Nehemiah 8 we read how all the people gathered together as one man, how Ezra brought out the book of the law, and stood upon a pulpit of wood, and read it to the audience, and how he and the scribes that were with him interpreted the book as they went along and caused the people to understand it. Here is a synagogue in all its essential features. The synagogue was not originally a place of worship, but a place of instruction; it was not a church, but a school. The Temple was the only legal place for worship, the synagogue was a place for education in the Law. As Schürer remarks, "The main object of the Sabbath-day assemblages in the synagogues was not public worship in the stricter sense, *i. e.*, not devotion, but religious instruction; and this for an Israelite was, above all, instruction in the Law." Philo constantly speaks of the synagogue as a "house of instruction" in which the Jews learned their "native philosophy." In the New Testament also the regular word for Jesus' preaching in the synagogues is "teach" (Matt. 4:23 and often). Through the synagogues the scribes succeeded in turning the Jewish nation into one vast school. In process of time they brought their system of instruction to such a state of perfection that, as Josephus says, *Cont. Ap.*, 2:16, "the knowledge and the practice of the law became the life-work of every Israelite."

For the purposes of instruction in the synagogues it became necessary to gather the sacred writings that had come down from pre-Exilic Israel into collections that received the official approval of the religious authorities. The various histories and law codes of the Pentateuch that had hitherto circulated separately were now combined in their present form, and under the name of "the Law" these became the first division of the Jewish Canon. This occurred in the Persian period soon after the days of Ezra and Nehemiah.

The circumstances that led to the formation and adoption of the second division of the Hebrew Canon, "the Prophets," are unknown to us; but it is certain that by 250 B. C., this Canon was complete, since it is known to the author of Ecclesiasticus. It contained two main divisions, "the Former Prophets," or Historical Books from Joshua to Kings; and "the Latter Prophets," beginning with the largest book, Jeremiah, followed by Ezekiel, and Isaiah, then the Minor Prophets in the order of their size, commencing with Hosea. This original order, as witnessed by the Talmud and early Jewish writers, was subsequently changed under the influence of chronological considerations so as to put Isaiah first in the Canon of the Latter Prophets. Thus arose the second main division of the Hebrew Bible.

The third collection of the Canon, called "the Writings," which contained all the remaining books, grew up gradually during the Greek period, and was not complete until shortly before the birth of Christ. In Hebrew Bibles the books are still arranged in these three original groups. In our English version the order of the books has unfortunately been changed to correspond with the Latin Vulgate.

III. The Ancient Versions of the Old

Testament were made to Facilitate Religious Education. As early as the second century B. C., Hebrew was no longer understood by the common people in Palestine, and Aramaic versions became necessary. At first it was forbidden to write them, and the translators in the synagogues depended upon oral tradition. Subsequently this prohibition was ignored and the Targums were committed to writing.

The Greek version was made for the instruction of Greek-speaking Jews and proselytes in Egypt. The Pentateuch was probably translated during the reign of Ptolemy Philadelphus (285-247 B. C.), and the other books followed at various times down to the beginning of the Christian era. This Greek Old Testament was the one that was commonly used by the Apostles and the early Christian Church, and it has great value not only for the understanding of the Hebrew Old Testament, but also for the understanding of the Greek New Testament.

IV. The New Testament Originated for Use in Religious Education. Jesus of Nazareth revived and ennobled the teaching of the ancient prophets that God was supreme righteousness and that he required righteousness of men. He taught that God was a Father who loved mankind with a perfect love, that all men were brothers, that love to God and love to man was the sum total of religion and that he had come to save men from sin and to give them eternal life. His favorite title was "Master," that is, "Teacher." He spent his life in teaching the multitude and in training his "disciples," that is, his "scholars," to be teachers of others. He died to attest his love and the love of God to the world.

After his resurrection and reappearance to his friends in 30 A. D. they hailed him as the Messiah, or Christ, and preached his Gospel throughout the lands bordering on the Mediterranean. The apostolic Church was organized on an educational basis. As Paul says in Ephesians 4:11, "He gave some to be apostles; and some prophets, and some evangelists, and some, pastors, and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ." In primitive Christianity education was not regarded as one of the functions of the Church alongside of evangelization and preaching, but education was its supreme work, and evangelization and preaching were but two of its phases.

For thirty or more years the disciples found no need to write what they knew of the words and the deeds of Jesus. Paul, however, the first missionary to the Gentiles, wrote a series of letters to the churches that he had planted to instruct them more fully in the teachings of the Gospel and to answer certain practical questions of conduct and of administration. These in the order of their probable origin were 1 Thessalonians (51 A. D.), 2 Thessalonians (54-?), 1 and 2 Corinthians (55-56), Galatians (56), Romans (58), Ephesians and Colossians (58), Philemon (62), Philippians (64).

The two letters to the Thessalonians deal mainly with questions concerning the second coming of Christ. The letters to the Corinthians, Galatians, and Romans are devoted chiefly to the establishment of Paul's claim to be a true apostle of Jesus against the charges of the Jew and the Judaizing Christians, and to prevent the churches from returning to Judaism. Ephesians, Colossians, and Philippians were called forth by the danger that the Greek converts would be led away by the heathen mystery-religions and incipient Gnosticism. Paul holds up Christ as the one in whom "dwelleth all the fullness of the Godhead bodily" (Col. 2:9), and teaches that the gospel is the supreme mystery and the final philosophy. Philemon is a personal letter begging Philemon to receive back as a brother a runaway slave, Onesimus, who has embraced Christianity. If Paul was acquitted at Rome, whither he was sent to be tried, he may have written 1 and 2 Timothy and Titus after his release; but it is uncertain whether these really come from his hand. They deal with practical problems of the training of the ministry and the government of the churches.

About 60 A. D., Matthew, one of the disciples of Jesus, wrote a collection of his sayings in the Aramaic language. This has not come down to us except in quotations in the later Gospels. From these quotations it appears that these words of Jesus were intended for the instruction of Jewish converts in the churches of Palestine. After Paul's martyrdom (about 67 A. D.) Mark, the companion of Peter and Paul, wrote the Gospel of Mark. It contains a summary of the oral teaching of Peter in regard to the life and the sayings of his Master. It was designed for Gentile readers, probably at Rome, and aimed to show that Jesus was the strong Son of God, the Saviour for which the Gentile world had been waiting. Between 70 and 75 A. D., the Greek Gospel of Matthew was composed on the basis of Mark and Matthew's Aramaic work. It was intended for Jewish readers, and sought to prove that Jesus was the Messiah of Old Testament hope. Luke wrote his Gospel 71-75 A. D., using the same sources as Matthew and some new sources. He was a Greek and wrote for Greek readers. His aim was to present Jesus as the universal Saviour, destined to bring beneath his rule all the races of mankind.

James and 1 Peter seem to have been written 70-80 A. D. Their aim was to instruct in the Christian virtues, and to inculcate patience and steadfastness under persecution. Between 80 and 90 A. D., Acts was written by Luke to show the continued activity of Christ on earth in the spread of his Church. Hebrews was written in the same period to show the superiority of the Gospel to Judaism and to prevent Jewish converts from returning to their old faith. Revelation also was written to encourage Christians in the persecutions of the Roman emperors by the vision of a brighter future.

The Gospel and Epistles of John were written about 100 A. D., if they are the work of the Apostle John, which is doubted by many. They present Jesus in his eternal relation to the Father, and exalt love as the central principle in God, in the incarnation of the eternal Son, and in the Christian life. 2 Peter and Jude are still later, and are not the work of the apostles whose names they bear. These writings were gathered into a Canon, or rule of life, by the early Church and, together with the Old Testament, they constitute the Bible of Christians of every denomination.

V. The Christian Versions were made to Use in Religious Instruction. The Christian Church has planted schools wherever it has been founded. Its uniform experience has been that these are practically its only means of winning converts on the mission field. For teaching in these schools and for reading in the churches it has been found necessary to translate the Scriptures of the Old and the New Testament into the languages of the converted peoples. The first translation of both Testaments was the *Peshitto,* or Syriac version, that was made in the second century A. D., for the churches of Western Asia. In the same century the *Vetus Itala,* or Old Latin version, was made for the use of the churches in North Africa. This was followed in the fourth century by the *Vulgate,* or Latin version of Jerome, which has become the canonical Bible of the Roman Catholic Church down to the present time. These old versions, including the *Targums* and *Septuagint,* or Greek version of the Old Testament, are of the greatest value in textual criticism, or the reconstruction of the original readings of the books of the Old and the New Testament. These versions were made long before the oldest existing manuscripts were copied, so that when they are translated back into Hebrew or Greek, they often present better readings than are preserved in the current Hebrew and Greek texts. They are also of great value as commentaries, since they furnish the ancient interpretation of obscure words and phrases in the original Scriptures.

The varied ways in which they interpret and paraphrase the original are exceedingly useful in helping one to gain an exact idea of its meaning. So important are these ancient versions for the exegete and the translator that the printing of them in polyglots, or parallel column editions, was one of the first efforts of the newly discovered art of printing. The Complutensian Polyglot, published under the patronage of Cardinal Ximenes, at Alcalà (Complutum) in Spain, 1514-1517, gives the Hebrew, Greek, and Latin. This exerted a powerful influence upon the scholarship of the Reformation period. The Antwerp Polyglot (1569) and the Paris Polyglot (1645) gave also the Hebrew, Greek, and Latin, and added the Targums. The London Polyglot (1657) added the Syriac, Ethiopic, and Arabic versions, and provided all the texts with accurate Latin translations. This work in ten large folio volumes is a prodigy of learning, and makes some of the ancient versions accessible that are found in no other place. Convenient modern polyglots are published by Messrs. Bagster and Co., London. For those who are familiar with the ancient languages these are most suggestive aids to Bible study.

The modern versions of the Bible have had the same educational function as the ancient versions; namely, to make the Bible accessible for instruction in the church and the school. In the twelfth century a number of partial versions of the Latin Vulgate into the existing dialects of Europe were undertaken in France, Holland, Germany, Italy, and Spain, that were the precursors of the Protestant Reformation. John Wycliffe, about 1380, made the first complete translation of the Vulgate into English. This was long before the invention of printing, and copies had to be made entirely by hand. About 170 manuscripts of this version have come down to the present generation. This was the fountainhead of the English Reformation and of the King James Version of the Bible.

The revival of learning in the sixteenth century first made possible the translation of the Scriptures out of the original tongues. Luther's translation (1522) was made from the Hebrew and the Greek, but was strongly influenced by the exegetical tradition of the Vulgate. (See Luther, Martin.) The same was true of the successive English versions, Tyndale (1534), Coverdale (1535), Matthews (1537), the Great Bible (1539), the Geneva Bible (1557), the Bishops' Bible (1568), and the King James', or Authorized Version (1611). These all are based upon the Hebrew and Greek, but they show a conservative adherence to the Vulgate and to their English predecessors that vitiates their excellence as translations. The other Reformation versions into French, Italian, Dutch, Spanish, etc., have never attained the general use or the dignity of the German and of the English Bibles.

The advance of scholarship in the nineteenth century brought the discovery of older manuscripts and better readings in both the Hebrew and the Greek Testaments. Philology brought also a better understanding of the original languages of Scripture. These facts necessitated a revision of the King James Version, and this work was carried through to completion by a British and American committee in 1881-1885. The committee was greatly hampered by the rule that renderings of the Authorized Version should not be changed unless they could be proved to be erroneous. The result, while a decided improvement upon the King James Version, still fell short of what might have been achieved in the present state of scholarship. The New Testament revision is better than the Old Testament. Here a revised text was made the basis of the translation, and the translators worked more freely. In the Old Testament the rendering was made from an unrevised text, and the committee adhered more closely to the language of the King James Version and to the Vulgate tradition. As a result the Revised Version of the Old Testament in a number of places does not give a correct idea of the original. The American Standard Version (1901) has made a number of changes in the English Revision, but has not altogether remedied its more radical defects. There is need of a modern English version, made by a sufficiently large number of scholars to avoid individual idiosyncrasies, that shall disregard previous versions and give to the world the best possible translation into the language of the present time. An attempt in this direction for the Old Testament has been made in the work entitled *Sacred Books of the Old Testament,* edited by Professor Haupt, and in the translations that accompany the commentaries in the *International Critical Commentary.* For the New Testament we have the *Twentieth Century New Testament* (1900) and the superb version of Professor James Moffatt (1913). A modern critical version of the Old Testament into German is Kautzsch's *Die Heilige Schrift des Alten Testaments,* and of the New Testament, Weitzsäcker's *Das Neue Testament übersetzt.* These most recent English versions, and all the versions into other languages, are an enormous help to the student in understanding the Bible. Not only do they correct mistranslations and obscure translations, but they frequently give one an entirely new conception of the meaning of a passage by expressing it in unfamiliar language. (See Bible, How the Teacher Should Know the; Bible in the S. S.)

L. B. Paton.

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BIBLE SOCIETY, AMERICAN.—The American Bible Society has from its beginning in 1816, been deeply interested in the Sunday schools of the United States and other countries. From the first year of its existence it has contributed toward the supply of destitute Sunday schools in every portion of the United States. In the year 1831, its Board of Managers passed the following resolution, "That they view with great satisfaction the efforts of the present day to encourage the study of the Sacred Scriptures in the Sunday schools and that they shall always feel disposed so far as they are able to aid such Sunday schools of every religious denomination by furnishing at reduced prices or gratuitously through respective Unions such Bibles and Testaments as may be needed."

Since the adoption of that resolution the Society has made grants of books to destitute Sunday schools to the number of more than one million volumes, and in addition to these unquestionably as many more have been gratuitously contributed to the same object by the Society's auxiliaries within their respective fields. When, however, notwithstanding this distribution, it was found in 1890, that comparatively few of the eight million children who were then estimated as attending Sunday schools possessed a Bible which they could call their own, the Board resolved that so far as possible this want should be supplied, and to this end sought the coöperation of all the Auxiliary Bible Societies and of pastors, Christian parents, Sunday-school superintendents, and teachers, and thus a great impetus was given to this special work.

Life-members of the Society, who number from fifteen to twenty thousand persons, have the privilege each year of receiving for distribution one dollar's worth of Scriptures to meet the needs in their immediate localities. Many thousands of Life-members have thus every year throughout the Society's history been in the habit of ministering to needy Sunday schools in their vicinity. The American Sunday School Union, which makes a specialty of founding Sunday schools in rural sections of the United States, has for many decades regularly received grants of Scriptures in aid of its work from the American Bible Society and the Sunday-school Boards or organizations of the churches, such as the Board of Publication and Sunday School Work of the Presbyterian Church in the U. S. A., the Board of Sunday Schools of the Methodist Episcopal Church, the Congregational churches, and other similar organizations, have received grants of Scriptures to be distributed by them to Sunday schools whose needs are so great that they are recipients of the bounty of these organizations.

In addition to this the Board of Managers has throughout the entire history of the Society, made a special rate of one-half the cost on the less expensive books prepared especially for Sunday-school purposes to all Sunday schools that are unable to pay the full cost of the books. It should not be forgotten that in manufacturing and distributing tens of hundreds of thousands of Scriptures at the mere cost of production, the American Bible Society has for nearly one hundred years been one of the greatest helpers in the Sunday-school development of this and other lands. The policies that have been pursued in the United States have also been pursued by the Society in its great foreign agencies, where it is almost universally the policy to supply Scriptures for missionary purposes at very much less than the cost of producing them; many thousands of dollars have thus been expended in assisting in this way Sunday schools in all the foreign fields in which the Society's labors have been extended. Thousands of Sunday schools in the Far East, and the Near East, in Latin America and in Europe have received the assistance of the American Bible Society.

It might be proper also to call attention to the fact that the work of the colporteurs in interesting individuals and families and communities in the Scriptures has in innumerable instances led to the organization of Sunday schools, as well as to their supply. It is one of the commonest reports of the colporteur in regions in which Sunday schools exist that after he has visited a family the children, and sometimes the whole family, have become regular attendants upon the Sunday school in their neighborhood.

The American Bible Society has had the Sunday-school population of the country in mind in the form in which it has issued its Scriptures. All the books of the Bible have been prepared in inexpensive form in order that Sunday-school pupils may carry in their pockets the portion of Scripture which they were studying. The whole Bible is thus brought out in thirty-one volumes at two cents each, which can be purchased separately, or the whole can be purchased together in a box, or the New Testament volumes can be purchased in a separate box. From time to time particular groupings of the books of the Bible as they may be adapted to Sunday-school requirements are prepared; for instance, the first five books of the Bible in a separate box. According to its interpretation of its constitution the Society has been unable to prepare Bibles that have dictionary material appended.

The Society's editions of the Bible are chiefly those of the King James Version. In order specially to meet the needs of Sunday schools, the American Bible Society, in the year 1904, changed its constitutional provisions so that it was enabled to publish the Revised Version, thus giving it to those who prefer it for their Sunday-school work.

With the growing interest in the spiritual training of the foreign-speaking peoples in the United States, the American Bible Society has published or imported from its own agencies abroad or from foreign presses, particularly those of the British and Foreign Bible Society, Scriptures in more than eighty languages so it stands ready to meet the Sunday-school needs of the polyglot peoples of America. In other lands many other languages must be added that are not used in Sunday-school work in America; consequently the grand total of languages in which the Society ministers to Sunday-schools would be very much larger. (See Bible Society, British and Foreign.)

W. I. Haven.

BIBLE SOCIETY, BRITISH AND FOREIGN.—The intense desire of Mary Jones, a little Welsh girl, for the possession of a Bible, led her to save her pennies for six years, and in 1800 she was able to purchase the coveted treasure. This personal incident coming to the knowledge of Rev. Thomas Charles (*q. v.*) of Bala brought about the formation of the British and Foreign Bible Society in 1804. The course of the Society has been marked by several controversies relating to translations, doctrinal questions, and what should be included in the volumes circulated by them. In 1826 it was finally decided that "those Books, or parts of Books, which are usually termed Apocryphal" should be excluded. The Society's Scottish supporters gradually withdrew and independent societies were formed in Glasgow and Edinburgh. In 1861 these became the National Bible Society of Scotland. Ireland has its independent society known as the Hibernian Bible Society.

The Society is governed by a large undenominational executive committee with a president, vice-presidents, and a treasurer, *ex officio* members of the committee. There are many local and branch societies in all parts of the world—in continental Europe, Canada, Australia, India, and other Asiatic countries, and South Africa.

The Society is supported by the annual income which is derived from donations, legacies, collections, etc., and by members of the Society who subscribe one guinea yearly, and governors who subscribe five guineas.

The sole object of this Society is "to encourage the wider circulation of the Holy Scriptures without note or comment." It will be at once obvious that this fundamental law imposes restrictions which prevent the Society from issuing Bibles with which are bound commentaries, concordances, and similar helps to the study of the Bible. The prohibition of note and comment is not regarded as excluding alternative readings and renderings, references, chapter and paragraph headings, and maps. The Society does not issue volumes containing selections from the Scriptures, nor does it circulate fragments of the Bible less than a single book.

The general requirements of a good edition of the Bible for school use are a volume of convenient size, with type neither too large nor too small so as not to strain the sight unduly, with thin yet opaque paper of the best quality, in a strong and durable binding.

The English Scriptures are issued by the Bible Society in two versions only, the Authorized Version of 1611, and the Revised Version of 1881-85. As the Revised Version is the copyright in the United Kingdom of the Oxford and Cambridge Presses, the Society's editions are strictly limited by those Presses both in letterpress and style of binding.

There is an ample and sufficient range of editions of the Welsh Bible, or portions thereof, to meet the needs of Welsh Sunday schools. The British and Foreign Bible Society has on its list of versions complete Bibles in 107 languages, New Testaments in 105, and portions in 228, in which translation, printing, or distribution of the Scriptures have been at any time promoted through its agency. The needs of Sunday schools world-wide are being met in these languages by means of editions, adapted usually to the linguistic, climatic, and other peculiar features of the localities in which they are spoken. In over thirty languages, the Scriptures are also issued in embossed type for the blind.

When Bibles are required for distribution as prizes, the Society makes a grant of twenty-five per cent off the catalogue prices in order to encourage the personal possession of the Scriptures by young people. With the same object, the same terms are allowed on Bibles purchased for resale to pupils on condition they have the benefit of the additional grant. Needy schools, requiring supplies of Bibles which are to remain school property may apply for help on schedules provided by the secretaries, Bible House, 146 Queen Victoria street, London, E. C. If the need be established to the satisfaction of the committee, grants of Scriptures are made on terms even more generous than those on Bibles for prizes or resale. These special grants involve the Society in an expenditure of many thousands of pounds per annum at home. For Sunday schools on the mission field the selling prices are determined not so much by the cost price to the Society as by the ability of the people to pay for them. On this principle the Bible Society which is interdenominational in character, is aiming to meet a world-wide need. *The Bible in the World* and *The Bible Society Gleanings* are periodicals issued by the Society.

J. H. Ritson.

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BIBLE STORIES FOR CHILDREN.—The first requisite for the understanding of the Bible is familiarity with the Bible story. No student is fitted to investigate the questions of authorship and origin, authenticity or doctrine, archæology or comparative religion, until he has at command the great stream of Bible narration. In other words, a knowledge of the Bible stories lies at the foundation of all Bible knowledge.

Among all the great works of literature there is no other volume so well adapted to story-telling as is the Bible. Primarily and preëminently it is a story-book. Its contents are largely given in story form; and were doubtless handed down through many generations, by being told and retold long before they were written. The Israelite nature in those ages was essentially a child-nature, with all the artlessness, the receptiveness, the susceptibility to impressions, and the God-consciousness of childhood in every age. These traits of childhood enter deeply into the early literature of the Hebrews and make that literature an instrument for religious instruction. President G. Stanley Hall says, "The Old Testament stories are the proper beginning of the religious education of the child." The time in which, therefore, to imprint the great outstanding facts of Bible story upon the mind and to fix them in the memory is childhood.

And the best method is that of telling the stories over and over to the children. For though there is in the nature of the child an insatiable hunger for stories, they do not always demand new stories; they love to hear again and again the old tales: and by rehearing they are learning them. The best school for this unconscious education in Bible knowledge is the home; and the teachers should be the parents: the mother telling the stories to her little ones long before they can read them, the father reading the stories at family worship. No greater mistake can be made than to relegate Bible instruction and religious education entirely to the Sunday school. No half-hour in the week will suffice for the teaching of the Scriptures, and no teacher can be found whose words will carry such weight as will those of the parent.

Concerning methods, a few suggestions might be given: (1) Let the teller of Bible stories, whether parent, teacher, or friend, be thoroughly familiar with them. (2) Do not waste time in attempting to forestall difficulties, whether they arise from discrepancies in the narration; or from its supernatural character; or from doctrinal or ethical sources. Many things hard for adults to receive are accepted as a matter of course by children. Tell the story, without trying to reconcile it with the conclusions of modern criticism or modern ethics. (3) Use simple language, and avoid all technical or theological terms. (4) Avoid all attempts to make the Bible stories a frame work for theological instruction or even for ethical teaching, except as the teaching flows directly from the narration. The Bible story will in due time make its own application.

The best collection of Bible stories is the Bible itself, and every parent and teacher should learn its stories by reading them directly from the volume. But as many parents are not familiar with the Bible many collections of Bible stories have been made. One of the earliest of these was *The Peep of Day,* which was in circulation sixty years ago, and gave to multitudes their earliest knowledge of Scripture. Another book in use for more than a generation and still widely circulated is *The Story of the Bible,* by Charles Foster. *The Child's Bible* was a selection of Bible stories in the words of the Authorized Version. J. L. Hurlbut's *Story of the Bible* contains nearly all the Bible stories told in simple, but not biblical language. *The Garden of Eden and Other Stories,* by George Hodges, is an admirable collection. (See Stories and Story-Telling.)

J. L. Hurlbut.

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BIBLE STUDY.—See Bible, How the Teacher Should Know the; Bible in the S. S.; Bible Reading; Bible Reading Association, International; Bible, Significance of the, in Religious Education; Bible Study, Place of, in the Preparation of the S. S. Teacher; Inductive Bible Study; New Testament, Value of the, in Religious Education, Old Testament, Value of the, in Religious Education; Synthetic Bible Study; Teaching in the Bible, Methods of.

BIBLE STUDY IN COLLEGES AND SECONDARY SCHOOLS.—A century and a half ago Hebrew, New Testament Greek, Old Testament Laws and Institutions, the Psalms, the Prophets, and Christian Evidences were the chief studies in the American college curriculum. Gradually, however, the Bible has been displaced, until a generation ago it had almost entirely disappeared from the college curriculum. Its disappearance was due to a variety of causes, chief among which were the inrush of new subjects and the natural reaction against the dogmatic, unscientific method of interpretation which, up to the end of the last century, largely concealed the real nature and the literary and religious values of the Bible. Within the last two decades the application of scientific and historical methods has transformed the study of the Bible and awakened a new interest in it. The Bible has again begun to take its place beside the other subjects studied in the American college and secondary school. Departments of Biblical literature have been established within recent years in many colleges. Each year marks the founding of new chairs of Biblical literature.

Recent investigations of the status of curriculum Bible study in our American colleges indicate, however, that the Bible has not as yet been accorded an equal place with other curriculum subjects in the majority of the colleges and preparatory schools. In a preliminary report presented by Miss Ethel Cutler at the Cleveland convention of the Religious Education Association (1913), and based upon data gathered personally by the national field and state secretaries of the Y. M. C. A. and Y. W. C. A., the following significant facts were set forth. Out of the 214 colleges reported, representing 39 states and a total of slightly over 90,000 students, 157 offered Biblical instruction. There are but 58 professors giving full time to the Biblical work, and most of them offer both graduate and undergraduate courses. Of the 230 instructors giving part time to Biblical work, not more than 50 per cent have had special preparation for the Bible teaching. Out of the 214 institutions, only 45 have faculty members giving full time to this work. It is reasonable to assume that in the 300 or 400 colleges not reporting these percentages were far lower. Of the 90,000 students in the colleges reporting, only 13,000 are enrolled in curriculum Bible work, that is, about one in seven. Of this total, 8,656 are enrolled in the 91 colleges where the Biblical work is required, and 4,821 in the 109 colleges where it is elective. In the 91 colleges in which the work is required, a total of 215 Biblical courses are offered, while in the 109 colleges in which it is elective, a total of 368 courses are offered. In the colleges where the Biblical work is required the women enrolled stand to the men in the approximate ratio of 4 to 3, while in the colleges where the courses are elective, the ratio is about 22 to 26 in favor of the women. The total enrollment of 13,000 in the curriculum Bible courses is 2,000 less than the total in the voluntary courses under the direction of the Christian Associations. In many cases doubtless the same students are enrolled in both, so these statistics indicate that at present between 60,000 and 70,000 students, in the higher grade colleges of our country, are enrolled in no organized Bible study courses.

In the secondary schools the Biblical instruction is more chaotic than in the colleges. Even among the leading preparatory school leaders there is a wide difference of opinion regarding the aims and content of the curriculum Bible study. Investigations thus far conducted indicate that in the majority of the private girls' schools the Biblical instruction is pitiably weak, although there are a few prominent exceptions. In certain boys' preparatory schools like Andover, Taft, and Hill, a serious endeavor is being made to place it on an effective basis, and able instructors, specially trained in the Bible, are in charge of the work. A commission, including the head masters of many of the leading eastern preparatory schools, has also been conducting investigations and has presented a report "concerning the use of the Scripture among school boys." The courses that appear to give the best results and to coördinate most naturally with the courses offered by the colleges are those in general Biblical introduction and in Biblical history, in which the biographical and dramatic elements are especially emphasized.

The possibility of introducing systematic Biblical instruction into the high-school curriculum is now being considered in several states. In 1912 the High School Board of the State of North Dakota introduced into its curriculum a general introductory course in the Bible, aggregating 90 hours for which one half credit is given. The work is conducted on the basis of the syllabus issued by the State High School Board. This work includes a general introduction to the different Biblical books, an outline of Biblical history, the study of selected narratives from the Old and New Testament, and the memorizing of important passages from both Testaments. The primary aim is to familiarize the pupils with that literature and that thought which have permeated and become the basis of our modern language, literature, and civilization. To insure thorough work the examinations are under the immediate direction of the State High School Board.

Recent years have marked substantial progress in the formulation and solution of the Bible study problems in our colleges and secondary schools: (1) The need of coördination between the Biblical work done in the colleges and secondary schools has been clearly recognized; (2) definite steps have been taken toward practical coöperation and coördination between the curriculum and the voluntary Bible study work done under the direction of the Christian Associations; and (3) definite college curriculum and voluntary courses have been outlined. The formulation of these courses has been under the direction of a joint committee representing the eastern and western Association of Biblical College Instructors, and the committee on colleges and universities of the Teachers' Training Commission of the Religious Education Association, the student Y. M. C. A. and Y. W. C. A., and the Sunday School Council. Obviously the detailed number of hours and the exact titles and order of courses will be worked out differently in different institutions. The following outline indicates the general character and relations of the proposed college curriculum Bible courses:

FRESHMEN AND SOPHOMORES

1. *Aim of Courses:*

Religious adjustment and point of view; systematic knowledge of the background and vital personalities and teachings of the Bible; a historical basis for individual religious thinking and for later curriculum study; preparation for intelligent and efficient religious leadership.

2. *Suggested Courses of Study:*

a. Old Testament History (3 hours 1st semester or 2 hours throughout the year.)

A brief but comprehensive survey of the chief personalities and events in Israel's history from the days of Moses to the end of the Maccabean struggle, giving special attention to the work of the prophets, to the way in which they met the political, social, and religious problems of their day, and to the meaning and present significance of the universal principles which they proclaimed.

b. New Testament History (3 hours 2d semester or 2 hours throughout the year.)

The Jewish and Roman world in which Jesus lived; a constructive study of the personality and work of Jesus and of his fundamental teachings, and of their practical interpretation in the activity and preaching of the apostles, especially Paul, and in the growth and extension of Christianity during the first Christian century.

JUNIORS AND SENIORS

1. *Aim of Courses:*

Detailed acquaintance with the literature and the social and religious teachings of the Bible. Their interpretation in modern terms. Training for effective social and religious activity in the church, the Sunday school, Christian Associations, social and civic organizations.

2. *Suggested Courses of Study:*

a. THE BIBLE AS LITERATURE (2 hours throughout year, or 3 hours one semester. After Old and New Testament History.)

The purpose is to gain an intimate acquaintance with the chief masterpieces of Biblical literature and to interpret them in the light of their historical setting and their literary form, and to lay the foundations for an intelligent study of modern literature.

b. ISRAEL'S SOCIAL INSTITUTIONS (2 or 3 hours 1st semester. After Old and New Testament History.)

Evolution of the Hebrew family, tribe, and state; social relations and the customs and laws regulating them; the religious and humanitarian principles underlying the Old Testament legislation and their modern application.

c. SOCIAL TEACHINGS OF JESUS AND THE PROPHETS (2 or 3 hours 2nd semester. After Old and New Testament History.)

Historical Study, classification and interpretation of the social principles and teachings of Israel's prophets and sages; comparison with those of Jesus and of the primitive Christian Church; influence upon modern institutions and conditions.

d. DEVELOPMENT OF RELIGIOUS IDEAS (2 or 3 hours throughout the year.)

Origin, chief characteristics, distinctive teachings, historical development, and social values of the world's great religions, especially of Judaism and Christianity.

e. HISTORY AND AGENCIES OF RELIGIOUS EDUCATION (2 or 3 hours 1st semester. After general course in Psychology.)

Aims and methods of the Jewish, and Christian systems of religious education; the modern religious education movement: its history, aims, and agencies, with special emphasis on the equipment, organization and efficiency of the Sunday school.

f. PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION (2 or 3 hours 2nd semester. After general course in Psychology.)

Study of the significant psychological characteristics and the religious and moral interests and possibilities of the individual at each stage of his development; educational values of the Biblical and extra-Biblical material and of the different types of expressional activity; the way to utilize them most effectively in the work of religious education.

The primary purpose in the courses in Old and New Testament is to furnish the student a working point of view, and to introduce him to the data that will enable him to harmonize and synthesize the results of his scientific and religious thinking. The study naturally centers about the great prophetic personalities of the Old Testament and about Jesus and Paul in the New. Where the Biblical work is not thrown open to students before the sophomore or junior years (as in many eastern colleges) these two courses, if taught on the basis of a carefully worked-out syllabus, may be profitably compressed into two three-hour semester courses.

In certain colleges, and especially in the junior colleges, it may be found necessary to offer a two-hour semester course in the freshman year as a general introduction to the Bible. The primary object of such a course is to establish the right points of view. Such general questions as the inspiration and value of the Bible, the history of its different books and of its various versions are here considered. This course corresponds to the general Biblical introduction offered in the higher grade eastern preparatory schools.

The advanced Biblical courses allow each student to place the emphasis according to his individual and ultimate aims. They enable him to follow either the literary, the social, or the theological line of approach.

Four converging currents of influence are bringing the Bible back into the curricula of the American colleges and preparatory schools. The first is the recognition of its transcendent literary values and of the unique place which it occupies in the literature and thought of the English-speaking people. The second is the re-discovery, in the light of modern historical and scientific research, of its present-day practical, ethical, and social values. Matthew Arnold's prediction that "to the Bible men will return because they cannot do without it" is now being signally fulfilled. The third is its perennial religious value to the individual in helping him to solve the practical problems of life. The fourth is its educational value.

In its ultimate effects the last promises to transcend all others. Practical experience and scientific investigation are demonstrating that no other material for religious education surpasses or quite equals that found in the Bible. The application of modern historical methods has greatly enhanced the educational value of the Bible. The vision of the Biblical field has also been so vastly broadened that educators now generally realize that to gain a thorough, systematic, constructive knowledge of it requires the time, the careful organization, the tested methods, the close discipline, the hard application, and the personal direction and inspiration of the college classroom and of the thoroughly trained Biblical instructor.

In restoring the Bible to its natural place in the college curriculum, the active coöperation of the national and local student Christian Associations and the interest of a majority of the faculties and governing boards of the American colleges are now assumed. If these friendly forces are supplemented by the powerful influence of the Church, the Sunday school, and other organized agencies of religious education, provisions will soon be made so that an increasing body of students will after graduation enter into the work of the church and Sunday school, having had during their college course a part, if not all of the 30 semester hours recommended by the joint committee at the Cleveland convention of the Religious Education Association in (1913), namely,

	Hours
Old Testament History	3
New Testament History	3
The Bible as Literature, or *Israel's Social Institutions*, and the *Social Teachings of Jesus and the Prophets.*	6
Development of Religious Ideas	4
General Psychology	3
History and Theory of Education	3
History and Agencies of Religious Education	2
Electives in *Philosophy*, *Ethics*, and the *Social Sciences*	6
Total semester hours	30

When and only when the lay and professional forces of the Sunday school are augmented by a rapidly increasing number of college-trained leaders, will the solution of the baffling problem of teacher training be near at hand. Most of our American colleges were founded *pro Christo et ecclesia.* The church and Sunday school, in performing their important educational functions for the nation, have, therefore, every right to expect and demand the effective coöperation of the colleges and secondary schools. There is also every reason to believe that in proportion as these demands are clearly formulated and insistently presented they will be met.

C. F. Kent.

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BIBLE STUDY, INDUCTIVE.—See Inductive Bible Study.

BIBLE STUDY, PLACE OF, IN THE PREPARATION OF THE SUNDAY-SCHOOL TEACHER.—The place of Bible study in the training of the teacher of the Bible is a most important one. First, because the Bible is the book to be taught, and it is essential to all teaching that one shall know the subject he undertakes to teach. One does not question the importance of knowing grammar on the part of the teacher of grammar, or of knowing Latin on the part of the teacher of Latin. For the same reason the person who undertakes to teach the Bible should know the Bible. Although one is not required to teach the whole Bible in the very first lesson, the teacher should study each part in the light of the whole. One of the blunders made by beginners in Bible study, as well as by many teachers of the Bible, is to study and to teach a particular passage irrespective of the message of the book as a whole. The message of the Bible is supremely a message about God, what man is to believe concerning him, and what man's obligations and privileges are in respect to God. A knowledge of facts gives the teacher prestige before the students. He is better able to control his class the more he knows of the subject which he is teaching. It should be remembered that the teacher is not before the class primarily to display his knowledge. It is sometimes the part of a wise teacher to conceal his knowledge. Particularly is this important when the knowledge which one has is knowledge of opinions instead of a knowledge of the Book itself; but to know one's subject thoroughly means incidental revelation of that fact when some question unexpectedly arises. It is a great thing so to teach that the pupils will have the impression that their teacher is thoroughly acquainted with his subject.

Recently there has been some discussion in regard to the teaching of other subjects than the Bible in the Sunday school. The writer maintains that there is not enough time now to teach the Bible itself in the Sunday school, and he would be opposed to the introduction of outside matter chiefly on that ground. With so few minutes for the teaching of the Book of books, it seems a mistake not to avail ourselves of all that the opportunity affords. In the true teaching of the Bible, however, there is room for and often a demand for the introduction, by way of emphasis and illustration, of that which is outside of the Bible. Provided the aim is to make known what the Scriptures teach concerning God, and man's relation to God, the teacher may be trusted to draw from every field of information and thereby illumine the open page of the Bible. (See Extra-Biblical Studies.)

Many Sunday-school teachers make the mistake in their study of the Bible of studying it too exclusively by one method. One should check himself against error by studying the Bible in at least two or three different ways. For example, one ought to read an entire book of the Bible at least once a week at a single sitting. This can easily be done if one so determines. There are forty-two of the sixty-six books of the Bible each of which is short enough to be read in less than half an hour. Such reading may well be aloud and uninterrupted. One should allow the mind to be open. Let it be charged to observe, to be active, and then note the impressions resulting from the reading. This kind of rapid reading of books as a whole should not aim at a knowledge of all details. It should seek general acquaintance, and notation should be made of outstanding impressions. These should be written down and filed for future reference. When after several years the reader comes back for another reading of the same book, he should, after such second reading with notation of results, compare the same with the former reading. Every Sunday-school teacher ought to read in this way. He will be astonished at the side lights that come and at the number of illustrations thus furnished for special lessons to be taught. (See Bible Reading; Inductive Bible Study; Synthetic Bible Study.) Oftentimes the best kind of preparation for teaching is that which comes incidentally from general reading.

In addition to this reading of a book at a single sitting once a week, one ought to have on hand for special thorough study some particular book of the Bible. Certain great outstanding books should be taken up first of all, such as one of the four Gospels, the Book of the Acts, the Epistle to the Romans, the Epistle to the Hebrews, or one of the prophets, such as Isaiah or Jeremiah. Of course a series of short books might be suggested. A teacher ought to stay long enough at one book to get acquainted with the situation. If he will work systematically according to a plan he will be surprised at the results. Every reader of the Bible should have on hand all the while some particular book of the Bible for mastery. As one puts hard study upon other books in order to know them, he should take a particular portion of the Bible and know it thoroughly. One book thoroughly mastered throws much light on every other portion of the Bible.

The student may also have a topic on hand for study, if he has such inclination. Often, however, topical Bible study is followed too exclusively. It should come after book study, and a general knowledge of the Scriptures gained by rapid reading. There is great danger with a certain type of persons lest they take up a favorite subject and study it so exclusively that they become one-sided. This should be guarded against. Some teachers lose their influence with those whom they seek to teach largely because of the disproportionate emphasis upon this or that doctrine. Nothing will enable one so effectively to keep proper balance as rapid and large reading of the Holy Scriptures.

Again, the proper study of the Bible itself acquaints the student with the best methods. The Bible is the greatest book on method in existence. Some are afraid of the word "pedagogy" and of that other one so often associated with it, "psychology." These words simply stand for a knowledge of the principles of teaching and a knowledge of human nature. Psychology is everywhere in evidence in the Bible, because the Bible deals with human nature. (See Psychology and Pedagogy, Contributions of, to the Work of the S. S.)

It is the book about God, but it is also the book about man. Not only is man as an individual revealed in a remarkable manner in the Scriptures, but man in all possible social relationships also; so that some acquaintance with the science of sociology in its fundamentals is involved in a knowledge of the Scriptures. (See Teaching in the Bible, Methods of.)

It should be remembered that all the prophets and apostles and our Lord himself were preëminently teachers. One of the greatest blessings that has come to the writer from the study of the Scriptures in the matter of method, is *liberty* in method, the encouragement from the Bible itself to avoid *routine*. One of the secrets of success in teaching, as in preaching, is the presence of the new and unusual. Take Jeremiah, for instance. This book is one of the finest in the Bible from which to gather material to teach children. It is full of illustrative stories which children would be delighted to hear, and the man himself was original, and yet at the same time profound and well balanced.

The story of the woman at the well, found in the fourth chapter of the Gospel of John is an excellent illustration of teaching method. A teacher thus reported the point in method which she learned from this story: "Jesus knew when to quit on any particular point. He did not 'rub it in.' He had a way of leading up to the lesson he wished to teach and of allowing the pupil to make his own application." One of the most important things for teachers to learn is this art of permitting the pupil to apply the truth for himself. The tactfulness of the teachers in the Bible is one of their outstanding characteristics.

Attention may also be called to the comprehensiveness and variety of the revelation of human nature to be found in the Scriptures. Palestine is truly a microcosm, a little world, as it appears in its setting in the Scriptures. It grows all kinds of flowers, all kinds of trees and all kinds of experiences. It has perpetual snow, and it has torrid heat. Out of that wonderful environment came the Bible, and human nature is the same all over the world as it is revealed in the Holy Scriptures.

Not only is there a psychological problem which the teacher has to meet; the religious problem is also very closely connected with this. There is normal psychology in the Scriptures, because there it is revealed with the inclusion of the spiritual element. If one is to understand human nature thoroughly, and to deal wisely with it he must study the psychology of man as a religious being. In the Bible is to be found this combination. The more one knows concerning the life of the Bible, the less likely is he to make mistakes in the treatment of his pupils. Any one who is thoroughly acquainted with the Scriptures and has had a proper share of Christian experience himself, will assume the fact that there is in the members of the class that which will respond to the truth as it is in God's Word.

The Bible itself should be studied because of the inspiration which comes to those who know the Bible. Every one may well covet the experience of teaching a few verses in such a book as the Gospel of Matthew, or the Epistle to the Romans in the light of, and by the inspiration of, a vision of the book as a whole. With the whole book in mind, and understanding the aim of the writer in his entire treatise, and observing how in each part there is a contribution to the accomplishment of the general purpose, the teacher is greatly aided. Inspiration comes because of right views as a whole, and because of the proper correlation of the parts to the whole. Teachers themselves need inspiration in order that they may inspire their pupils. A saturation with the thought and spirit of the Scriptures, such as comes with a mastery of certain books of the Bible in the light of the whole, is a necessary condition for the highest kind of Bible teaching. (See Bible, How the Teacher Should Know the; Bible in the S. S.; Bible, Significance of the, in Religious Education.)

The character which is formed from a true knowledge of the Scriptures is essential to true teaching of the Bible. One cannot study the Bible with an open heart and a determination to embody the truth as God is willing to reveal it to him, without great development in his own life and character. This is the great objective in teaching—character and personality. The pupils learn from what they see in the teacher rather than from what he teaches. It is futile to advise pupils to do what we say, and not to follow our example. (See Teacher, S. S., Personality and Character of the.) The Bible study of the future is to be experimental and ethical. If one is to teach men that they should be gentle and kind, the teacher himself must be gentle and kind. He must manifest those characteristics of Jesus Christ which are so conspicuous in his life, if he is to represent him correctly. There is nothing that will put God's life into the teacher more rapidly, more fully, more beautifully, than proper contact with the Holy Scriptures.

W. W. White.

BIBLE STUDY, SYNTHETIC.—See Synthetic Bible Study.

BIBLE STUDY UNION LESSONS.—This name is now applied to two distinct series of lessons, known as the Six Year Series, and the Completely Graded Series. The Six Year Series was originated by Rev. Erastus Blakeslee (*q. v.*) in 1892. From that time until his death in 1908, the lessons were edited and published by Mr. Blakeslee himself, and attained wide popularity as the "Blakeslee Lessons." In 1908, a new series of lessons was undertaken by Mr. Blakeslee's heirs, with the editorial assistance of Prof. Charles F. Kent, and Prof. George A. Coe. This was called the Completely Graded Series. In 1911, both series were purchased by the present publishers, Charles Scribner's Sons, New York.

Mr. Blakeslee's chief aim in preparing the Six Year Series, was to promote genuine Bible study in Sunday schools. One of the criticisms of the International System, at that time, was the disconnected character of the work. During one quarter of the year, the pupil might be studying Paul; the next quarter he might find himself transported back to the middle of the Old Testament. This inevitably left in the minds of most pupils a confused and hazy conception of the order of events in Bible history. Moreover, there was little provision for actual Bible study. These defects of the Uniform Lessons were largely avoided in the Six Year Series. This series provides for a systematic, connected study of the main facts of Biblical history and doctrine, from Genesis to Revelation. This ground is covered twice, once from the biographical and once from the historical point of view. In each case, there is one year's work on the Old Testament, one year on the Life of Christ, and one on the Acts and the Epistles. To a limited extent, the lessons are graded as regards subject matter. While in the course of the year the entire Sunday school studies the same general part of the Bible, yet the simpler and more concrete material is selected for the lower grades. The series is thus a valuable steppingstone by which cautious and conservative schools may pass to graded lessons.

The Completely Graded Series was planned with one controlling aim in view, namely: "To teach the child at each age, what it means to be a Christian at that age." In other words, the lessons are intended not merely to teach Biblical history, but primarily and fundamentally to build Christian character. Precisely what this means, to the editors and publishers of the series, is indicated by the following principles which underlie the curriculum as a whole.

1. It is believed that the child, as Bushnell declared, "should grow up a Christian and never think of himself as being anything else." In other words, the pupil should be recognized from the very beginning as a child of the Heavenly Father, and therefore able to appreciate Christian ideals, and with the help of the divine Spirit, able to realize these ideals, in increasing measure in his own life.

2. The child can understand these ideals, however, only when he sees them concretely exemplified on the level of his own limited experience. Hence the necessity for a graded curriculum.

3. The Bible is one of the supreme agencies for the building of Christian character and must, therefore, be the chief source of lesson material.

4. In any grade, however, lesson material from extra-Biblical sources should be utilized, if such material is best adapted

to help the pupils to meet in the Christian spirit the peculiar problems, temptations, and opportunities of that age.

5. Every lesson should not merely provide lesson material for the pupil but should also suggest to the teacher definite ways in which he may lead the pupil to express in action the moral impression which the lesson has produced upon him.

The following courses, worked out in accordance with the above principles, are provided in the Completely Graded Series.

Primary.

Age 6. God the Loving Father and His Children
Age 7. God's Loyal Children
Age 8. Jesus' Way of Love and Service

The lesson material in these Primary courses consists of stories, which are furnished in the teacher's Helper, to be told orally to the children. They are selected from the Bible and from Christian sources outside the Bible. The pupils receive cards with outlined pictures illustrating the stories, one for each Sunday in the year. The outlines are to be colored, by the pupils themselves. The cards are 6 inches by 8 inches, larger than the cards usually furnished for Primary classes.

Junior.

Age 9. Early Heroes and Heroines
Age 10. Kings and Prophets
Age 11. The Life and Words of Jesus
Age 12. Christian Apostles and Missionaries (9 mos.)
Witnesses for Christ (3 mos.)

These Junior courses, with the exception of the fifth and last, Witnesses for Christ constitute a single course, called The Junior Bible. The first year's work contains Old Testament stories from Abraham to Solomon. The second year completes the study of the Old Testament. The third year is based on story material drawn from the life of Jesus and chiefly found in the Synoptic Gospels. The fourth year is based on the Book of Acts, supplemented by extracts from the simpler parts of the Epistles. The method of the Junior Bible is as follows: Each Sunday the pupil receives a folder containing the actual text of a Bible story in a simplified translation. Late duplications and interpolations are also omitted from the story, in accordance with a critical analysis of the Biblical narratives. Tissot or other pictures are supplied with each lesson, and are to be mounted by the pupil. A cover for binding is also supplied, that at the end of the course, the pupil has an illustrated Junior Bible, of selected stories, chronologically arranged.

The fifth course, Witnesses for Christ, is a supplementary three months course in quarterly form. It presents the most concrete and vital life-experiences of the early Christians between the Apostolic Age, and the conversion of Northern Europe. It shows that it often meant loss of money and friends and even of life itself, to be a Christian in those early centuries.

Intermediate.

Age 13. Heroes of Faith. This course contains brief sketches of about thirty-five heroic and grandly religious characters, both in Biblical and in later Christian history. The object is to kindle in the pupil, the same heroic spirit that animated these men and women.

Age 14. Christian Life and Conduct. This course is unique. It teaches Christian ethics but contains no moralizing or "preaching." On the contrary it stimulates the pupil to think for himself. Each lesson brings to the foreground vital, concrete, human experiences from the history of Israel and the life of Jesus. From the manner in which the men of the Bible solved their moral and religious problems, light is thrown on the analogous problems of the boys and girls themselves.

Age 15. The Story of the Bible. This is an introduction to the Bible. It is a story of the lives of the men and women who wrote the Bible, showing how their hopes and struggles and religious experiences led them to write the various books. The object of the course is to interest the pupils in the Bible, as the outgrowth of warm vital human experience, and to give the proper key to its correct interpretation.

Age 16. The Life of Jesus. (9 months' course.) This is an illustrated textbook on the life of Jesus. In addition to numerous illustrations throughout the text the work contains sixteen full page halftone illustrations. The aim of this course is so to present the personality of Jesus:

(1) That every pupil who has not already awakened to a personal religious life shall make a definite decision for Christ.

(2) That every pupil who already counts himself a follower of Christ shall attain a deeper realization of the meaning of discipleship; and particularly that the child spirit of obedience shall grow into that of manly and womanly devotion to the Master of Life.

Age 16. Young People's Problems, as interpreted by Jesus. (3 months' course.) This course is intended as a supplement to be used with the above course on the life of Jesus, and also in special confirmation and communion classes. It deals with such practical problems as the choice of a vocation, self-control in the bodily life, the meaning of the Christian life, and of Church membership.

Senior.

Age 17. Preparations for Christianity. This course is a study of religious evolution. It traces the development of the religion of Israel from its earliest beginnings in Babylonia, Egypt, and Canaan, through the great epochs of the prophets, and culminating in Christianity.

Age 18. Landmarks in Christian History, measures the progress of the spirit of Christ in human society by certain landmarks in the history of Christianity.

Age 19. The Conquering Christ. A study of the principal non-Christian religions, and the methods, heroes, and achievements of modern missions.

Age 20. The Modern Church. This course might almost be entitled the Young Church Worker's Guide. It is intended to lead the pupil to study the activities of his own church and of sister churches, with a view to an intelligent familiarity with the most approved methods.

This four year Senior course, as a whole, is designed to help young people to develop into intelligent and loyal Christians and efficient church workers.

Adult Courses.

The Making of a Nation, by Professors Kent and Jenks. Studies in the early narratives of the Old Testament, from the Creation to the settlement in Canaan. The object of this course is to show the bearing of the narratives of the Old Testament on modern social problems.

The Historical Bible in six volumes by Prof. Charles F. Kent. This course is intended for those who desire to gain in the light of modern Biblical research and discovery, a thorough, connected knowledge of the important events, characters, and writings of the Bible, and their relations to present problems. It aims to lay historic foundations for a strong, practical faith, and to give future Sunday-school teachers the Biblical equipment required for effective work.

H. A. Sherman.

BIBLE TEACHERS COLLEGE.—See Bible Teachers Training School (New York City.)

BIBLE TEACHERS TRAINING SCHOOL (NEW YORK CITY).—The Training School was established by Dr. Wilbert W. White, its president, in Montclair, N. J., in January, 1901, as the Bible Teachers College. In 1902 it was removed to New York City and incorporated under the laws of New York State by the Board of Regents of the University of New York. The present name was adopted because of the restrictions of the New York law referring to the use of the word college. The Board of Trustees is required to be interdenominational.

The School is interdenominational in character, evangelical in doctrine, reverent in spirit, pedagogical in method, and practical in aim. It seeks to train for any form of Christian work. The underlying principle is the study of the Bible in the mother-tongue, and the Bible is the organizing center of its broad and comprehensive curriculum.

This Bible college (for such in fact it is) is divided into five schools: The School for Post-Graduates and Special Study; The School of Theology; The School of Religious Pedagogy; The School of Missions; The School for Bible Teachers. The courses range in length from one to three years.

There is a strong Extension Department in which members of the faculty conduct classes in the vicinity of New York and elsewhere.

Every regular student is required to engage in practical Christian work—teaching, preaching, visitation, etc.

Standing upon the evangelical faith of Christendom, the school avoids that denominational, vocational, social, and sex isolation which frequently militates against the broadest religious training. As a rule, from twenty-five to thirty denominations are represented in its classrooms, and its students come from a score of countries and about a hundred institutions of higher learning.

The influence of the Bible Teachers Training School in the mission field is very marked. In the Far East it has been officially indorsed and honored as the model for two or more theological schools.

The school has a faculty of ten members who give full time to the work, together with a respresentative corps of lecturers.

The Bible Magazine, a periodical of general circulation, is the chief publication. The student body has a publication of its own.

The school occupies a nine story building at Lexington avenue and 49th street, New York city.

W. W. White.

BIBLE, TEACHING IN THE.—See Teaching in the Bible, Methods of.

BIBLE TRAINING INSTITUTE (GLASGOW).—The curriculum of this Institute, while designed primarily to give an all-round equipment for Christian workers in the home, colonial and foreign mission fields, includes in its scope the training of workers among the young. This it seeks to secure by (a) A general course of study covering all the books of the Bible and the great doctrines of Scripture; (b) Instruction in the preparation of outline addresses, object lessons, etc., and methods of conducting children's meetings and Bible classes; (c) Musical instruction; and (d) Regular practice in conducting and addressing children's services. Some graduates of the Institute are doing splendid work as children's evangelists. The course extends to two sessions of ten months each, and the fees, including board and tuition, are £25 per session. The Institute is located at 64 Bothwell street, Glasgow, Scotland, Rev. D. M. M'Intyre, principal. Prospectuses may be obtained on application to the secretary.

James Fulton.

BIBLE, USE OF THE, IN THE DEVOTIONAL LIFE OF THE CHILD.—It is a simple matter to teach the child to use the Bible as a story-book, or as a book of history. No other book in the world can compete with it, in the child's mind, from either or both of these points of view. What tale, for example, so thrills a childish hearer as the account of the Creation; what biography so entrances him as the Life of Christ? It is easy so to interest the child in the Bible that it becomes his "favorite story-book," or the book of history he "likes best." In short, it is not difficult so to lead him that, as a secular book, he will use the Bible more frequently and with more delight than any other. But he must also be shown that it is sacred; he must be taught to use it, not alone as a story-book, nor as a book of history, but as a devotional book—a guide-book, and that the only one, to make plain for him the way from earth to heaven.

How is this to be done? It can best be done, perhaps, by teaching him the unique difference between the Bible and all other books; by making clear to him that it contains the Word of God—the Old Testament, the Word as God declared it through his prophets; the New Testament, the Word as he manifested it through his Son. The child will not learn this great fact by having it stated to him in these, or, indeed, in any terms; it must become his by a process of permeation.

Whatever else a story—any story—of the Old Testament is allowed to mean to him, it must be made to signify the desire of God to draw man to him, to keep man close to him. The love of God for the world he created is the essential theme of the Old Testament. Of every one of its stories, and most especially of those that particularly appeal to a child, it is the foundation. The care of the teacher must be to call the attention of the child to that foundation. The story of Abraham, who was called the Friend of God; the story of Moses, chosen by God to give the Moral Law to the people of God; the story of David, who defied the enemies of the hosts of God—these are apt to be the child's "favorite stories." It is the duty, as well as the privilege of the teacher to teach him not only that they are "true," but how they are true, and how mightily.

"God so loved the world!" In each

and every story of the Old Testament which has this significance the child should be taught to seek for it until, in each and every instance, he finds it. In the "fear" of God, in the "wrath" of God, even in the "vengeance" of God, abides still the love of God, the desire of God toward man.

That is the word of the Old Testament. And, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This is the Word of the New Testament. The more fully, the more deeply, the word of the Old Testament has entered into the understanding of the child, the more ready is he to receive the word of the New Testament. The Life of Christ can never be to him merely the biography of the best man the earth has seen; it will always be to him the holy revelation of God, made flesh. Whatever else is said to the child of Christ, unfailingly it should be said to him that he was the Son of the living God; sent from God to man, to lead man to God—because "God so loved the world."

The Savior of the world, the Redeemer, through whom alone man is able to draw near to God, Christ stands in this relation to the child no less than to the grown person; to live and grow in the knowledge of it is his most priceless heritage. The first mention of Christ comes to the child, usually, in the story of the Nativity, when he is still very young. But, babe though he may be, tell him that the Babe of whose birth he is hearing was God's Son; born to help him, as well as everyone else, truly to know, and to love, and to serve God. Do not refrain from telling him also of the Crucifixion. Let him know, not only that Christ came to live for man, but also to die for man's sins. Too young to understand what sin is, what an atonement is, he will not be found too young to perceive, in the Sacrifice of Christ "the love of God, through Christ, to us."

When this much has been done for the child—what then? A sense of the nature of the Bible has become his. He knows what it is. The question now arises: Has he, in learning what the Bible is, learned, at the same time, to use it in his devotional life?

A child's devotional life consists of his prayers. Like the prayers of grown persons, they are petitions for pardon, for direction, for strength, and for protection —that these may be granted to him and to all others—and thanksgivings. He prays to God, because God loves him; and because he loves God. The Bible, he has learned, can tell him how God loves him; and how he should love God. By giving Christ, God showed his love for man. Man can show his love for God only by trying to live as Christ lived. With the Bible he can learn to "follow the blessed steps of that most holy life." The child, nurtured in the knowledge of these things, will, inevitably, turn to the Bible for guidance, not alone in regard to his outward acts, but also in respect to his prayers. For the youngest child, as for the oldest grown person, to do this is truly to use the Bible in the devotional life. (See Worship, Children's.)

ELIZABETH McCRACKEN.

BIBLE, VERSIONS OF THE.—SEE BIBLE IN THE S. S.; BIBLE, SIGNIFICANCE OF THE, IN RELIGIOUS EDUCATION.

BIBLICAL INSTRUCTION BY CORRESPONDENCE.—A correspondence course offers to the student certain features of great value, *i. e.* 1. It provides opportunity for training to those to whom other courses are impossible.

2. It furnishes an incentive to thorough study which the pursuit of the subject by oneself would not give.

3. Through correspondence the student comes in contact with a specialist who can supervise work, suggest readings and answer questions. Instruction under able and qualified leaders is thus available for all.

4. A correspondence course is individual in method, adapted to the particular needs, ability, and time of the student. The aim being that more effective Sunday-school teaching will result.

The first correspondence school was conducted by the Apostle Paul, and his pupils included private individuals and whole churches.

The modern correspondence school is the otugrowth of the Chautauqua movement founded by Bishop John H. Vincent (*q. v.*) of the Methodist Episcopal Church, assisted by Mr. Lewis Miller.

(See Chautauqua Institution.) For many years Biblical and theological instruction was given by this institution. This phase of its work was not financially profitable, for the fees charged were small, and after a time it was discontinued. Part of the work was then undertaken by the late President William R. Harper of the University of Chicago, who had been associated with Bishop Vincent in this work at Chautauqua. The courses still continue, some of them dealing with Biblical instruction. (See American Institute of Sacred Literature.)

Reverend A. A. Wright, D.D., was also associated with Bishop Vincent. In 1882, he organized the Boston Correspondence School, which was incorporated in 1899. This school has given instruction in New Testament Greek and some other Biblical subjects. In 1888, the Scofield Correspondence School was organized. It gives a Bible study course only.

In 1891, the general conference of the Free Baptists established correspondence courses which were unofficially connected with the Cobb Divinity School. Part of the instruction dealt with Biblical subjects. In 1896, the Church of the United Brethren in Christ established the Bible Normal Union with its headquarters at Dayton, Ohio. Its courses are intended to instruct Bible students and Sunday-school teachers in Biblical subjects. The Home Correspondence School of Springfield, Mass., established in 1897, and incorporated in 1904, gives a course in elementary New Testament Greek; a course in the life of Christ in Greek, and a similar course in English. These courses deal largely with the harmony of the Gospels. They also offer courses in the psychology of infancy and childhood, the psychology of adolescence, and the psychology of the religious life.

The correspondence department of the Moody Bible Institute (*q. v.*) was established in 1899. Its work is largely Biblical in character.

The correspondence courses of the Methodist Episcopal Church, South, were organized in 1902 by the action of the General Conference of that church. They are connected with the Vanderbilt School of Theology, Nashville, Tenn. Instruction is offered in ten courses in the English Bible and New Testament Greek.

In 1908, the Board of Sunday Schools of the Methodist Episcopal Church provided for correspondence instruction in teacher training. This course is embodied in a series of eight books entitled *The Worker and His Work.* These books are arranged in six specialized First Standard Teacher-Training Courses providing books for teachers in the five grades or departments of the school, and in addition for superintendents.

The Congregational Church offers correspondence courses for those who are now teaching and are unable to join a class. These courses are in no way inferior to those offered through classes. The student may proceed as rapidly as he will; he receives the personal attention and criticism of the instructor upon his entire course, and he is required to record in writing the results of his study. Special arrangements may be made with the Educational Secretary whereby the courses available may be pursued as correspondence courses.

The Crozer Theological Seminary in its extension courses provides instruction on the Old and New Testament in the three years' course which they offer.

The United Evangelical Association has been conducting correspondence courses for its ministry under the direction of Bishop F. C. Breyfogle. Part of its courses are Biblical.

The Primitive Methodist Church of this country has also conducted correspondence courses for its ministry.

Drake University under the management of the Christian Church, and Oskaloosa College at Oskaloosa, Iowa, give Biblical instruction by correspondence.

In its five years' nonresident course in theology, the Temple University of Philadelphia includes some Biblical instruction.

The usual method of procedure is the assignment of a textbook. After more or less thorough study, there is an examination. The passing grade varies in the different schools. Some courses are given in a series of pamphlets especially prepared; others furnish their pupils with lesson sheets. A weekly, bi-monthly, or monthly report is required in most cases.

Most of the theological schools do not allow credit for correspondence work. Some other institutions doing this kind of work, however, allow credit toward the resident course. This has been notably the case at the University of Chicago.

S. G. Ayres.

BIBLICAL LITERATURE.—See Bible, How the Teacher Should Know the; Bible in the S. S.; Bible, Significance of the, in Religious Education.

BIBLICAL SCHOLARSHIP, MODERN, AND THE SUNDAY SCHOOL.—The problem which this topic raises is primarily a practical one. There is no longer any question with reference to the method of Bible study pursued by modern scholars. The older allegoristic and harmonistic methods have been definitely set aside. It is now generally agreed that the Bible is to be studied like any other book. The same principles of literary criticism are to be applied to it as to any ancient work. It is also generally agreed that the application of this method to the study of the Bible necessarily results in a modification of the traditional view with reference to its origin.

How extensive this modification must be is still a question, and perhaps always will remain such. There are, however, some commonly accepted conclusions. It is, for instance, agreed by most scholars that the Mosaic Law originated, in large part at least, later than the time of Moses, that the Davidic Psalms were most of them post-exilic, that the Wisdom Literature was for the most part written centuries after the time of Solomon, that the last twenty-seven chapters of the book of Isaiah were not the work of Isaiah the son of Amoz, and that the book of Daniel was composed in the second century B. C. It is also probable that as a result of the survival of the fittest the range of these commonly accepted conclusions will be gradually extended until they embrace most of the main points relative to the origin and structure of the Biblical books. In any case the legitimacy of this critical work is generally admitted. The only question then that remains, so far as the church itself is concerned, is one of a practical nature. What attitude should be taken toward critical scholarship in popular Biblical instruction? How far may the methods and results of Biblical criticism be utilized in the work of the Sunday school?

From what has just been said it follows that an attitude of hostility on the part of the Sunday-school teacher towards modern Biblical scholarship is wholly unwarranted and to be deeply deplored. Such an attitude arrays the intelligence of the day against the Christian faith and awakens among the uninformed needless fear. That there is no necessary disharmony between the modern view of the Bible and a vital Christian piety has been demonstrated beyond all reasonable doubt by the experience of the past half century. Many of the leading critics have been deeply religious men with an active interest in the work of the church; and the great body of ministers and laymen, who have accepted the newer view of Scripture, have retained undimmed their evangelical faith.

There is good ground to believe that the new light cast upon the Bible by modern research has given to the sacred volume a realism and power of appeal that it did not have before. The sense of pure mystery and blind reverence in its presence may have declined somewhat, and the simplicity of the older view, which saw in every word of the Bible the direct utterance of the divine Spirit, may be missed by many. To them the intertwining of the human and the divine in Scripture, as is presupposed in the modern view, many seem complex and confusing. Still after allowance has been made for all such facts as these, it will have to be admitted that many hindrances to faith have been removed by the newer method of Bible study, that many obscure passages have been illumined, and that for many people a new breath of life has been made to blow over the entire volume.

But while there is thus no reason why the Sunday school should stand in any fear of modern Biblical scholarship, it is still true that the purely scientific study of the Bible is not adapted to the needs of the Sunday school, and that there is, therefore, need of caution and good judgment in one's use of the results of modern criticism. It is to be borne in mind that the church is in a process of transition from a very strict theory of inspiration to a broader and more fluid conception of it, and that in this process of change there is necessarily more or less of danger that the faith of some may be disturbed. It is then a matter of the utmost importance that the difference between the new and the old views should not be unduly emphasized, that on the contrary the transition from the one to the other should be made so carefully and sympathetically that the pupil will feel that he has lost nothing essential as a result of the change.

In view of these facts some practical directions to the Sunday-school teacher may be made. *Always place the stress upon the religious teaching of the Biblical passage or book under consideration.* If questions of criticism are referred to, it should be in a wholly subordinate way. One may assume the results of modern critical scholarship, but he should not make them the staple of discussion. To do so would be to divert attention from the main theme of Scripture and to awaken just suspicion with reference to one's own religious seriousness. It is quite as mistaken for the Sunday-school teacher to be a champion of the new view as of the old. He should be a partisan of neither. His one task, it should not be forgotten, is so to present the Bible to those under his instruction that it will inevitably commend itself to them as the sure word of God. And this can be done only by placing constant stress upon that element in Scripture, in which its acknowledged authority is to be found; namely, its religious teaching.

2. *View the Bible against the background of heathenism.* This is the only way in which its true significance can be appreciated. To test everything in it by our modern European and Christian standards is misleading. The Bible originated in a heathen environment and can be properly appreciated only in its relation to that environment. The fear that our Scriptures might suffer by way of comparison with other sacred literatures is baseless. The discovery of Babylonian parallels to the Biblical accounts of creation and of the flood has only accentuated the unique character of the Bible. One needs but read in the Babylonian poems how "the gods cowered like dogs at the edge of the heavens," and how they "gathered like flies above the sacrifice," to feel at what an infinite distance the Biblical accounts are removed from them. No clearer evidence of the inspiration of Scripture is to be found than in such a comparison as this between it and its heathen analogues.

3. *Bear in mind the fact that very different ideas of authorship and very different methods of literary composition, from those which are now current, prevailed among ancient Oriental peoples.* If this is done, it will be seen that there is nothing in the current critical view of the origin of the different Biblical books that necessarily carries with it any idea of a want of good faith on the part of the Biblical authors. If Deuteronomy originated in the seventh century B. C. and Daniel in the second century B. C., there was no element of deception in their composition. They were written according to literary methods well understood in their own time. And so likewise with Ecclesiastes, Proverbs, and other portions of Scripture which according to the current critical view were not the work of their traditional authors.

4. *Learn the logic of the modern view of the Bible.* The traditional view was based upon the theory of verbal inspiration or of strict infallibility; and this theory in turn rested upon a dualistic metaphysics and an empiristic theory of thought. God was supposed to stand in antithesis to the world, and the human mind in its perception of truth was looked upon as passive. This type of philosophy, however, is now obsolete. *On the one hand,* in its place has come the doctrine of the divine immanence. God works through the natural as well as through the miraculous. It is not necessary that he should perform a miracle in order to speak to men. He can reveal himself to them, even if much that is imperfect and transitory is bound up with the transmission of his word. There is then nothing in the thought of a divine revelation that implies the idea of infallibility.

On the other hand, we have rejected the empiristic theory of thought and have come to believe in the constitutive activity of the human mind. The mind is not the passive recipient of a ready made knowledge; but, on the occasion of various stimuli from without, creates for itself its own world. When then the inspired seer receives an impulse from God, he does not transmit that impulse unchanged to men. He first transmutes it into the forms of human thought and then communicates it to the world. There is then nothing in the idea of inspiration that carries with it the notion of strict infallibility. Our modern theory of thought is distinctly unfavorable to such a conception of inspiration.

Again, there is the idea of evolution, by which modern science and history are largely dominated. This idea implies that God's revelation of himself was progressive. It was, then, imperfect to begin with in the sense of being uncomplete; and if so, the idea of infallibility manifestly does not inhere in the notion of revelation. In addition, furthermore, to all this we have now come to accept the pragmatic test of truth. The old idea was that a proposition, in order to be believed, must either be demonstrated by strict logic or be certified to by an absolute objective authority. As in religion the latter was alone possible, it was thought that an absolutely infallible Bible was essential to religious certainty. This view is now obsolete. We now recognize that the Bible produces conviction in us, not because of any technical infallibility that may be supposed to belong to it, but because of the vital appeal which it makes to the highest element of our nature. It finds us, it brings us face to face with God, and in so doing carries with it the assurance of its own inspiration.

Such are the general philosophical and theological conceptions that underlie the modern view of the Bible. If they are thoroughly mastered and if the other directions above given are carefully observed, there is no reason why modern Biblical scholarship should not prove an important ally of the Sunday school. (See also other articles on the Bible.)

A. C. Knudson.

BIG BROTHER MOVEMENT.—The object of this movement is to unite into an organized body men who are willing to interest themselves by individual effort in the welfare of boys who have been arraigned in the Children's Court, as well as in other boys whose conditions of life call for such care. The work has in view the boys' equipment for good citizenship. The fact that the movement was begun in behalf of children who had been arraigned in the Children's Court is significant in two respects: (1) The law had failed to deal adequately with certain aspects of the cases brought before the court; (2) it had failed for the lack of a remedy which the Big Brother movement was organized to supply; namely, the influence of individual sympathy, oversight, and practical aid. (See Juvenile Court.)

Mr. Ernest K. Coulter, who in 1904 was Clerk of the Children's Court, New York city, had become convinced that the boys and girls brought before it were unfortunate and neglected rather than criminal; that they were victims of defective environment, of careless or immoral parents and lack of healthful amusement rather than deliberately lawless. Badly fed and housed, accustomed to look for play in degrading associations of street life, and without moral guidance and sympathy, the children derived only partial benefit from their discipline by the court. If sent to some corrective reformatory institution, it was noticed that they often returned to their families with a deeper knowledge of wrong-doing, and an increased determination to do wrong, and greater skill and courage, and with a better prospect of escaping detection.

The immediate occasion of founding the Big Brother movement was afforded by a meeting of the Men's Club of the Central Presbyterian Church in New York city. At that meeting, in response to an appeal by Mr. Coulter, forty men offered their services. The success attained by these volunteers resulted in the incorporation of the society, the framing of a constitution, formation of committees, and appointment of officers. There is a paid staff consisting of a general secretary, a Court investigator, a financial secretary, and an office assistant. The general secretary directs the work, assigning to individual Big Brothers, according to their qualifications, the care of the boys, or little brothers, and by addressing Sunday-school classes, fraternal organizations and clubs of various kinds, interesting as many as possible to become members of the society. All members must be believers in the teachings of Christ. A majority of those who are most efficient as Big Brothers have been engaged in Sunday-school work and bring to their task the valuable experience gained therein. The Court investigator attends the Children's Court every day and hears and investigates each case. He is also director of the boys' club work in the evening. The financial secretary receives subscriptions and membership fees and solicits financial support for the movement.

The methods of the Big Brothers center upon and are practically determined by the special emphasis placed on personal influence and the relationship between Big Brother and boy. The former helps the latter by visiting him in his home, becoming acquainted with his parents, getting him to return to school in case he is a truant, procuring employment for the boy in case the family need his help or, in extreme cases, by giving or obtaining for him financial aid. The Big Brothers are careful to use existing agencies in behalf of the boys in preference to securing new ones—to borrow the use of the club rooms, gymnasium, summer camps, encouraging the boys to interest themselves in evening schools, church clubs, etc. The Big Brother's companionship has nearly always produced happy and hopeful results. He is entrusted with considerable discretion in helping and uplifting the little brother, or brothers, assigned to him. He is expected to express his sympathy and guiding interest in his own way, and to give as much time as he can to the boy whom he agrees to aid.

During the hot season summer camps are loaned to the Big Brothers for the use of the boys who are thus afforded sea or country air and good food and surroundings. Groton, St. Paul's, Princeton, and other educational institutions have been generous in this respect. A farm at Stockton, New Jersey, has been given to the society. The Big Brother also is expected to, and often does, receive the boy into his own home, to take him now and then to some elevating place of amusement, and in general to aid him in living a better life. Boys who have appeared before the Children's Court receive the preference, but, after these, such other boys as may be brought to the notice of the Big Brothers and committed to their charge.

The results of such efforts are seen in the increased self-respect, improved appearance and habits of the boys. It is claimed of those who have Big Brothers that only three or four per cent are brought into court the second time. As a rule the boys are easily influenced for good. Official reports of the progress of the movement suggest that reformatories and other such institutions would be far fewer in number if, after their first offense youthful delinquents had passed into the care of Big Brothers. Forty-two cities have organizations along similar lines and more than 150 cities have corresponded with the New York organization in regard to the Big Brother movement. The office of the general secretary is at 200 Fifth avenue, New York city.

J. W. Russell.

BIG SISTERS, THE.—The aim of the incorporated organization of the Big Sisters is to help unfortunate children, especially girls who are without proper guardianship, who are delinquents and who find their way into the Juvenile Court (*q. v.*). To these children in the time of greatest need, the Big Sisters extend the hand that saves them from an institution and often gives them their first real chance in life.

The society was first formed in 1911, by the individual efforts of Mrs. William K. Vanderbilt, who watched the work of the Big Brother movement, and was certain that an organization for girls on similar lines would prove of the utmost benefit. The expectations have been fully justified, for the Big Sister society has grown until it now numbers over one hundred members, and during its years of activity it has assisted several hundred little sisters.

In 1912, the Big Sisters was incorporated in the city of New York with a Board of ten Directors, and is now in a position to accept legacies and subscriptions. The officers are: President, Mrs. William K. Vanderbilt; Secretary, Mrs. Ralph Sanger; Treasurer, Mrs. Willard Parker, Jr.; General Secretary, Mrs. Madeline Evans. The headquarters of the organization are at 200 Fifth avenue, New York city.

There are two classes of membership in the general organization: active members who pay $2 a year dues and take an active interest in the children whose cases are assigned them; and associate members, who contribute annually any sum as they may feel inclined. No case is assigned until the general secretary or a member of the Board of Directors has had an interview with the prospective Big Sister. Each Big Sister is instructed to report in writing at least once a month regarding her charge.

An important department of the work is the little sister Home established at White Plains, N. Y. There, the girls are sent who are suffering from ill-nourishment, or from mental and moral anæmia, and others whose homes need attention. The Home is under the direct supervision of a matron who instructs the girls in housekeeping, sewing, farming, and hygiene. During the summer months, groups of little sisters go out from the city for recreation and rest, and camp out in the grounds of the Home.

Letters to the secretary from many cities and towns have told of the interest felt in the Big Sisters and show a desire to engage in work of similar character; but the exact number of Big Sister organizations cannot be stated.

A study of the cases recorded demonstrates the value of a Big Sister. Experience has proved that girls respond to right treatment as readily as do the boys. Each girl is made to understand that there is some one who cares for her welfare, and this often means a new horizon when the outlook is most discouraging. For the girls who desire it and who properly may be employed, positions in wholesome surroundings and with an opportunity of advancement are found. Many who have suffered from the lack of healthful exercise are placed in gymnasiums, and others in night classes where they may learn something that will be of permanent value to them. The homes of many are made brighter and some are helped to move from vicious into good environment. Often money is not so much needed in these cases as personal interest and attention.

More than 10,000 children are annually arraigned in the Children's Court of New York county and most of them are the victims of bad surroundings. It is apparent that the Big Sisters may render large and valuable service to the little sisters by their friendship and care. (See Girl, The; Girl, The City, and the S. S.)

Cornelia Green.

BIOGRAPHY AND THE AGE AT WHICH IT APPEALS TO THE PUPIL.—During the Beginners' and the Primary periods the child, so far as literary capacity is concerned, is in its poetic or myth age. Its favorite stories center about the world of fancy; its favorite characters are children. But at eight or nine there comes a change: the child enters the heroic age of his development. Motor activity has reached its height; reading has begun, and the world has become enormously enlarged and enriched. The boy must now have his hero, some picturesque personality who presents to him concretely a picture of what he dreams he himself might be. He is living an intensely individual life; in his games he is playing solely for himself, and therefore biography, since it is individualistic—a central figure to which all is subordinated—appeals to him with force. Society and the great human motives concern him little. He now demands the spectacular and the dramatic rather than the rational and the reflective.

With adolescence there comes another change. Biography is still demanded, but it must emphasize now the more social and humanistic elements. A fictitious hero is supplanted by a real one—Livingstone, or Washington, or Lincoln, or some other man who was dominated by love or patriotism or humanitarianism or other noble motive. The story of King Arthur appeals to the preadolescent from the motor side. He is thrilled by the picturesque tournaments and the knight errant adventures. To the adolescent, however, it must emphasize another element: loyalty to the peerless Arthur, the brother bond of the Table Round, the ideals of chivalry, and the deeper meanings of the Grail. The limit of the age when biography is central may be placed at sixteen.

F. L. Pattee.

BIOGRAPHY, PLACE OF, IN RELIGIOUS EDUCATION.—Like the secular school, the Sunday school must adapt its curriculum to the needs and capacities of its pupils at the various periods of their development. Race culture began with story-telling, and so must child culture. The stories that delight childhood are those that are filled with the wonder and the myth quality which is found in the most primitive literature. There are other requisites: the story must center sharply about one person or some creature personified; and it must make no attempt at comment or moralization or at sketching in background of history or society. But prominent as this centralized human element is, the story is not a biography. It is a poem rather, or a myth, or perhaps a romance.

During the pre-adolescent period the child's demand for stories undergoes a change. The boy has entered the restless age of adventure. The romantic half light of myth and wonder-story no longer satisfies. (See Wonder, The Age of, in Childhood.) There must be now a sharply defined hero; there must be continuity of narrative and coördinated detail; and there must be concreteness as to time and place and action—in other words the demand now is for biography. (See Biography and . . . the Pupil.) In most boys' books the hero element is frankly emphasized. "When first we see our hero he is standing on the India wharf of a small shipping town," begins the book, and from that moment our eyes seldom leave this central figure.

Secular schools at this period make use of the hero tales evolved during the corresponding age of the race: biographies of such leaders as Achilles, Ulysses, Siegfried, Thor, Beowulf, Roland. In the Sunday school the biographies studied should come largely from the Old Testament. The lives of the Patriarchs furnish excellent material. The life history of Joseph is doubtless one of the most perfect stories in the world for use in the education of pre-adolescents. The story of David is almost as good. Other Old Testament characters of especial value for this period are Moses, Joshua, Saul, Solomon, Samuel, Samson, Daniel, and Elijah. These Bible biographies are unique in one thing at least: though they are plain tales told with childlike simplicity, with no attempt to point out a lesson or to draw a moral, yet they teach inevitably the deepest of lessons. They are fundamentally religious.

He who teaches this Old Testament biography to pre-adolescents should have something of the childlike spirit of the original narrator. He must make each character intensely vivid and alive. The pupil should feel as if for the time being he himself were passing through the scenes portrayed. The little girl who said she thought she should know Moses if she met him on the street was unconsciously paying tribute to her teacher. The learner must gain the impression that the Bible is a storehouse of marvelously interesting stories. There is to be little moralizing, and no stopping in the midst of the tale to drive home a lesson: to make the character live so that he becomes a real and permanent possession of the pupil is the teacher's task.

A series of representative biographies driven home at this impressionable age will furnish an outline for all future Bible study. With many adults the mass of Scripture facts is a chaos without any logical sequence. Had they begun their studies in childhood with Old Testament biography and mastered thoroughly ten or twelve of the great central lives, it would have given them the ground plan of the whole Book and furnished them material upon which to build all their subsequent work in Bible study.

Parallel biographies can be introduced from secular history and literature. With Samson can be presented Hercules and his seven labors for mankind. While studying the early life of David, Lincoln can be used as a parallel. The pupil of twelve should know at least the major outlines of many representative lives. Livingstone is especially valuable. Men like Franklin and Garfield who began life as poor boys and worked their way up furnish the best of biographical material. The lesson hour may be made rich and fascinating and compelling if its opportunities are used to the full.

With adolescence a change must be made in the teaching material. The old biographies may be reviewed, but the emphasis now must be upon adolescent ideals. David and Jonathan, the tender story of Ruth, the heroism of Esther appeal now, but the textbook of textbooks is the New Testament. Biography as mere hero tale no longer awakens response. There must be a background of history and geography and sociology, perspective, cause and effect. The secular schools abandon biography now and teach history with biographical interludes, but the Sunday school, owing to the distinctly biographical nature of the Bible and the great necessity of retaining interest, may continue the subject considerably longer. The time will soon come, however, when biography will prove inadequate as lesson material.

And right here it is well to consider the weakness of the biographical method: it gives the wrong emphasis. History, in spite of Carlyle's dictum, is not alone the biographies of a few great men. This conception may be valuable for early adolescent use, but it quickly falls short as a working hypothesis. There must be a view of the mass. The central figure, however commanding, blends into the great composite picture of the society of the time. It leaves untouched some of the silent forces that after all are the compelling forces of history. During the middle and later adolescent period and after it biography must be used as supplementary material. The emphasis should be placed elsewhere.

F. L. Pattee.

BISHOP OF LONDON'S SUNDAY SCHOOL COUNCIL.—The Council was organized in accordance with a resolution passed at the Diocesan Conference of 1909, and was formed early in the following year.

The object of the Council is to promote and maintain the efficiency of the church Sunday schools, and to be a center for consultative purposes on all questions relating to Sunday-school work throughout the diocese of London. Its purpose is not to supersede the existing organizations, the Sunday School Institute (see Church of England), the National Society (*q. v.*), the Society of the Catechism, and the various Rural Deanal Sunday School Associations which have been doing excellent work in the diocese for many years, but to stimulate and coördinate every effort made for the development of the Sunday schools and the efficiency of the teaching staffs. The Council consists of

1. Ex officio members: The Bishop's suffragan, the archdeacons, the Principals of Church Training Colleges in the diocese and the Diocesan Inspector of schools.
2. Members nominated by the Bishop of London, twelve clerical and twelve lay members, six of whom are ladies.
3. Elected members, one clerical and one lay member from each Rural Deanery.

The nominated and elected members hold office for three years. The Council meets at least four times a year. The ordinary meetings are held on the third Thursday in January, April, July, and October. The members of the Council also meet in three Divisional Committees, one for each division of the diocese, and these Divisional Committees report to the Council at its quarterly meetings. The first meeting was held on January 20, 1910, the Bishop of Kensington (now the Bishop of Salisbury) being the chairman. The first work of the Council was to secure some reliable account of the condition of the Sunday-school work in the dioceses, and a form of inquiry was sent out to the incumbents for the purpose of gaining the required information as to the number of teachers, pupils, average attendance, annual expenditure on Sunday-school work, chief difficulties in the work, and suggestions for overcoming them. The report on this inquiry was drawn up in June, 1910, and presented to the Bishop of London. This report, while bearing testimony to the devoted service of a large band of earnest teachers (17,000), laid stress on the absence of systematic training, and the lack of opportunities of instruction for those who desire to render themselves more efficient in this important work. The Council recommended the appointment of an experienced and specially qualified clergyman to give his whole time to Sunday-school work, whose services and skilled advice should be at the disposal of the clergy, and Sunday-school teachers within the diocese. To carry out these recommendations the Bishop of London appointed the Rev. H. A. Lester, M.A., Vice-principal of Warrington Training College, and University Extension Lecturer in Education of Manchester and Liverpool Universities, to be Director of the Sunday-school work in the diocese. The Director began his work in October, 1911, and has organized centers for the instruction of teachers, and given courses of lectures on the principles of education as applied to Sunday-school work, and on the art of teaching in thirty different parts of the diocese. The teachers have shown great eagerness to be instructed, and some 7,000 have presented themselves for instruction, attending weekly lectures, writing essays and forming study circles to read and discuss the principles of teaching. Over fifteen hundred of these teachers offered themselves for examination in the principles of teaching and gained the Council's certificate. A Syllabus of Religious Instruction for Sunday schools has been drawn up and circulated, providing a graded scheme of instruction: (a) Covering the period of Sunday-school life; (b) Ensuring the progressive teaching of the Christian faith in its due proportion; (c) Adapted to the mental and spiritual capacity of children at the various stages of their development. Copies can be obtained at the office of the Bishop of London's Sunday School Council, 13 Serjeants' Inn, Fleet street, E. C.

To facilitate the teaching of this syllabus, the Council has arranged for the issue of lesson-books drawn up by expert educationists. These manuals for teachers, the London Diocesan Sunday School Manuals are published by Messrs. Longmans, Green & Co., at 1/6 each, and a handbook on *Sunday School Teaching, its Aims and its Methods,* has been edited by the Director and published by the same firm, price 2/-. In order to band the teachers together and to promote a corporate spirit among them, a scheme of enrollment has been started. Over 4,000 are already on the diocesan roll, and it is hoped by this means to help to fix a recognized standard for the office of Sunday-school teacher, and to emphasize the real link between the work of the teacher and the general life of the church.

At the request of the incumbents Sunday schools are visited Sunday by Sunday, and a conference is held with the clergy and teachers at the conclusion of the visit. So keenly is this part of the Council's work appreciated that the Director finds his Sundays engaged twelve months ahead. Up to the present time the Council is only at the beginning of its work, but it is evident that the attempt to raise the efficiency of the Sunday schools is generally welcomed throughout the diocese.

H. A. LESTER.

BLACK, ISRAEL PUTNAM (1845-1903).—Associated with Primary Union work from its inception to his death. For over thirty-two years a primary teacher in Philadelphia; county primary superintendent; first president of the Philadelphia Union organized in 1879, and secretary of the International Union (1891-93). Writer for Sunday-school periodicals and author *Practical Primary Plans for Primary Teachers of the Sunday School,* and editor for seven years of the *International Primary Bulletin.*

J. T. MCFARLAND.

BLACKALL, CHRISTOPHER RUBEY (1830-).—Editor and Sunday-school worker. Dr. Blackall was born in Albany, N. Y., and spent the early years of his life in that city. Choosing medicine as his profession he was graduated at the Rush Medical College, and for a time was in active practice. During the Civil War he was for two years surgeon of the 33rd Regiment of Wisconsin Volunteers. After his army experience he returned to Chicago, which had previously been his home and resumed his medical work.

In 1865, he gave up the practice of medicine and began to devote his entire time to Sunday-school work. His first official position as a Sunday-school worker was that of secretary of the Chicago Sunday School Union. In 1866 he was promoted to be the general superintendent of the Chicago Sunday School Union, succeeding John H. Vincent (*q. v.*) in that office. In 1867, he accepted an appointment as district secretary of the American Baptist Publication Society. In 1868, the Publication Society established a branch house in Chicago, and Dr. Blackall was made its first manager. After eleven years of faithful and successful service in Chicago he was transferred to the New York branch house of the Publication Society in 1879, and held that position until 1882, when he was again transferred to the headquarters of the Publication Society in Philadelphia, and made the editor of its Sunday-school periodicals. This position he still (1915) occupies.

Dr. Blackall has always been an indefatigable worker. As the periodical editor of the Publication Society he has had under his charge a large number of papers and periodicals, among which may be mentioned *The Baptist Teacher,* the various quarterlies of the Uniform Series, and in later years the Keystone Graded Series. In 1884, under his urgent advice, the Society began the publication of the *Baptist*

Superintendent, a periodical which has been of great service in aiding and stimulating Sunday-school superintendents, and which has been the medium for the expression of new ideas and plans in Sunday-school teaching and work. In 1910, at Dr. Blackall's earnest insistence, the Publication Society began the issue of *Home and School* for special use in the Home Department. In all matters pertaining to progressive movements in the Sunday-school world Dr. Blackall has invariably been in the forefront, and ready to aid all plans and methods adapted to make Sunday-school work more effective. To him the Sunday-school workers of the Baptist denomination are particularly indebted for suggestions of improvement and uplift, and he is regarded as one of the wisest and sanest of leaders.

Dr. Blackall's sympathies and efforts have not been restricted to his own denomination. For many years he has been connected with the International Sunday School Association (*q. v.*). During its entire existence he was the secretary, and one of the principal leaders in the Sunday School Editorial Association. (See Editorial Association, S. S.) Was one of the prime movers in the formation of the Sunday School Council of Evangelical Denominations (*q. v.*). As the one who has been longest in continuous service, Dr. Blackall is generally recognized by his fellow-workers as the "dean" among them.

Though his time has been closely occupied by his editorial duties, Dr. Blackall has found opportunity for outside work. In his earlier years he wrote the cantatas of *Belshazzar* and *Ruth,* which in their day had no small vogue; he has also written and published *Our Sunday School Work and How To Do It; Stories About Jesus; Lessons on the Lord's Prayer; A Story of Six Decades,* and from seventy-five to one hundred hymns, many of which have been used in Sunday-school song services. His editorial and other writings have had a large circulation, and have had much influence for good.

A. J. Rowland.

BLACKBOARD AND ITS USE.—In proportion as the Sunday school rises above the status of a children's church and becomes a real school, the educational idea tends to prevail. One of the manifestations of this is the blackboard, which should be used in the Sunday school as in other schools. Real teaching and real learning require educational methods and facilities. The blackboard, indispensable in the public schools, is just as useful in a Bible school. (See Clark, Samuel Wellman.)

The forms of the blackboard are many. The common wall board and the portable board on a stand are those most used. There are flexible black fabrics that roll like maps, and there are small boards for class use. Sometimes slates are used, or pads of white paper. These latter may be small, for use with a few pupils, or they may be large enough for a roomful. They should be suspended properly and marked with oil crayons of various colors. Such have the advantage of cleanliness and clearness. Sometimes white sheets are prepared by multigraph processes and then each pupil can have a copy in his hand. Some teachers print their blackboards with an ordinary press, which gives them an unlimited number of copies to distribute to a large class.

The uses of the blackboard are manifest. The eye is so important an avenue to the mind as to make it of the greatest service in teaching. Graphic methods, intelligently used, draft the visual faculty into service and strongly reënforce the spoken words. The textbooks furnish printed lesson material, and any significant portion of this may be transferred to a blackboard, which makes the same lesson available for all the class or school. The teacher is enabled thereby to give point to his words and make more sure the common understanding. If the lesson material is concerned with geography this may be transferred to the blackboard, simplified or modified in a manner expressly suited to immediate needs. Diagrams may be made in the same way, and charts that bring out any desired feature for purposes of teaching. Maps and charts are but modifications of the blackboard idea, and their use is to be commended.

Added value is given to the blackboard by the rich symbolism of Biblical religion. Symbols are very ancient and they speak all languages, needing no translation. Such are the cross, the crown, the halo, the dove, the cloud, the eye, the ear, the hand, the heart, the shepherd's crook, the altar, the vase, the lamp, the tree, the star, the anchor, the lamb, the tower, the wall, the tent, the scroll and all kinds of geometrical figures. Their use has become classic, which places a valuable instrument in the hand of the wise teacher. There are all kinds of artistic forms and devices which may be placed on the board to outline a lesson, or to lay emphasis upon any desired truth or principle. Acrostics are a favorite blackboard device, and so are letters and all sorts and shapes of cards previously prepared for pinning to the board.

Concerning all these it may be said that they should be strictly subordinated to the teaching end, in harmony with accepted educational principles. A blackboard should never be made a work of art, so elaborate or ornate as to hold the attention of the pupil to itself. Everything placed upon it should be regarded merely as a vehicle and continually tested by its fitness to secure this purpose. Simple drawings are the best. Such drawing and lettering as boys and girls are now taught in the public schools should qualify the average pupil to do the necessary blackboard work. Incidentally this may prove a valuable means of self expression.

Practical directions for the use of the board are the same for the Sunday school as for other schools. The teacher should know his work thoroughly before he begins, and be able to conduct the exercise clearly and promptly, with a degree of animation. The main theme should be selected, and all minor elements left aside. Only such incidentals and details should be used as will strengthen the chosen lesson. Use questions freely in order to draw out the story or the teaching from the pupils, especially if the blackboard is made use of for reviewing. It is better to begin with a vacant board and place the work upon it as it is evoked from the class. Erasing may also be done, a little at a time, so that the lesson ends with a clear board. The work should proceed to a climax and never stray from the road.

E. S. Lewis.

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BLACKHAM, JOHN.—See Brotherhoods in Great Britain.

BLAKESLEE, ERASTUS (1838-1908).—Founder of the Bible Study Union Lessons (*q. v.*). Was born in Connecticut, and educated at Yale University, gained the rank of Brigadier-General during the Civil War, and after the war, for more than ten years, engaged in business in New Haven and Boston.

In 1876, he decided to carry out the ambition of his boyhood and become a minister. Although he was now forty-one years of age, and was supporting a family, he gave up his business and entered Andover Theological Seminary. He was graduated in 1879, and afterwards held important Congregational pastorates in Connecticut and Massachusetts. While engaged in this work, he became deeply dissatisfied with the Biblical instruction which young people were receiving in the Sunday school. Disconnected passages of Scripture were printed on leaflets, or in quarterlies and distributed among the pupils as the basis of desultory comments and discussion. Little attempt was made to teach the message of any Biblical writer as a whole, or the significance of any large period or movement in Biblical history. Mr. Blakeslee therefore prepared and printed for the young people of his church, a series of "outline studies, with written answer questions." These were not only highly successful in his own Sunday school, but were also used and warmly praised in neighboring churches.

In 1892, Mr. Blakeslee resigned his pastorate (in Spencer, Mass.) and moved to Boston, where he established the new series of lessons on a business basis, organizing the Bible Study Publishing Company. For many years he encountered almost insuperable obstacles. He was bitterly opposed by the less progressive leaders in the Sunday-school world. Eventually, however, his efforts were crowned with complete success. The "Blakeslee Lessons," which formed a Six Year course of connected and orderly Bible study, came into use in thousands of American Sunday schools, and also in many foreign countries. At the time of his death he was planning a new series of lessons, which was to provide graded lesson material for pupils of different ages. This plan was carried out after his death in the Completely Graded Series, which with the older Six Year Series is now published by Charles Scribner's Sons. It is generally agreed that the competition of the "Blakeslee Lessons" was one of the leading factors which led to the publication of the new International Graded Lessons. Mr. Blakeslee must be ranked as one of the leading pioneers in the modern movement for higher efficiency in Sunday schools, and in the general field of religious education.

H. A. SHERMAN.

BLAKESLEE LESSONS.—SEE BIBLE STUDY UNION LESSONS.

BOARD OF RELIGIOUS EDUCATION.—SEE COMMITTEE ON RELIGIOUS EDUCATION; EDUCATIONAL AGENCIES OF THE CHURCH, CORRELATION OF THE; ORGANIZATION, S. S.

BOARD, THE SUNDAY SCHOOL.—SEE COMMITTEE ON RELIGIOUS EDUCATION.

BOOKS FOR THE SUNDAY-SCHOOL LIBRARY, SELECTION OF.—Less than a century ago the typical volume for the Sunday-school library was a slender booklet describing the spiritual exercises of some preternaturally pious child. This child cared nothing for the amusements of other children, but continually bewailed his sinfulness, and generally died young.

Gradually this booklet gave way to some unattractive volumes bound in marbled pasteboard. Their print was fine; their paragraphs lengthy. The subject matter was generally some biography or history, travels in the East, or the customs of the Jews. They often contained facts that would have been of interest to children; but in the presentation of these facts the authors had evidently not thought of adapting their narratives to young folks. There were the facts, and they were good facts, and if the reader were not interested in them, he was the loser.

About 1870, the ideal Sunday-school book had become of a totally different cast. The tales of the pious children had vanished; and the marbled volumes had been in a great degree weeded out. Then began the reign of the distinctively sentimental story-book. History and biography had disappeared, and these new books were tales of boys and girls in their every day life. They were written with the hoped-for reader in mind, and with the conviction that if he were not interested he would not read them. The covers were attractive; the print was excellent; but they contained little information or direct instruction, though a vast amount of religious sentimentalism. This sentiment was introspective and had a tendency to develop self-consciousness; but the books were clean and sincere, and no one went far astray by yielding to their influence.

As the years passed, a new and pressing question developed: How could the young folks be persuaded to go to Sunday school willingly? Among the most potent inducements to secure their attendance was the proffer of interesting books. But these books must be up-to-date in contents and make-up. There was no attraction in biographies of child saints, or in sedately presented information, or religious sentiment and introspection. Nothing of that sort would hold the attention of the *fin de siècle* young folks. There must be constant change and excitement. There must be stories with thrilling plots, tales of adventure and discovery, exciting episodes of warfare and exploration. Narrative which moved along quietly and simply had lost its charm. Many libraries became collections of books which could hardly be called pernicious, but which had small connection with the work and aims of the Sunday school. The earnest teacher often expressed the wish that the teaching of Sunday morning might be reinforced by the reading of Sunday afternoon; but it was hoped that if the boys and girls could be brought into the Sunday school by means of the library, the teaching would more than make up for any weakness in its contents.

All devices eventually fail, when one more attractive is offered elsewhere. Public libraries flourished, and the children began to ignore the Sunday-school library. They had "read all those" and they wanted a wider choice. The interest of the young folks in the Sunday school flagged. "Chalk talks," giving names to classes, and rivalry in various forms failed to hold them. Attendance at day school was a matter of business: there was advantage in being present, and disadvantage in being absent. Attendance at Sunday school was a matter of indifference. A day's presence gave apparently little gain, or a day's absence caused little loss. Other interests increased, and many of the young folks preferred to make different use of their time.

The Sunday school has never ceased to be the right hand of the church; but during the recent years there came to those who knew it best, and who were most faithful in its support, a new revelation of the power and ability that careful training might develop in the Sunday school, and of the marvelous instrument for good that it might become under more skillful direction of the energies lavished upon it. Its most pressing need was a definite aim for the pupil. The teacher had ever a noble and practical aim—to prepare the children for a Christian life (see Teacher, Spiritual Aim of the)—but the pupil had been aimless. He came to Sunday school because of parental wishes, rewards, affection for his teacher, or merely from the example of other children. The promised gift of a Bible would no longer induce the pupil to memorize numerous verses; and permission to wear a medal did not always seem an adequate recompense for an unbroken record of attendance. The child needed to realize that he was accomplishing something; and to produce this realization he needed to feel that his advance was marked by definite stages. This has now been brought about by grading the pupils, which is one of the most important steps that has ever been taken toward systematic instruction. The Sunday-school work of recent years has broadened and deepened. Its religious purpose has not weakened, but its doors have been opened to skilled methods of instruction.

Because public libraries have become so general, or perhaps because of the incongruity which was so evident between the classes of books in the Sunday-school libraries and the more scientific methods of religious instruction, many schools have abolished their libraries altogether. This is, of course, the easiest manner in which to dispose of the question, but the Sunday-school library has not outlived its usefulness, though the *field* of its usefulness has changed. Its function is no longer simply to provide "something to read." Its influence has become ennobled, its dignity has increased, and it is about to rise to its proper work; namely, to second the teaching of the classroom. The teaching of the Sunday school aims at unfolding a knowledge of God and his truth. (See Religious Education, Aims of.) The aim of the library should be to show God in the world of human action and of nature; to illustrate the principles of religion entering into every day life; to impress and interpret their practical workings, and always to do this in a manner adapted to the taste and capacity of young folks.

There are two pressing questions in regard to the Sunday-school library. First, "What sort of book shall be admitted to it?" Second, "How may children be aided in choosing from these books, and so get the utmost advantage from them?"

The story is the natural literary food of the child, and a library for children should contain a generous proportion of stories. The story-book, like all the other books of the library, should be well-written, well-printed, and attractively bound and illustrated. The test of a story is its atmosphere, its moral values, the feelings and impressions which it leaves in the mind of the reader, and the habits of thought it helps to form. The book may say little about technical religion; in *Little Women,* for instance, the sentences about religious matters are few; but a love of what is right is the atmosphere of the simple home life that is herein pictured. The reader closes the book with the feeling that he has been with people whose standards are high, and who would not have been nearly such good companions if their standards had been lower. The book of the misunderstood child, and of the child who bears patiently with its parents, and convinces them of their religious inferiority, have shown signs of waning influence, but their morbid power over the young reader lessens as he grows older. One kind of story, however, is far more pernicious than this because its influence does not pass, but increases and strengthens—the tale of cheap smartness, the narrative wherein the hero succeeds, not by honest effort and ability, but by getting the better of someone else, and often by some sharp dealing which would not, indeed, send him to prison, but which could never be mistaken for the act of a thoroughly honorable man. Men win some kinds of success by trickery and dishonesty; but if the author does not make it clear that they have lost more than they have gained, the book is not true to life, and it has no right to a place on the shelves of the Sunday-school library.

Children always like to read about real people who did real things. The public libraries record that it is impossible to find enough simple, interesting biographies to meet the demands of their younger readers. Children love a hero. Great wisdom, however, must be exercised in choosing the heroes who are to win the hearts and become the models of these young people. Show them that even a person who meets danger, and hardship, and opposition, is not a hero unless he has a lofty motive; that no act, however daring, is heroic unless it is prompted by an heroic motive. Teach them that to undertake spectacular deeds of daring is not heroic, but is merely venturesome; but to risk one's life on the stormy coasts of Labrador, or elsewhere, in order to bring healing and comfort to those who are in need is truly heroic. It is not enough that the choice of the hero shall be a wise one; children are the keenest of critics, and they require more than that a biography shall be accurate and well-written, they demand that from beginning to end it shall be so human as to connect with their own small human experiences. Most biographies interest them at the beginning, because the hero is playing, going to school, meeting slight mishaps and winning little victories —things which children can understand and can relate sympathetically with their own lives. But it is the last chapters that test the tale. Children like to feel that their heroes are "only boys grown tall"; and if the man about whom they are reading no longer likes and dislikes, and works and struggles, makes mistakes and is sorry for them—if he has apparently passed out of real life, and ceased to be more than an illustration of success, the book will not hold its young readers to the end, and its impression will be vague and imperfect. The last chapters form the test.

So it is with history. In the history of the United States, for instance, the life of colonial days is of necessity simple, it is easily and interestingly described, and children enjoy reading about it. But turn over the pages and see how the later years are treated. The story of the making of the Constitution, of the invention of the telegraph, and the digging of the Erie Canal, may be as simply and interestingly presented as the landing of the Pilgrims; and if they are not so presented, the book will be begun, then laid aside and labeled "dull"—and "dull" simply means that it does not connect with the reader's experiences. Perhaps in the majority of histories too much attention has been paid to warfare, and the proportion is not well kept; but so far as any possible brutalizing influence is concerned, far more belligerent feelings are aroused by looking on at a street fight than by reading the most thrilling account of a battle.

Books of travel should find generous space, but they should be written by those rare travelers to whom all things are fresh, and new, and entertaining. The person who is more interested in himself and the petty inconveniences of travel than in what he is seeing around him can never write a worthy book concerning his journeyings. There must be books about invention and discovery; but so far as possible choice should be made of the men who have recognized the fact that their unusual abilities were gifts for whose good use they were responsible. Formerly there was a feeling that books of adventure should not be admitted to the Sunday-school library; but if the adventure is undertaken for a worthy object, is true to life, and is well-written, it should have place. It is entirely possible for a book not to mention religion from its beginning to its end, and yet to be so imbued with the spirit of self-sacrifice and kindness, of courage and devotion to a worthy cause, as to be essentially Christian in its influence and effect.

There should be books about animals, books written by those who love them, and who can describe not only their characteristics and ways of living, but can arouse a fellow feeling for them, and a realization of the cowardliness of tormenting a creature that is helpless to defend itself. Milton said that his object in writing *Paradise Lost* was "to justify the ways of God to men." The object of the Sunday-school library should be to reveal the ways of God to children—his ways in plants and rocks and stars, in clouds and waves and mountains and tempests—whether this is expressed by naturalist, or novelist, or historian, or poet.

There are, indeed, very few classes of books which may not find worthy admittance to a Sunday-school library. The test is not, "To what class does the book belong?" but rather, "What will be its influence?" There is room for good fiction, historical or otherwise, for books that tell "how to do things," for clean love stories, provided they present ennobling ideals and are honest and sincere, and there is always room for poetry, provided the children are helped to understand and appreciate it. (See Literature, Moral and Religious Education through.)

If the Sunday-school library is to contain books of so many of the classes admitted to the public library, what is the distinction between the two? On the surface there is very little difference; but in reality there is a vast amount. The secular library may be more or less negative in its excellence; but that of the Sunday-school library must be positive. The secular library may admit any book that is not injurious; the Sunday-school library must admit no book that is not distinctly helpful. It must refuse to accept a volume, however interesting or popular, unless it can give a reason for its admittance. The book must be such that it will influence its readers for good, or it should have no place on the shelves of the Sunday-school library.

It is evident that a great responsibility rests upon those who select the books. It would be a good plan if, under the title of every volume accepted, some member of the committee should write over his own signature, "I have chosen this book because . . ." Let the young folks feel that it is *their* library. Encourage them to bring their favorite books for the committee to examine and add to the collection if they are approved. Teach the children that it is an honor to have a book accepted.

After a good selection of books has been made, much must be done by both librarian and teachers to bring the right book to the right child at the psychological moment. The librarian must of course know the library, and must be a person of tact and intelligence. He must know what is going on in the classes, and may suggest or recommend books to teachers and pupils, or post a list of books of immediate interest. From time to time he may issue a leaflet, or give a short talk on new books, or concerning valuable ones which, from some lack of attractiveness in print, or illustration, or binding, have been overlooked. (See Librarian, S. S.)

It is the teacher, however, who comes nearest to the pupils. If he can say, "This lesson about the leadership of Moses reminds me of Washington leading the colonies to freedom"; or, "The story of the Exodus calls to mind the sailing of the Pilgrims in the *Mayflower*"; or, "Here is a book of travel and adventure in the country which we are studying," and can produce the volume and read just enough to arouse a desire to know what follows, some members of the class will be sure to want to carry these books home to finish, and one story that a child has read of his own volition is worth a score of those to which he has passively listened. After the majority of a class have read a certain book, it is worth while to spend a few minutes in discussing it—but the pupils themselves must be led on to do most of the talking. Absolutely perfect books are no more common than perfect people; but by emphasizing the good features of books the teacher can do much to cause the bad points to be forgotten.

The Sunday-school library has not outlived its usefulness, but it must be well-chosen and well-managed. (See Library, S. S.) It is not merely a place from which to get something to read; it is not a bribe to secure attendance at the Sunday school; it is a *tool* with which to do valuable work; it is a weapon of defense against worthless reading; and it should afford sturdy and practical service to morality, good citizenship, and religion. (See Appendix: Typical S. S. Library.)

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BORROMEO, CARLO (1538-84).—Cardinal and Archbishop of Milan, was the nephew of Pope Pius IV, and may be considered as the first to systematize Sunday schools. He was a man of altogether remarkable powers, saintly in his character and apostolic in his labors. At the early age of twenty-six he was made archbishop, and became one of the reformers within the church. He did more than any other individual to awaken the churches of Italy to an active religious life, and was unwearying in his care for the poor and the suffering, remaining at his post at the time of the plague, and winning the love of the people by his devotion, and visitation, and attention to the sick. Especially was he interested in the religious training of children. Cardinal Borromeo superintended the preparation of the Council of Trent's Catechisms, and through his influence, the synod decreed that all Roman Catholic clergy should bring the children of the parish together on Sunday for catechizing. This decree was obeyed to the full in the Cathedral of Milan; but here Borromeo went further and organized a staff of teachers who had in their care groups of children, meeting in the cathedral on Sunday afternoons. He grouped the boys on one side and the girls on the other, and subdivided them into classes.

Each class was superintended by a priest who was assisted by lay helpers. The curriculum included instruction in the arts of reading and writing, as well as religious knowledge.

In the dioceses of Milan there were over 850 parishes and the good cardinal organized with such effect that at his death there were duly reported in Italy 740 schools, 273 superintendent officers, 1,726 helpers, and 40,098 pupils. The institutions founded by Borromeo did not pass beyond Milan and its vicinity; or he might have been considered the founder of the Sunday-school system. A London clergyman visiting Milan in 1823, found that the methods of Borromeo were still in vogue, the children meeting in classes of ten or twenty, arranged between the pillars of the cathedral, separated by curtains.

In other city churches the plan was carried out under the charge of the priest. The names of the pupils were painted upon boards, each pupil having a desk with Borromeo's motto "Humilitas" upon it. By attending the school each pupil became a member of a fraternity purchasing indulgences for sins, granted by the Pope in 1609.

CAREY BONNER.

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BOSTON CORRESPONDENCE SCHOOL.—SEE BIBLICAL INSTRUCTION BY CORRESPONDENCE.

BOSTON SOCIETY FOR THE MORAL AND RELIGIOUS INSTRUCTION OF THE POOR.—This organization was founded October 9, 1816, and in 1820 it was incorporated by a special act of the legislature. The funds of the Society were obtained from miscellaneous contributions, subscriptions, and bequests.

The suggestion of the need of such a society resulted from the visit of the Rev. Ward Stafford of New York, who told of the ignorance of the poor of that city, of their destitution of religious instruction, and of the lack of Bibles among them. Inquiry and visitation revealed similar conditions among the poor of Boston, and for their moral and religious improvement this Society was organized.

The Society's first plan was to open day schools on the Lancastrian system of instruction in coöperation with the public-school authorities, but insufficiency of funds prevented this. However, in 1817 the Society established Sunday schools in the Mason street and School street town school houses, where it held morning and afternoon sessions. The opening and closing services of the schools included prayer and the singing of a hymn. It was said of these institutions that "every school is, in some sense, a missionary establishment."

Children under seven years of age were not admitted to the town schools, and over seven only if they were able to read reasonably well, without spelling. The parents of many of the poor children were unable, or else neglected, to teach them, and the children roamed the streets and became a menace to the public. The Sunday schools of the "Boston Society" received children from five years of age and upward, taught them to read and spell and thus prepared them to enter the public schools. The textbooks were the Bible, the catechisms, and Cummings' questions on the New Testament. The pupils committed to memory many prayers, and thousands of verses of Scripture and hymns. In both of the first schools "tickets for *punctual attendance,* and *certificates of merit*" were used.

For twelve years the chief work of the Society was devoted to Sunday-school instruction of both white and colored children and adults, and in all, seventeen schools were established under its auspices. Within a few years the Society was instrumental in securing the opening of primary schools as a part of the public school system of Boston. Besides their work in the Sunday-school field, the Society directed special efforts toward the betterment of seamen, which resulted a few years later in the organization of the "Boston Seaman's Friend Society." Definite reformative work was done among abandoned women, in jails and hospitals, and attention was given to general city evangelism.

In 1829 the care of the Society's Sunday schools was given over to the Massachusetts branch of the American Sunday School Union. As the "Boston Society for the Moral and Religious Instruction of the Poor" had been incorporated for certain lines of work, it could not engage in other specific work without its name being changed, and this could not be done without an enactment of the legislature. The Board, therefore, recommended the formation of a new society to become auxiliary to the Massachusetts Missionary Society. In 1834 the last report was issued under the original name of the Society.

The Board continued its missionary work connected with "the moral and religious good of the poor"—charity infant schools, pauperism, etc.—until 1841, "when under the name of the City Missionary Society it began a new career."

EMILY J. FELL.

BOURNE, HUGH.—SEE PRIMITIVE METHODIST S. S. UNION.

BOURNEVILLE SUNDAY SCHOOL.—SEE TRAINING INSTITUTE FOR S. S. WORKERS, WESTHILL, SELLY OAK.

BOY, THE.—SEE ADOLESCENCE AND ITS SIGNIFICANCE; BOY, THE CITY; BOY, THE OLDER; BOY, THE PROBLEM OF TRAINING THE; BOYS AND GIRLS, COMMUNITY ORGANIZATIONS FOR; BOYS, COUNTRY; BOYS, MEN TEACHERS FOR; FEDERATED BOYS' CLUBS; NEWSBOYS' ASSOCIATION, NATIONAL.

BOY, THE CITY.—In approaching a study of the life of a boy in the city, consideration must be given to his surroundings. The contest for the possession of the boy's life is constantly waged between the forces whose influence is positive and constructive and those whose effect is negative and destructive.

One who is familiar with boy life is instinctively aware of these conflicting influences upon entering a community for the first time, and is able to judge whether the boy in that particular neighborhood faces a moral problem whose elements are simple or complex.

Among those forces which are altogether negative are: the saloon, the brothel, the gambling place, many public dance halls, many pool rooms, many cigar stores, many summer parks.

The church, the school, the Young Men's Christian Association or other properly supervised boys' club, the public library, the supervised playground are all forces which exert a positive and constructive influence.

Among the agencies which are of fundamental importance, but which cannot be classified, is the home; though some homes are exceedingly destructive in their moral influence, many more are bulwarks of safety to the growing boy.

Given a normal, active city boy, one may not be able to pass an infallible judgment regarding his moral life. The trained observer, however, will seek some definite information along certain lines before making his estimate.

The Boy's Home Life. It is important to know whether it is simply a place of residence, or a real home; what the chief interests of the home are, and what kind of parents the boy has; whether the boy has any definite financial responsibility toward maintaining the home, or in any other way shares in its burdens.

The Boy's Father. Some of the most significant factors in the life of a boy are the sympathy, understanding, confidence, and comradeship which can be established between the father and his son. If the father ignores or misinterprets the responsibilities of fatherhood the boy may sometimes find the needed help in the friendship of an older boy who is a Christian, or in the teacher of his Sunday-school class. (See The Father's Responsibility in the Education of his Children.)

The Boy's Leisure Time. According to whether the boy is employed, or goes to school during the day, from one-fourth to one-half of his time is unaccounted for. How this time is spent will reveal the boy's moral character. The interests that engage his attention when he is free from the restraint of school or business, not only indicate the type of boy he is, but determine the kind of a man into which he will grow. It is during these hours of leisure that the whole range of the forces of evil contend for possession of the boy's life. If the boy is at work, he has the evenings and Sunday at his disposal, and in the "open-Sunday" city the day is often the open door to hell itself to many a young life. Questions in regard to where the boy works, and under what conditions, are vital ones. Does his work-life bring him into daily contact with real men and women? Are his employer, his fellow-workmen, and the girls with whom he is associated during business hours exerting influences for good or for evil?

It is possible for the forces of good and evil to be measured; and, in some degree at least, the balance may be obtained between helpful or positive forces and negative ones which are to be resisted and overcome.

In what way does city life in itself render more difficult the problem of producing clean manhood from normal boyhood? The more highly developed the city life becomes the less responsibility the boy is required to assume in the home, and consequently his leisure time is increased. For instance, in a modern city apartment or flat of the well-to-do class, every service is done for the family. The boy is robbed of the privilege of doing the family errands and there is little or nothing worth while with which to employ his natural energies, unless his parents are wise enough to provide tasks for him.

Then the value of clothes is more distinctly regarded. He must be dressed in a certain acceptable style, or be considered peculiar. If his parents cannot afford to dress him in the manner prevailing among his schoolmates, he may grow self-conscious and quit school in consequence. Then he becomes lost in the crowd, and when tempted to vicious practices he may yield, and for a period at least be comparatively free from discovery. The city boy meets commercialized recreation and amusement in its most seductive forms, and it is not easily apparent to him that such commercialization does not compute the cost in human souls. The element of extravagant living also seriously enters into the problem.

On the other hand, there is a constructive side to city life. Sometimes in a smaller community waves of moral decrepitude sweep over whole groups of boys, and nearly all are carried under by the force of the stroke. This seldom happens in the city, even though vicious conditions rise and fall in wave-like motion. The city boy has a larger freedom in choosing his companions, because he may be, in a sense, more isolated and have greater opportunity to follow his own inclinations and to express his own personality in the choices of recreation and the use of his leisure time.

The boy can be won for righteousness against the odds of city life, and many are being won. The church is holding the city boy as never before—especially up to the age of seventeen. The fight is now being made for the older boy who is from seventeen to twenty-one. But the church and its related agencies are meeting the issues in this respect as well as along other lines. The educational systems are beginning to take cognizance of the boys, and to provide instruction for them as individuals. The technical high schools, the continuation schools, and the apprentice schools within individual industries, are making fine contributions to boy life by providing education along general and specific lines. Thus, it is not only possible for the boy to increase in technical knowledge and business efficiency, but to gain moral fiber by adding to his self-respect and enabling him to gain a broader and more wholesome outlook upon life itself.

The law is intercepting delinquent boys before they reach the courts instead of waiting for the misstep which shall bring them before the judge's bench. (See Juvenile Court.) The playground and school social center are contributing to the normal play life. The Young Men's Christian Association (*q. v.*), the Boy Scouts (*q. v.*), and other organizations are the means of building character in thousands of boys.

How is the Sunday school related to the problems which confront the city boy? For any boy, country or city, there is no finer ideal than to grow as the boy Jesus grew—"in wisdom, in stature, and in favor with God and man." To reach complete manhood, the boy must grow in a threefold respect—mentally, physically, and spiritually. The work of the Sunday school is to supplement the home training in religion, thus supplying what would otherwise be lacking in the boy's life.

The Sunday school may not always be able to supply properly that which the boy needs for physical growth; but may help to supply it, and may do a real service by holding up the ideals of a well-rounded physical development. In one or more of the following ways Sunday schools are doing real service along these lines: (1) By maintaining a properly equipped, wisely supervised gymnasium and social center in connection with the church; (2) by utilizing even inadequate facilities for physical work under adequate supervision; (3) by providing facilities for outdoor sports, which also should be supervised; (4) by providing supervision for outdoor sports even where special facilities are impossible; (5) by combining to furnish properly supervised contests in basket-ball and baseball, as is done in a Sunday School League; (6) by turning the attention of Christian young men to the opportunities for service in this field of boy leadership; (7) and by seeing that these young men are trained for such service. (See Athletic Leagues, S. S.; Gymnasiums, Church.)

The aim of the Sunday school should be to train the boy in such a manner that his mental vision shall not be limited by materialism. Life in the city suggests to him that everything is to be tested by its money value. Sunday-school leaders should teach him by example and precept that there are values which cannot be estimated by such standards. In such a great task the character and personality of Sunday-school teachers have a very important determining influence.

The matter of cultivating right relationship with God and man is coming to be the Sunday school's newest, most patent responsibility and greatest opportunity. Schools are making systematic and intelligent efforts to win the boys to Christ and to the church, and after being won, they are providing real work for the boys. Service, the giving of self and every possession, as opposed to being served and getting, is being widely emphasized. It cannot fail to appeal to the older boy, for something divinely implanted within his heart, the altruistic impulse, responds. (See Boy, The Older; Boy, The Problem of Training the; Boys, Country.)

E. C. Foster.

BOY, THE OLDER.—This boy is on the way, so we cannot describe him as being in one fixed state with reference to his development. Being all the time somewhere on the way between childhood and manhood, it is impossible accurately to describe the older boy while he is between fifteen and eighteen years of age. A description which would be correct when he is fifteen will not properly characterize him when he reaches the age of seventeen.

Take the question of control or government. Should older boys have an autocratic or democratic form of government? Should they be controlled by some one wiser than they, or should they have self-government? Obviously the answer cannot be either yes or no. It is clear that a little child must have external control, or government, but as a man he must have internal control, or self-government. During youth there should be a sloughing off of the external control as the powers of self-control are developed. Indeed, there must be a casting off of external control in order to give the powers of self-control an opportunity to develop.

Should a Sunday-school class or church club of older boys have complete and absolute self-government without any suggestions from adults? The answer of course is "no." Should this class of older boys have no self-government, but depend entirely upon adults for leadership and guidance? Again the answer must be in the negative. In order to determine where the older boy is, and how we shall adapt our work to meet his needs, it should be remembered that the power that is *coming* must have the right of way over the power that is *going*. Self-control, though very feeble at first, is in the ascendancy. External control, though bulking large at the time, is on the decline. Therefore, every Sunday-school group or church club of older boys should have such a measure of self-government as its members can bear. They should be encouraged to desire self-government, and they should understand that the external control exerted is in the interest of assisting them to develop their own initiative and resources. Every wise leader of older boys should realize that his guidance must decrease in order that their self-control may increase; but he should not withdraw his control before their power of self-government is sufficiently strong.

The leader should appreciate the fact that his own rate of growth is very much less than that of the older boy, and he should accustom himself to the thought that there must be constant development and constant change, and that within a twelvemonth the methods now well adapted will be no longer suitable.

It is a great day for a group of older boys when they gain the realization that they can have all the power, self-control, self-government which they are capable of using; that their leader desires them to have it; and the only reason that any external control is exercised is that they have not yet completely developed the power to govern themselves.

It is also a notable day for the leader when he finds that his confidence in the boys has not been misplaced and that they have acquired the ability of self-government. It may be a misfortune to allow them too much self-government before they can use it properly, but it is a graver error to withhold self-government when the boys are ready for it. The reason that many men do not possess a larger measure of internal or self-control is because through the years of youth they were not trained in the habit of this virtue. One scientist suggests that we must fasten the habit to the instinct when the instinct appears, and that we cannot do so sooner, nor can it be done later. If the habit of self-control is established during the periods of childhood and boyhood, it becomes a part of the boy's equipment for manhood. If, however, the exercise of self-government is denied the boy when the impulse and desire come to him, it is probable that he will need external control and government for the remainder of his life.

The older boy is on the way between the egoist and the altruist. As a little child his viewpoint is individualistic, and he plays the games in which he is *it*, and *he* wins. As a man his viewpoint should be social or altruistic, and he should play the team game in which the side wins, where the individual must make the sacrifice play in order that the side may win. The wish to be *it* may persist, but it is vanishing. Though the desire to sacrifice himself for others may not be conspicuous in the boy, it is nevertheless there, and only needs developing. Boys in their teens do not perform acts of bravery because they have stopped to think it out as something desirable, but they act from impulse—to attempt to save another at a personal cost is a perfectly normal and natural instinct of the adolescent boy. If this impulse is not developed then it may never unfold in later life. The habit of altruism must grow out of the instinct of altruism when it appears in the boy.

It is not difficult to bring the older boy to see that all the vices result from weakness of character—not from strength of character; nor to cause the boy of the high school age to see that cowardice—where the individual sacrifices the larger issue in order to save himself—is the child's game, and not the action of a man. The boy can observe from the business world that the man who objects to city improvements because his taxes will be raised, or the man who builds unsanitary tenements where people contract disease, but from which he collects exorbitant rents, is still playing the old, individualistic game of childhood in which *he* is *it*, and in which he wins while the larger cause loses. So with intemperance or any form of immorality. The older boy or young man who, for the temporary gratification of his own tastes and desires, brings distress and sorrow into the lives of others is still playing the game of the child, and not that of a man.

Older boys will sacrifice themselves for others under right leadership and suggestion. Self-sacrifice is a natural instinct which expresses itself in team loyalty, class loyalty, loyalty to some cause, and which may be developed into a lifelong habit. Applied to religion this means that the little boy who is individualistic in all of his ideas and impulses is so in his faith and worship—he is interested in the salvation of his own soul. The older boy who has outgrown the earlier individualistic impulse, and who has measurably developed the social instinct, finds that his religion is expressed in helping some one else as well as in thinking of himself. Unless the older boy is guided into active service for others along religious lines his progress and growth from egoism to altruism will be seriously hindered, if it is not checked altogether. The boy may be well advanced into the teen age and still show few, if any, indications of altruism. The native spark was there, and it only needed some one to kindle it into a flame. It is a disaster if the spark smolders through youth and expires when manhood is reached.

It is fundamental for the leader to bear in mind that the older boys are in a state of transition, and the methods of dealing with them must be adapted to the variations in growth incident to their unfolding life. This does not imply a vacillating purpose in dealing with the boys, but close observation of boy life and sympathetic adaptation of methods to changing needs.

E. M. Robinson.

BOY, THE PROBLEM OF TRAINING THE.—The whole boy goes to Sunday school. In the Sunday school are boys in all the different grades of development, boys from different circumstances in life, and boys who are in special danger periods.

The fact that the boys are in all stages of development makes the problem of their training as varied as the stages there represented. In the Sunday school are little boys who are lively, but as docile as little girls. There are noisy boys with little sense of order and reverence, and older boys with their special physical needs and desires. (See Boy, The Older.) There are boys in every stage of mental development—from the age of the fairy story to the age of chivalry. The boys are in every social stage—from the individualism of the savage to the self-sacrifice represented in the team play of adult games. Moreover, the boys are in every stage of development religiously. As the report of boys' work for the Men and Religion Forward Movement suggests, the boy under twelve who wades, the youth who swims, the man who sails are all to be found in the Sunday school.

It is important to note that boys differ materially from girls during every year of their development beyond the eighth year, and therefore, demand different and separate treatment, especially at the beginning of adolescence. (See Adolescence and its Significance.) Girls mature physically and mentally faster than do boys. The two sexes do not share the same interests, and they cannot be wisely treated alike, nor together. Before boys leave the Primary Department of the Sunday school they manifest a more exuberant physical activity. This continues until they enter the Senior Department. A study made some years ago of the social organizations of boys, compared with those of girls, showed that over eighty per cent of the organizations, spontaneously made, by boys between ten and seventeen years of age, were for physical activities, while only ten per cent of such organizations by girls were for such purposes. It is noticeable in a church gymnasium that not half so many girls utilize the gymnasium as boys, even at the period when it is most popular with girls. The sex-life of boys is from the beginning more full of stress and strain than that of girls, and continually involves, if not more important, certainly more difficult problems. Boys do not organize "gangs" any more than girls do their "sets," but the organizations of boys differ, not only in respect to physical activities, but in every other respect in the degree of emphasis, from those of girls at their age. The response of boys to religion beyond the years of the Primary Department is considerably different from that of girls. Girls are apparently more sensitive in this respect to suggestion than are boys, and are more likely than boys to make a religious committal in a public meeting. Perhaps the most distinctive fact of a boy's religion is that pointed out by Dr. Allan Hoben, when he says that "As he experiences conversion the battle is usually waged about some concrete moral problem." Those who have taught both adolescent boys and girls recognize how much more intent and honest are the answers to questions made by boys than by girls. Girls seem to be feeling for the answer which the teacher wants, while boys are more apt to say what they think. This indicates that adolescent boys are more independent in thought, and are also more subject to doubt than are girls.

The problem of training the boy is further complicated by the fact that we deal with boys from different circumstances in life. Whether or not a boy has living parents, there is all the difference in the world between having a home and being homeless. Parents of course differ widely as to their personal interests in, and watchfulness over, the habits and conduct of their sons. But the difference in religious susceptibility and response between a boy who has a religious heritage and one who has not is often startling.

The problem of training the city boy differs materially from that of training the boy in the country. In the country the nature of the problem is determined by the isolation, dreariness and lack of attention to the social and recreational needs of both boys and girls. In the city the problem is most baffling on the side of street life, glittering temptations, hurry, and distraction. (See Boy, The City; Boys, Country.) The International Y. M. C. A., through developing the country secretaryship has attempted to provide for the social and religious life of the farm boys of an entire county. (See The Y. M. C. A. and the S. S.) The report of the Rural Life Commission and other studies of country life have emphasized the function of the country minister, especially in his relation to boys and girls. The opportunity for natural contact between an interested minister and the boys of the community after school, at the country festivals, and in the winter through boys' clubs, make-shift gymnasiums, and literary, social and musical societies, is invaluable and strategic. In the city the problem is rather to restore some of the more normal conditions of country life, to supplement the city home, and to fill the lives of children so full of wholesome interests and activities that these shall protect them against city distractions and temptations.

The Sunday school also often has to meet the problem of dealing with boys in varying financial circumstances. While there is not so much open snobbery among boys as among girls, there is real difficulty in dealing in the same place with the boy who rides in an automobile, and the one who goes on foot; with the one who becomes a member of an expensive high school fraternity, and the one who has to leave school to work for his living. No doubt physical prowess is the great leveler of boys, and the teacher is wise and fortunate who can appeal to this native interest and bring it to expression, either in the Boy Scouts (*q. v.*), or the church gymnasium, or in the summer camp. (See Camps, Church; Gymnasiums, Church.)

The boy problem is accentuated at special danger periods in boys' lives. These periods are the adolescent years, in which both great temptations occur and the great moral resources develop. Early adolescence is peculiarly the time of excitement and love of pleasure. The teacher deals with boys who are tempted to live a life of continual play and sport, who desire luxuries which they cannot afford, who join social organizations that are not good for them. Sometimes these tendencies are entirely neglected or are even fostered by indulgent parents, and when they become contagious in a community the teacher finds himself confronting a most difficult social situation. These are also the years of foolish choices, choices of worthless chums or girl friends, choices of idle ways of spending money, choices of profitless and "blind-alley" vocations.

The most important factor in the training of the boy in the Sunday school is the Sunday-school teacher. (See Teacher, S. S., Personality and Character of the.) What Dr. C. J. Little said of public school teaching, is equally true of Sunday-school teaching: "The educational problem of every century is to find the school-master, not to found the school." The report of the Men and Religion Forward Movement states that at least ninety per cent of the solution of the boy problem exists in the teacher. Until the close of the Primary years boys are usually and successfully taught by women. Some time during the Junior grade they begin to respond better to men. It is fair to say that, with some extraordinary exceptions, the ideal should be that every boy beyond the Junior Department of a Sunday school should be taught by a man. It is the writer's conviction and experience that if the appeal of boyhood is properly put up to the strongest men, they can usually be secured as teachers. (See Boys, Men Teachers for.) In making this appeal in a convincing way it is necessary not only to suggest the crying needs and opportunities represented by these boys, but also to guarantee to the prospective teacher suitable textbooks, adequate rooms, for meeting and a large enrollment. The prime difficulty with many a strong and willing man is that he supposes himself to be confined to courses of study which he knows are not adapted to boys. Many a prospective teacher will be charmed to find how many short and practicable courses for study and discussion in boys' classes are now available. The *esprit de corps* of a large class of boys is much finer than that of a small one, and a strong leader is not only pleased by a large and appreciative group, but he can actually teach them to better effect. A large group, too, forms a natural nucleus for the week-day social organization, which is the necessary supplement to the Sunday class. Such a class deserves the best separate classroom which the church contains, and even in poorly equipped churches it will be possible, with some ingenuity, to secure at least seclusion for such a class.

As has already been suggested, courses of study, suitable for boys, are beginning to be published. The general pedagogical principles which underlie a textbook, are, of course, not different for boys than for girls, but so much more intense are the intellectual doubts of boys, however, that peculiar care should be taken in the preparation of courses of studies for boys, that they be taught nothing which they may need to unlearn later. Dr. Hoben criticizes the typical textbook that has been prepared for boys, by saying that it addresses itself too much to tradition and too little to modern life. Dr. Hoben insists that "Under Christian guidance he must learn the ethical value of an orderly world, the morality that inheres in cause and effect, the divine help which is not partiality." The textbook for adolescent boys should also recognize the masculine approach to religion. This is done in the excellent book of Prof. Jeremiah W. Jenks, *Life Problems of High School Boys.* The same recognition is apparent in Theodore G. Soares' *Heroes of Israel.* In the new senior International Graded Course on "The World as a Field of Christian Service," there are parallel lessons relating to boys' and girls' future vocations.

The method of study in a boys' class is somewhat different from that in a class of girls. Boys, more than girls, respond to class organization. If there is a class president, who calls the class to order, conducts brief business exercises, and then introduces the teacher, the problem of discipline is largely solved. If the secretary and treasurer of the class sit near the exit, in order that they may pass out the collection and record to the school secretary, without requiring his entrance, this works toward efficiency in teaching. Such an organization also makes a happy relation between the class and its week-day social activities. It is especially helpful if a class of boys can be seated about a table. Boys who put their elbows together on a table feel a sense of fellowship. The attitude itself is conducive to order, and handwork, which is appropriate both for orderliness and education, requires to be done at a table. In a class where handwork is performed or other visual methods are used, it is better for the teacher to stand. In a class where didactic or debating methods are employed, he had better be seated.

It is, no doubt, much more easy to secure home study of the lessons from girls than from boys, unless the required home study be of a sort which fits in with a boy's interest, talents and leisure. It grows increasingly difficult as the crowding engagements of high school life come on to secure much attention to the lesson outside the Sunday-school hour. Some teachers to-day are successful in getting some definite tasks done at home. Others frankly prefer to have their boys approach the topic freshly and to require no home work. Those who do expect home preparation usually find that a boy will answer a special question, look up a particular reference or perform an individual task of handwork more readily than he will meet the indefinite requirements of the ordinary Sunday school textbook. Many teachers, owing to the ease with which boys lose their Sunday-school quarterlies, give out the home work orally or on separate sheets of paper, and require that the textbooks be kept in a drawer of the classroom table.

In teaching boys there are three methods which deserve special mention—the manual method, the biographical method, and the debating method. The manual methods that are possible in the Sunday-school class are of considerable variety. There are textbooks like Gates' *Life of Christ,* which suggest the filling in with pencil of answers to questions. There is the building up of a junior Bible, utilized in the Completely Graded Series. (See Bible Study Union Lessons.) There is map-making, executed with pencil, crayon, or the use of paper pulp or plasticine. There is also the clipping and arranging of a gospel harmony, and the making of simple Oriental articles. In all this work it is important for the teacher to discriminate between methods that actually make the lesson plainer, and those that are merely attractive or distracting. Elaborate handwork is better done at home by individuals. The plan of starting a class or school museum will often secure the coöperative manufacture of a number of interesting articles, which will be useful in several classes. It helps materially, especially in the years of twelve and thirteen, if an exhibit of school work is announced in connection with the week of Children's Day.

The biographical method involves a certain amount of research on the part of the teacher, and here the methods of teaching are similar to those of teaching history in the public schools. We already have available some helpful textbooks of other than Biblical characters. This kind of study gives opportunity for the fertile method of story-telling, and may also lead to some supplemental reading. It is a helpful device to assign to each pupil of the class the name of some hero, always calling the roll by naming these heroic prototypes, and demanding that each pupil be able to tell, as in the first person, the biography of his hero.

The type of didactic methods best adapted to the teaching of boys is the debating or discussion method and the time when this is peculiarly applicable is in the later high school years. This is the best method of arriving at moral decisions among young men who are upon the verge of their careers and life missions. By this method a skillful teacher can take a group of boys who have been acustomed to listening without enthusiasm to a conventional moralizing and inspire them to get on their feet and discuss heartily with each other. Instead of being the central figure in the class, the teacher now sits quietly at one side as an umpire. At this period of life it is helpful, only occasionally however, to invite in a specialist for a Sunday, to give an authoritative talk upon some disputed point, or some respected business-man who will tell of his own early struggles or suggest some of the ideals of modern Christian business life. (See Debating as a Method of Instruction.)

Most Sunday schools find difficulty in securing the participation of older boys in the worship and work of the Sunday school. This difficulty is to be met by anticipating it in the earlier years. By the development of a strong school spirit, and especially by encouraging the organization of a boy choir or giving the younger boys' classes special opportunities for making reports of their work to the school, the boys in a given school may become accustomed to taking part in the school activities. These activities, so far as boys participate in them, must, of course, be graded to their advancing intelligence. Some one has forcibly said: "To the same age of boys who in the Civil War, shouldered muskets and undertook long marches, and waged a fight, we offer the task of passing out singing books and marking library cards, and then we wonder that they lack enthusiasm about church work." Some schools have organized separate boys' departments for all the boys of a Sunday school beyond the Primary grade. These boys' departments meet separately, and their officers, except an adult supervisor, are boys entirely. In such departments the songs, the addresses and the general movement are distinctly masculine in character. It is claimed that it is possible in these boys' departments to develop an *esprit de corps,* which was impossible where co-education had been enforced, that the leakage of membership at the critical years was entirely stopped, and that these organized boys' departments formed a natural basis for the social organizations of the week. To the leader of such departments is properly given the title of "Boys' Work Director." Whether or not such departments are separately organized, that church is wise which conducts all its religious and social work for boys under an authorized committee of the church, known as "The Committee on Boys." It is possible to secure the active coöperation of older boys in the public exercises of the school, by the gradual building up of the sentiment that it is an honor to assume such leadership. (See Festivals, S. S.)

We are becoming more and more convinced that week-day social work with boys is no longer a small optional part of the Sunday school. The boys' "gang" is universal. The "gang" is bound to meet anyway. The church is recognizing that if it would enter deeply into the natural life of boys, it must do so through their week-day friendships and activities. Sunday-school teachers are recognizing that they do not form an actual acquaintance with their boys unless they see them in connection with their play and other week-day interests. We must, therefore, enter into some description of the boys' organizations which are growing up in close connection with our Sunday schools.

The basis of membership in church boys' clubs is the integer of the Sunday-school class. Where the class is not large enough to form a separate club, or the teacher of a given class has not the leisure nor the capacity for this work, it is possible to join together two or more classes in one club. An ideal scheme may be worked out by which each of these clubs has its definite relation, not only to a grade in Sunday school, but also to all the other activities of the church in behalf of boys of the same age. (See Educational Agencies of the Church.) The range of membership in such clubs should not usually be more than three years. Boys below twelve should be grouped by themselves, those from twelve to fourteen form another group, boys from fifteen to seventeen a third, and those from eighteen to twenty another.

Perhaps the most common mistake that is made in organizing church boys' clubs, is in endeavoring to start with the mass, instead of with a group. Too many leaders fall a prey to the American temptation of calling a public meeting, becoming exploited in the newspapers, and then undergoing the inevitable dwindling process that must follow. The best and strongest boys' clubs are those beginning with a few. Boys who are already friendly to each other should make it a privilege to others to join. With these few the leader makes an intimate acquaintanceship, discovers those who may be depended upon, works out his plans on a simple scale, and then is ready to do his larger work efficiently. This method, too, is the most direct way toward inclusive organization, because within a year of organization such a club will actually hold more boys and hold them more tightly than will the society that is begun with an inflated membership.

The success of a church boys' club depends most of all upon its leader. He does not need to be a remarkable man intellectually, but he must have a certain amount of good sense, firmness and persistence, and be able to put himself into easy and natural relationships with his boys.

The boys' club must also appeal to the boys' natural interests. The Boys' Brigade (*q. v.*) method succeeds because of a boy's play instinct to imitate the soldier, the Knights of King Arthur because of the native instinct to imitate the knight, and the civic club because of the later instinct to imitate the citizen.

A boys' club does not need to be expensive. The report of the work of the Men and Religion Forward Movement wisely states: "Given a strong leader, everything that comes to his hand is equipment: from the public park, or country road, to the home parlor, vestry, or classroom. A common delusion is that it is necessary for a church to have a well-equipped gymnasium, reading-room, game room and parlors for boys, open at all hours of the day and night. Such an equipment would be a millstone about the neck of the average church unless it were able to employ a sufficient staff adequately to utilize it. On the other hand, a room which can be used for meetings, is of great advantage. Furniture and equipment which boys themselves have labored hard to secure, would be protected, while elaborate equipment which has been given to the boys without effort on their part, would not have the same value in their eyes." It is the writer's experience that a boys' club may be easily maintained from the start out of the small fees which the boys themselves can pay, and that the church gymnasium, after it is equipped with necessary apparatus can be conducted by means of its receipts, if only the trustees of the church will pay for its physical up-keep.

The Men and Religion Forward Movement report insists that the organized Bible class is not only the proper basis for a boys' club, but that "since it is small in organization, is modest and elastic, affords the minimum of organization and the maximum of efficiency, it is big enough to meet all the boys' needs. Into it can be poured all the activities of all the organizations ever known." This is, no doubt, true. It is both foolish and wasteful to organize the boys of a Sunday school in ways socially diverse and unrelated. As this report suggests, "A boy's allegiance cannot be split up among 'gangs.' He must be a member of the 'gang.' One organization is all that he can comprehend with loyalty at one time." On the other hand, such ingenious and useful boys' organizations have been devised that it is desirable to utilize their advantages, and it is possible at the same time to relate their devices to the single "gang," which is the Sunday-school class. These organizations appeal to different interests of boys in turn, and they may be somewhat loosely graded as follows.

The method of social organization which appeals to boys at the earliest age, when they care much to keep together at about ten, is that of "The Brotherhood of David." This is a society based on the Bible, intended for younger boys, but is capable of being worked out more elaborately by older ones. The boys are a "camp" of the loyal comrades of David, and meet in an imaginary or literal "cave," as he did when in exile. Boys prepare for kingliness through hardship, discipline and manly exercises. This is the thought of the society. It is really a plan of church scouting for boys, and all the activities utilized by the Boy Scouts are appropriate here, although since its organization admits boys somewhat younger, they may, in such cases, be worked out more simply. Other peculiar activities in this society consist in the handwork, of making and using slings, spears and Goliath swords, in various physical exercises, initiations which are simple dramatizations of the David stories and some acquisition of knowledge about David and his companions, outdoor life in the Holy Land, customs of the various races in the shepherd stage, and the stories of other heroes of the David type. Each boy assumes the name of his favorite hero. The plan is adapted to winter as well as to summer, and it interlocks well with the Boy Scout scheme. (See Dramatization, The Use of, in Teaching.)

The Boy Scouts organization is making a strong appeal to boys between twelve and fifteen years of age. It is an endeavor to bring back young people who are losing too much the wholesomeness of primitive conditions to outdoor life and those activities which encourage resourcefulness, hardiness, and patience. The standards for the different stages or degrees in the Scout plan have been worked out both with scientific accuracy and attractiveness of detail, and if followed out conscientiously they are educative of manly and heroic virtues. The Scout movement has suffered somewhat from being unduly exploited by those who saw its sensational possibilities, but the natural reaction has still left in existence those leaders and organizations that are doing the most quiet and thorough work.

Just beyond the age of scouthood comes the organization called "The Knights of King Arthur." This society utilizes the oldest Christian legend of our race. It claims to fulfill the promise of the peerless king, that he would return to earth and reëstablish a kingdom of righteousness. It is a non-secret society, intended for the encouragement of the manly qualities suggested by Christian chivalry. The boys take the names of knights or other heroes, and bear them in all meetings of their "castles." Each boy is initiated with much merriment into the degree of Page. After a season, when he has been instructed in the virtues of self-control and courtesy, he may become an Esquire.

After he has become a church member or has enlisted in service for others, he is made a Knight. Thus the purposes of the "castle" lead consistently upward. The appeal of the movement is to self-respect and honor and generosity. Religion is unobtrusive, but integral. Conclaves held in winter may take the form of debates, athletic drills, study classes, games, etc. Here the greatest flexibility is allowed. There are insignia, grips, passwords, and secret signs, but no secrets are kept from the parents of the members. There is much opportunity for handwork, athletics, artistry and music. In the summer-time quests and tournaments are held. Members who continue their relation to the group are readily trained to become leaders of younger boys.

There seems to be no single type of organization that is generally useful with boys who are in the later years of high school. The Pilgrim Fraternity is an organization which builds upon the traits of civic loyalty and larger brotherhood manifested by the Pilgrim Fathers. There are societies which take advantage of the mystery and exclusiveness of the Greek letter fraternities found in high schools. Some churches are successful in winning these boys into membership in the adult brotherhoods of the church. It is the common experience that only boys who have been won and held strongly during the earlier years, fall in with many of these projects. The competition of social societies in high schools by this time becomes most difficult. Two forces, however, hold older boys strongly when organized methods fail. A loved and trusted Sunday-school teacher will continue a class in religious discussion until it is time for them to go away to school or to work. The church which asks individuals or small groups of these older boys to do manly acts of service, will also succeed in securing their coöperation.

The points in this article may be summed up as follows: The special duty of the Sunday school during the earlier years of a boy's life is to adapt its instruction to his needs, and to hold him in a warm social atmosphere. During the adolescent years of special storm and stress the great problem of the church is to find an adequate teacher and to place the boys in social organizations, closely related to their Sunday-school classes and designed to give them the opportunity to live out the moral life wholesomely together. The final opportunity of the church is to train these boys to begin to serve others.

W. B. Forbush.

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BOY SCOUT MOVEMENT IN FRANCE.—The Boy Scout movement was introduced to the French people in July, 1909, by an article in *Le Petit Journal* written by a French author, M. Cheradame.

To a Methodist minister, the Rev. Gallienne, however, belongs the honor of founding the first regular group of Boy Scouts in France in November, 1910. He was followed in March, 1911, by the noted educator, M. Berthier, principal of "L'Ecole de Roches," who organized a section among the boys of his school.

The Y. M. C. A.'s of France immediately took up the movement, and organized on June 11, 1911, the first general assembly of the Eclaireurs (the official title for the Boy Scouts). Four different sections were represented at the gathering.

In October, 1911, the "Ligue d'Education Nationale" was organized to encourage the movement and adapt it to the French point of view. But in December of the same year, Lieutenant Benoit, of the French navy, returning from a voyage in England, gathered a number of interested persons, prepared a set of statutes, and definitely organized "La Société des Eclaireurs de France."

Three different societies were thus patronizing the Boy Scout movement, and introducing it, according to different methods, to the nation.

The most important is "La Société des Eclaireurs de France" organized by Lieutenant Benoit, whose Executive Committee in Paris is composed of the most representative people of France. Local committees are being established in all the leading cities, and new organizations are being rapidly formed. In June, 1913, 5,000 boys had already been enrolled, and it is estimated that at present (December, 1914) at least 7,000 boys have enlisted.

The organization has been closely modeled after the English form, with one most important change. It was decided to make it strictly neutral in the matter of religion. Accordingly, religious discussion is strictly forbidden during the outings, and the form of the oath of allegiance has been changed so as to remove all reference to God. The oath reads as follows: The Eclaireur promises on his honor to act in all circumstances as a man, conscious of his duty, loyal and energetic. To love his country, to serve it in peace as in war. To obey the code of the Eclaireur.

The code closely resembles the Law of the Boy Scout. But it has twelve articles instead of ten. The two extra ones being "The 'Eclaireur' is a man of initiative." "The 'Eclaireur' always takes full responsibility for his own acts."

The French movement, however, carefully avoids any excessive militarism, and in no way corresponds to the German movement in which the boys are armed with bayonets and are drilled by officers of the regular army.

The entirely neutral character of this branch of the movement is opposed to the principles of the Y. M. C. A. workers, who had patterned their groups more closely after the English model, and preserved the English oath of allegiance (omitting of course the reference to the king). In June, 1911, it was decided that the troops already formed under the auspices of the Y. M. C. A. should preserve their religious character and extend their organization as widely as possible. They number at the present time about 2,500 members.

The "Ligue d'Education Nationale" is also at work organizing groups of "Eclaireurs," but their progress seems to be slower than the other societies. They have enrolled about 750 boys up to the present time.

In two points the league differs from the other organizations. They have applied the idea of "self-government" by the boys themselves much more widely, omitting the taking of the oath (which is so much emphasized by the other organizations), and giving the internal management of the groups largely into the hands of the boys. The second point is that of taking up much more thoroughly the idea of the boys' club. In this they have followed the leadership of Baron de Coubertin.

The history of the Boy Scout movement in France shows clearly the extreme divergences that exist in the country and the great difficulty that confronts any movement that would command the support of the whole people. The movement is attacked by two bitterly hostile camps and from totally different reasons. The militant Freethinkers accuse it of being a Clerical plot to win the children into the churches; while the Clericals, on the other hand, call it a Masonic institution to trap the children. A number of the bishops have forbidden Roman Catholic children to become members.

In spite of the opposition of these powerful foes, the movement is growing and is doing much to inspire the ideals of justice, altruism, and moral greatness in the minds and hearts of the boys of France.

E. W. Bysshe.

BOY SCOUTS OF AMERICA.—This is the American branch of a world-wide movement designed to engross the interest and engage the surplus energy of boys over twelve years of age. It aims to develop the power of initiative and resourcefulness, to insure good citizenship, to offset disadvantages caused by the presence of civilization, to further a love for outdoor life and, through it to contribute to health, strength, happiness, and practical education. The Boy Scouts of America was incorporated under the laws of the District of Columbia, February 8, 1910. Before the middle of July, 1910, virtually all similar organizations in the United States were merged with the Boy Scouts of America.

The administration is in the hands of

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Artificial Respiration.

"Good Turn."
Scouts repairing a stone wall.

"First Aid."

BOY SCOUTS.

a National Council working through an Executive Board. This council, composed of the most representative men in the United States, has for its officers the President of the United States as Honorary President, the ex-Presidents and the Vice-Presidents of the United States as honorary Vice-Presidents, a President, five Vice-Presidents and a Treasurer. Permanent headquarters were established in the Fifth Avenue Building, New York city, January 1, 1911. The executive officer, Mr. James E. West, has the title of Chief Scout Executive. *Boys' Life* is the Boy Scouts' magazine.

There are now in the United States about 300,000 Boy Scouts, directly in charge of whom are 7,000 Scout Masters who have received commissions from national headquarters. These Scout Masters are men, each of whom has voluntarily gathered a group of boys known as a *troop* and named after the town or section in which they have been organized. The troop meets in a church, Sunday school, Y. M. C. A., boys' club, schoolhouse, or private home. The members of the troop are divided into three classes. The first is known as the *tenderfoot* class, requirements for which are a minimum age of twelve, a knowledge of the Scout Law, sign salute, and significance of the badge; the composition and history of the national flag and the customary form of respect due to it, and the ability to tie four of the common kinds of knots.

After at least one month's service as a tenderfoot, and having passed certain specified qualifications, he is made a *second-class* scout. These requirements call for a knowledge of first aid and bandaging, elementary signaling and of the sixteen principal points of the compass. To become a *first-class* scout, the second-class scout must pass still more difficult tests, after which he has as his goal the attainment of as many as possible of the fifty-seven merit badges, each of which has its prescribed requirements. Among the merit badges are the following: badges for agriculture, archery, athletics, camping, carpentry, first aid to animals, forestry, life-saving, photography, seamanship, etc. The object from the very first enrollment has been to keep the boy busy at something and induce him to strive to attain proficiency in as many lines as possible.

The Scout Law, to which obedience is promised at the very beginning, is composed of twelve articles under the following heads:

1. A Scout is Trustworthy.
2. A Scout is Loyal.
3. A Scout is Helpful.
4. A Scout is Friendly.
5. A Scout is Courteous.
6. A Scout is Kind.
7. A Scout is Obedient.
8. A Scout is Cheerful.
9. A Scout is Thrifty.
10. A Scout is Brave.
11. A Scout is Clean.
12. A Scout is Reverent.

These laws are kept before the Scout at all times and it has been found to bring excellent results. Another principle which is constantly presented to the Scout is the requirement to "Do a good turn daily," and the motto of the organization itself, "Be Prepared," states well the spirit which is instilled into each Scout. Boys of any religion or creed are accepted as members of the organization.

During the entire year "hikes" are made into the country where the things which have been learned at home can readily be put into practice. At the summer encampment, where expense is kept at a minimum, the troop, and often the troops from a whole city, are treated to the very essence of the life and vigor of youth. The boys are interested in all modern improvements, such as city cleaning, fly extermination, and a sane Fourth of July. They often serve as guards and special police at celebrations and parades, and cases of first aid and heroism are no longer unusual. One of the most important things taught the Scout is a thorough knowledge of municipal and national government, together with his duty toward his country and love for God and for his home.

The Boy Scout movement is based upon the principle that during the period of adolescence a boy needs to be given things to *do,* instead of being told to keep from doing other things. He is given an opportunity to engage his interest in occupations which are brightened by their connection with the "wild" out-of-doors. Many of the successful methods in the Boy Scout movement have recently been adopted by Sunday-school teachers in order to create a greater interest in the work and to engage the boys' efforts for a longer time than merely an hour each Sunday. Penologists have declared the Boy Scout movement one of the greatest factors in the decrease of crime, because of its effectiveness in attracting the boy's energy from the criminal and still preserving a virile, manly condition of both body and mind. (See Boy Scout Movement in France; Boy Scouts of England.)

W. P. McGuire.

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BOY SCOUTS OF ENGLAND.—Principles Underlying the Scout Movement. It is significant of the up to date and far-seeing tendency of the Sunday-school movement of to-day that a soldier should be asked to give ideas or suggestions on an institution which is supposed to be far remote from that of war and its accompaniments. But in truth, in certain respects, the two lines have their common features: the training of recruits in the army, like training boys in school, is a method of preparing them to undertake war; in the one case it is war against material foes, in the other against spiritual ones, but in both cases they have to sacrifice their own safety or comfort or interests in the noble cause of their duty, their country, and their fellow men.

The principle, therefore, on which soldiers are trained may be just as well applied to the training of boys, though the details may be altogether different.

It is a common fallacy to suppose that in the army soldiers are made by putting a number of young civilians through a certain amount of drill: if that were done one might make a very nice-looking machine for parade work, but one that would entirely lack the individuality, initiative, and manliness which are the necessary attributes for men who are going to win battles.

So too, in the school, a class may repeat lessons by rote, answer certain questions with certain answers, and do their drill with precision and smartness. But that does not give them the qualities of character necessary for men who are going to win the battles of life.

Though not a trained teacher the writer has been frequently asked by Sunday-school teachers to give suggestions on Sunday-school work. The teachers say that they have difficulty in getting their boys to remember what they have been taught, and afterwards to be influenced by it in their lives and characters. It has been found by experience that in the first place it is essential to consider what is the aim of the training and to keep that always in view, for so much attention can be devoted to the steps that the object is lost sight of.

The key to success in training is not so much to *teach* the pupil as to get him to *learn* for himself. The difference between *education* and *instruction* is shown by the derivation of these words: to *educate* means to *draw out* and expand the intelligence of the boy, whereas to *instruct* means to *drive knowledge into him.*

The first step is to make the subject appeal to the boy. He is like a fish that has to be caught: to catch him you must lure him with a succulent worm; it is not much use trying to fish with hard, dry biscuit; you may, it is true, get a nibble from him with such bait, but you will never land him and make him your own.

Give the boy things to do, rather than dates to learn. By *doing* he learns for himself to a great extent, and what he teaches himself to do—whether it is good or bad—he goes on doing all his life. With soldiers the aim of the training is to make the men good campaigners. Therefore, under the latest systems they give them the elements of campaigning, to practice on as the first step and add the drill later. So with boys. The aim being to make him a good, practical Christian it would seem only common sense to start him at doing Christian acts, and later on the theoretical training can be applied. Indeed it would practically come of itself. It is quite simple, for instance, to tell off the school into groups for social service, as is done in the Boy Scouts where patrols of six boys undertake "Missioner Service" as it is called; that is, they take charge of aged or infirm people in their neighborhoods and tend them daily in their homes. This is very popular work with the lads and gives them a direct start in being practical Christians.

For developing their ideal of God there is nothing so simple and so effective as to take the boys out into the woods or parks instead of always keeping them in a room on a Sunday afternoon, and introduce them to the study of nature. This is now becoming the practice very widely. Every boy has in him the germ of a naturalist, and he loves to study the habits of plants, insects, and animals. And it is through the wonders unfolded in these that he is most easily led to recognize and realize the universal hand of God the Creator.

The Boy Scouts.—The present authorized scheme of education in the schools includes plenty of book-work, but little practical development of the quality that counts; namely, *character,* which is of the first importance. Hundreds of thousands of boys in the great cities, after an education in reading sufficient to enable them to devour the horrors of the *Police News,* and in arithmetic to help them to make their football wagers, are being allowed to drift into the ranks of the "hooligans" and "wasters" without any attempt to stay them. (See Ex-Scholars Employment Committee [England].) They receive no systematic teaching in resourcefulness, chivalry, thrift, responsibility, citizenship, or patriotism—all that goes to make a practical Christian—a worker instead of a mere worshiper.

(a) How is it possible to apply a remedy for this?

(b) What form can the remedy take?

(c) How can the existing organizations, such as Sunday schools, best utilize their influence to supply this want?

(a) The remedy must be applied to the rising generation.

(b) Its aim should be to instill "character" into the men of the future. By "character" is meant a spirit of manly self-reliance and of unselfishness—something of the *practical* Christianity which prompts the boy to *do* good as well as to *be* good, and to regard the former as important as the latter if not more so.

(c) A great work is being carried on by the Sunday schools, the Boys' Brigade (*q. v.*), the Church Lads' Brigade, the Young Men's Christian Association (*q. v.*), and many similar organizations. But they only touch a fraction of the three and a half million lads who need help. That they do not influence a greater number is due to:

(1) Want of amalgamation of effort and mutual coöperation among them; (2) Difficulty in getting enough qualified young men to take up the work of training the boys; (3) Difficulty of attracting the boys and of maintaining their interest after they have been won.

Boy Scouts and the Church.—These difficulties seemed to be remediable in some particulars, and suggested the scheme of "scouting for boys" as a step toward meeting them, since being applicable to all these societies it might, by common adoption, form a bond between them; by reason of its practical and sporting tendency and the absence of red tape it might appeal to a wider field of instructors; and, above all, by its variety of attractions it appeals directly to the boys themselves—even to the worst of them.

Scoutcraft includes the qualities of the frontier colonists, such as resourcefulness, endurance, pluck, trustworthiness, etc., plus the chivalry of the knights; these attributes, both moral and physical, are held up to the boys, in a practicable form for imitation and daily practice.

The training is regarded from the boys' point of view and shaped accordingly; and, so far as possible, the organization is framed to meet the instructor's wants by decentralizing authority, and by giving local support without irritating supervision, red tape, or expense.

The Scout system is to lead the lads on to pass tests in various qualifications, handicrafts, etc., such as are likely to be of value to them in their future careers. Thus there are badges for naturalists, electricians, horsemen, farmers, gardeners, musicians, carpenters, etc., in addition to the actual Scouts' badges of first and second class, testifying to their capabilities in swimming, pioneering, cooking, woodmanship, boat management, and other points of manliness and handiness. The boy is encouraged in the personal responsibility for his physical development and health; his honor is trusted, and he is expected to do a good turn to some one every day.

The training is non-military; even the ordinary drill employed by so many boys' leagues being reduced to the lowest necessary limits, since drill tends to destroy individuality, and one of the chief aims is to develop the personal individual character.

In regard to religion, the Boy Scouts are interdenominational; the organization does not assume or interfere with the prerogative of parents or pastors by giving religious *instruction*, but insists upon the observance and practice of whatever form of religion the boy professes, the main duty being to impress upon him the daily practice of chivalry and helpfulness to others.

It is recognized what a great force the churches are in the lives of the uprising generation, and rather than we use them to help forward a scheme, they are asked to use these methods to help them in their work. For this reason any church, Sunday school, or other religious body, can raise a troop of Scouts for their boys and put their own men in charge with the reasonable proviso, of course, that the man is suitable and that the management is within the very broad lines laid down in the textbook *Scouting for Boys.*

There are now some thousands of troops being conducted in connection with the Church of England, the various Nonconformist churches, the Roman Catholic Church, the Jewish Church, etc.

They all have the common bond of the Scout Law, which every Scout promises to obey:

1. To do his duty to God and the King.
2. To help others.
3. To obey the Scout Law,

the only difference being that the "duty to God" is interpreted somewhat differently by the various bodies.

Those who are interested in the scheme can look further into it, it being impossible in a brief space to go fully into it; everything is to be found in the book *Scouting for Boys.* Wherever the idea can be fitted into existing work, it will be found that it will help very materially in efforts among the boys, by (1) Putting a spirit of chivalry and comradeship among them. (2) Instilling the practical side of Christianity into them. (3) Securing and holding some of the wilder and more troublesome boys whom it would otherwise be difficult to reach. (See Boy Scout Movement in France; Boy Scouts of America.)

SIR ROBERT BADEN-POWELL.

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BOYHOOD.—SEE ADOLESCENCE AND ITS SIGNIFICANCE.

BOYKIN, SAMUEL (1829-18?).—Baptist clergyman and editor; was born in Milledgeville, Ga., in 1829, but his boyhood was spent in Columbus, Ga. Mr. Boykin was partly educated in Pennsylvania and Connecticut, and was graduated in 1851 from the Georgia State University. During his college course he united with the Baptist Church upon confession of faith, was licensed to preach in 1851, and ordained in 1861, but served only one year in a regular pastorate.

He became editor of the *Christian Index* in 1859, at that time owned by the Georgia Baptist Convention. Later he purchased the *Index.* The publication of this and the *Child's Index* were interrupted by the Civil War. In 1872 the *Child's Index* was merged into *Kind Words,* the Sunday-school paper of the Southern Baptist Convention, and in 1873 Mr. Boykin was elected editor of it.

As editor and expositor of the Sunday-school lessons Mr. Boykin wielded great influence over the youth of the denomination, and was very useful in the cause of missions and the Sunday school. He also edited *The Child's Gem,* a "weekly illustrated Sunday-school paper for infant classes."

EMILY J. FELL.

BOYS AND GIRLS, COMMUNITY ORGANIZATIONS FOR.—The community organizations for boys and girls at work in the church and neighborhood life may be classified into three general types; religious, semireligious, and welfare.

Among those of the religious type may be mentioned the Junior Baraca Loyal Movement, the Junior Brotherhoods of St. Andrew, and of Andrew and Philip, the Junior and Intermediate Christian Endeavor societies (including the Baptist Young People's Union and the Epworth League), the Missionary and Sewing Circle, the Messenger Cadet Corps, the Prayer Band, the Boys' and Girls' Choirs, the Dorcas Circle, the Queen Esther Circle, the Missionary Class, the Temperance Legion, the Philathea class, the Standard Bearers, the Life Saving Service, the King's Sons and Daughters, the Boy Trust, the Bethany Girls, and the Church Attendance League.

The semireligious type embraces the Knights of King Arthur, the Knights of the Holy Grail, the Knights of Galahad, the Knights of Saint Paul (Kappa Sigma Pi), the Epworth Court of Arthur, The Knights and Esquires of the White Shield, the Knights of Methodism, the Covenanter Companies and Miriam Chapters, the Queens of Avalon and the Girls' Friendly Society.

The welfare type of boy and girl organization finds expression in the Boys' Brigade, the Anti-Cigarette League, the Mass Boys' Club, the Church Boys' Club, the Woodcraft Indians, the Boy Pioneers or Sons of Daniel Boone, the Achievement Club, the Girl Pioneers of America, the Boy Scouts, the Camp Fire Girls, the Athletic League (Sunday school or public), the National First Aid Association, the Agricultural club (corn or canning) and the Social Center.

The religious type of boy and girl organization has for its object the direct inculcation of religious teaching, the deepening of the individual experience and the missionary objective of reaching others for Christian living. Usually it is not boylike or girllike in its form of organization, having been modeled after the societies designed for adult expression, and its activities are not in keeping with the genius of developing life. The fundamental need of these organzations is of some kind of expression for the religious impulses that come to the boy and girl in their church life, without destroying their natural, genuine, and spontaneous religious expression. The methods in use have unconsciously contributed to the culture of cant and religious unreality. The religious type of organization, adult in nature and form, has failed to discover and provide for the physical, social, mental, and religious nature of the boy and girl in their life development. The need is to spiritualize the four phases as they find their expression in everyday activity. "And Jesus advanced in wisdom [mentally] and stature [physically], and in favor with God [spiritually] and men [socially]."

The semireligious type of organization aims to portray and inculcate religious teaching in some form of symbolism. It seeks to give impressions and to afford expressions of religious life in ancient titles, ritual, initiations, and degrees. It centers in an imaginary environment and seizes on just one characteristic of boy and girl development around which to mold all of it. It uses solemn secrecy, grips, passwords, spears, shields, regalia, and much paraphernalia to accomplish its purposes, all drawn from the experience of secret orders and societies. The chief objection to these boy and girl orders is the play-idea of organization that dominates them. They give much to the boy and girl, and valuable religious truth is taught by the symbolism, but it is a thing apart from the life of the home, school, or the community. The ritual and symbolism are soon outgrown and the leader of the organization meets indifference in the boys and girls who were once so enthusiastic. This type of organization is not adapted to the ordinary worker, and emphasizes method instead of personality.

The welfare type of organization seeks to interest the boy or girl in a group of activities that dovetail into their developing lives and to guide them in the pursuit of these recreations. It seeks to produce character by recreation-education. It does not attempt to teach religious truth except to form habit through carefully planned activities. The aim of the Woodcraft Indians is probably the best expression of the purpose of all: "Something to do, something to think about, something to enjoy, with a view always to character building."

Most of the activities of the organizations of this type are of the "out-of-doors" kind. It is drill, first-aid, woodcraft, campcraft, scoutcraft, athletics, aquatics, or others of allied and similar nature. The physical is dominant, although the social, mental, and religious are directly affected. These organizations seek to employ the leisure time and so to occupy the boy and girl with legitimate, desirable activity as to leave no time for the creation of destructive habit. Such organizations have met with great appreciation because they are built about the growing needs of the developing life, and place the boy or girl in the center of their plans. Since coming into existence they have largely supplanted the semireligious type, and have modified the view-point and activities of the religious kind. However, the welfare type of organization is also limited in not being sufficiently inclusive in activities to reach more than one stage or period of boy or girl development. The Mass Boys' Club is outgrown from fourteen to sixteen years, and the Boy Scouts and Camp Fire Girls at fifteen. Each organization of this type makes its appeal to a particular limited age.

What is the value and how shall a leader choose from among the numerous organizations for boys and girls? The answer to this question must be according to the aim of the leader and in keeping with his ability. The form of organization successful with one leader may be a failure with another. This success is not inherent in the organization, but in the leader, for the gifts, talents, preparation, and adaptability of leaders vary. A leader of the intellectual type might be successful with the Knights of King Arthur, and a failure with the Boy Scouts, while an out-of-doors man would be successful with the Woodcraft Indians. The personality and aim of the leader will largely determine the form of organization and the method of work.

There is another determining factor in the choice of an organization—that which will appeal to the boys or girls to be benefited. A leader of a certain type can make any form of organization serve his purpose, but he cannot expect his successor to do exactly the same thing. Unless the organization is simple enough for ordinary understanding, it becomes ineffective at the expiration of the leader's term of service.

These three factors—the organization that appeals to the boys or girls, the objective or aim of the leader, his personality, talents, preparation and adaptability—determine the form of organization that will secure the best results.

There are several other considerations equally vital in choosing an organization for boys or girls. The right kind of an organization for church or church school should stand for the development of the whole boy or girl. It should help to equip them for personal service and for group life. Its work should be progressive in character and complete enough to meet all the needs of the boy or girl, not already supplied in the home, school, church, or other forms of community life. It should coördinate all their activities, and it does not fulfill its function completely until it has made connection with the activities of the next stage of development.

This is where the organizations of the three types fail. They do not fulfill all these requirements. They accomplish some and fail in others. In order to afford the boys and girls their complete development, both personal and group, the present procedure in church and Sunday-school life makes it necessary for them to belong to more than one organization. The principle of association among boys is not "gangs" but the "gang," and that among girls is the "chum" and the "set." But a boy or a girl's allegiance cannot be fastened to gangs or sets; where this is attempted loyalty to self is produced, and the boy or girl *seeks,* rather than *gives.* Loyalty to the church and state is impossible with such training, because only the desire for personal advantage results.

The great need of to-day is for a simple, inclusive organization that harmonizes the aims, characteristics and appeals of the three types—religious, semireligious, and welfare. *The Organized Sunday School Class for the Secondary Division or Teen Years* seems to offer such an organization. Its Sunday and through-the-week activities center about the boy and girl; they put the emphasis upon personality rather than upon method; are in accord with the teachings of the Bible and Christian experience; are recreational in nature; are designed to form habit and sufficiently to minister to the physical, social, mental, and religious needs at the various stages of boy and girl life, with a view to establishing Christian character and to providing training in citizenship for the community and for the Kingdom of God. The organization of the class is simple and elastic, and is capable of constant modification in order to meet real needs. It may find headquarters in the local church, and demands loyalty to the church.

J. L. ALEXANDER.

Reference:

Alexander, J. L. ed. *The Sunday School and the Teens.* Chap. XXIV. (New York, 1913.)

BOYS' BRIGADE (GREAT BRITAIN).—In the month of October, 1883, a small company of three officers and thirty boys met in a Sunday school in Glasgow, Scotland, and called themselves "The Boys' Brigade."

The boys who composed this pioneer company, now known as the First Glasgow Company of The Boys' Brigade, were all pupils between twelve and seventeen years of age in the Mission Sunday school of the College Church, Free Church of Scotland.

One of the secrets of the strength and permanence of the Brigade is that all through its history it has been recognized as a fundamental essential that each company shall be definitely connected with a church, Sunday school, or other Christian organization, the authorities of which have complete control over all the internal affairs of the company, including the appointment of officers who are held responsible for the religious instruction of the boys. It is no doubt largely because of this distinctive feature that The Boys' Brigade has been so readily adopted by all branches of the Christian Church, Established and Nonconformist.

The object laid down at the beginning, and consistently adhered to is "the advancement of Christ's Kingdom among boys, and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness."

In the second year of the Brigade three other churches in Glasgow, and one in Edinburgh, were so impressed by the results produced on the boys, and the consequent improvement in the Sunday school, as to be induced to form companies. In its third year it crossed the border to London and Manchester, and took its first big stride, closing the year with 44 companies and 2,000 boys—more than half of these being in Glasgow. In its fourth year it crossed the Atlantic and took root in Canada and the United States. Now, after thirty years of continued progress, it is established in almost every English speaking country, and numbers throughout the world 2,300 companies, 10,500 officers and staff-sergeants, and 105,000 boys.

Since the institution of The Boys' Brigade, a number of other organizations have been formed on similar lines, mostly confined to individual churches or religious communities, such as the Church Lads' Brigade, the Catholic Boys' Brigade, The Boys' Life Brigade (*q. v.*), the Jewish Lads' Brigade, and others, so that to-day there are probably not fewer than a quarter of a million boys brought under healthy physical training and religious influence as a direct result of the Brigade movement.

It is universally admitted that one of the greatest needs of the day among the rising generation is the cultivation of the habit of prompt, cheerful obedience, and a sense of discipline, self-control, and respect for authority, and it is not too much to say that there is no training equal to military training and discipline for the inculcation of such habits. A remarkable fact brought out by the experience of the Brigade is that boys positively *like* strictness and discipline, so long as it is fair, and always prefer the companies in which the discipline is strictest.

The military form which the Brigade took was suggested by the contrast between the discipline and *esprit de corps* which existed in the Volunteer Battalion in which the writer served, and the comparative lack of discipline or of *esprit de corps* which was too often the characteristic of the average Sunday school. The aim was to devise something that would appeal to a boy on the heroic side of his nature—something that would let him see that in the service of God there is as much scope for all that is brave and true and manly, as in the service of King and Country.

In every healthy boy there is an inherent desire to be a brave, true man, and the reason so many fail is that this desire has never been directed into the right channel. Many boys go wrong simply because they get perverted notions of what true bravery means. The Brigade set itself to develop that type of robust and vigorous manhood, physical and moral, which would naturally appeal to a boy, and with this the movement has been identified from the beginning.

It is not the purpose of the Brigade to train boys for the army, but rather to train them to be good citizens and God-fearing men in whatever sphere of life they may choose.

From the very beginning the Executive resolved that, while making the drill of the Brigade as thorough as possible, on the principle that everything that is worth doing is worth doing well, they would avoid anything suggestive of aping the army in the way of titles or uniform. It was accordingly laid down that the highest military title used should be that of "captain," with junior officers as "lieutenants." On the same principle, no uniform is allowed beyond the uniform cap for officers, and the cap, belt, and haversack for the boys, worn with their own every day clothing. In this respect the Boys' Brigade may confidently be said to be the least military of all the boys' organizations referred to above.

That excellent work may be done, even from the military point of view, on these simple lines, is abundantly demonstrated at the great reviews which are held annually by the large "Battalions," and notably on two historic occasions, viz:—the Coronation Review held by His Majesty The King, when Prince of Wales, on the Horse Guards Parade in 1902, when over 12,000 boys of the various brigades for boys marched past, headed by The Boys' Brigade as the senior organization; and the semi-Jubilee Review of The Boys' Brigade alone, in September 1908, held at Glasgow, as the birthplace of the brigade, when 10,500 boys marched past H. R. H. Prince Arthur of Connaught.

The Boys' Brigade drill is a means to an end. The Brigade aims at taking up the whole round of a boy's life, and consecrating it all to the service of God. In this way the Brigade has become to tens of thousands of working-class boys much what public-school life, with all its interests and associations, is to boys of a different social group. The Brigade fills a gap in Sunday-school life by providing healthy interests for the boy during his spare evenings. It may be drill on one night of the week; gymnastics or swimming club with instruction in life saving on another; scouting, signaling, or other variety of work, football or cricket on Saturday afternoon—all permeated by a religious spirit and cemented together by the definitely religious influence of the Bible class, which is held on Sunday at some hour which does not interfere with either church service or Sunday school. The Bible class is recognized as the backbone of the company, and the attendance often attains a very high average—sometimes reaching over ninety-seven per cent.

Boys' reading and recreation rooms are largely used in connection with the social side of the work; while perhaps the most popular feature of Brigade life is the summer camp, by means of which many thousands of working-class boys spend a delightful week at the coast, or in the country, under the most wholesome conditions. There is no development of healthy work among boys that may not be attached to the work of a company of the Brigade, and be made to pay its toll to the building up of character.

Each year about 2,000 Brigade boys pass the St. John or St. Andrew's ambulance examination in "First Aid to the Injured," and there have been many cases of actual saving of life by the practical application of the knowledge gained in these classes, although no special award is given in such cases. The desire of the Executive has always been rather to minimize, than to overdo, the granting of awards and decorations, and to cultivate the idea of doing duty for its own sake.

Some years ago the Brigade Executive instituted a *Boys' Brigade Cross for Heroism,* to be awarded to any Brigade boy "who has performed a signal act of self-sacrifice for others, shown heroism in saving life or attempting to save life, or displayed marked courage in the face of danger." Although the standard for the award of this cross has been set very high, it is given not only for saving life, but also in a case where a boy has run a grave risk of losing his own life. No fewer than sixty-two Brigade boys throughout the Empire have won it.

The greatest controlling force in the Brigade is the personal influence of the officers over the boys; while not the least valuable feature is the great good which the officers themselves get, in calling out their sympathies and in the development of their characters towards a nobler and stronger manhood. Henry Drummond (*q. v.*) used to say that the Brigade would have been worth starting if it had been only to benefit the officers.

That the Brigade is having a permanent effect on the national life is abundantly shown by the tens of thousands of "old boys" now to be found in all parts of the Empire, many of them occupying positions of trust and responsibility. Large numbers are engaged in active Christian work, nearly 4,000 acting as officers or staff-sergeants in their own or other companies of The Boys' Brigade.

The international influence of the Brigade may be seen in the cordial relationship existing between the Home Brigade and the great organization which has now grown up in the United States of America, while developments on similar lines are to be found in nearly all the British Dominions and in Denmark and other continental states.

The Brigade is controlled by an Executive appointed annually by the Brigade Council, which is composed of the captains of all companies throughout the Kingdom. His Majesty the King is Patron of the Brigade, the Archbishops of Canterbury and of York are vice-patrons, The Earl of Aberdeen is honorary president, Lord Guthrie is president, while among its honorary vice-presidents are to be found representative clergymen and ministers of all the leading churches of the land.

An ample and interesting explanatory literature is now on hand at headquarters office, 30 George square, Glasgow, or London Office, 34 Paternoster Row, E.C., and will be sent, free of charge to any reader of this article who will send in his name and address.

Sir W. A. Smith.

Reference:

The Boys' Brigade Manual. (Glasgow, 1908.)

BOYS' CAMPS.—See Camps, Church.

BOYS, COUNTRY.—Country boys are not a class by themselves, except as negatively they are distinguished from men, from girls, from animals, and from other boys whose life is urban or suburban. Affirmatively they are the primitive stuff and raw materials of manhood. They are subject to influences peculiar to their situation; but not to that world of forces concentrated in the city. Among the things they escape or miss may be named, the noise, the crowd, the narrow spaces and paved streets, the street gangs, the constant companionships, the evenings out, the moving pictures, the luxurious and near-by church with numbers of their own age, the graded schools near enough to go home for dinner, the barber, the exactions in style, the boys' club, the general irresponsibility of having no chores or daily tasks. (See Boy, The City.) All these things are attractive to boys, and the lack of them is sure to be regarded by country boys in the light of a privation or hardship. But the mature judgment of their elders can easily make out a strong case in favor of the country boy on all these counts. The advantages are not all on one side; and certainly the disadvantages are not all with the country boy. But there is a large task awaiting this generation in making the country boy aware of his advantages, and in developing in him a zeal for his own type instead of aping other types.

If we analyze the type, we shall find something like this: (1) *Sensory.* The farm is the finest place in the world to develop all the senses by practice in infancy. The child is, however, left to his own devices with the result that he misses most of the good he might have received in this way. He comes to big boyhood with a sensory development that is strong only in a few particulars, and as a result of chance. His need on the sensory side is for systematic help from infancy in showing him things, and in calling all his senses into daily exercise in discriminating forms, colors, sounds, tastes, odors, and the touch sensations.

2. *Motor.* He has brute strength in the fundamental centers, but is generally defective in the accessories. This shows that his motor life has been good up to the

age of nine or ten, but after that he lacked discipline in the finer acts of hand, eye, and voice, and in their correlations. Rural life is unsurpassed in its opportunities for the finer motor developments, and the new education will give the country boy practice in the rural arts without imitating city schools.

3. *Reflection.* The country boy is less oppressed by the insistence of the objective world than the city boy, and the subjective life is correspondingly larger. He is more alone, and has more chance to think for himself. He often lacks the needed help of other minds, and his thought is often crude and uninstructed. But there are a few whose thinking is to good purpose, and they rise to some distinction. It may be by some wise guidance in each case. At all events this would appear to be the chief need of his reflective life, and the next need is for the tools, books, or resources to enable him to follow some hobby of his choice, such as electricity, or fine poultry, or postage stamps.

4. *Emotional.* The inherited instinct and dispositions may not be affected by city life, but solitude intensifies the emotional reactions. The phenomena of adolescence are more pronounced. The wild dominance of emotional states is more common. This needs only the guidance of the firm and sympathetic hand of parent, pastor, or teacher, to make it a source of superior power. A little instruction will set right the æsthetic emotions. The personal influence of an older friend, working through the higher emotions at the transition period, will generally establish right tendencies in religion, for at first they are largely emotional, and they tend to run in the channels which family custom has marked out.

5. *Religious.* The country boy is not naturally more religious than the city boy. But his roomy and solitary environment gives a religious cast to his emotional nature. The kind of religion depends upon his training in childhood; but given an equal exposure to religious atmosphere, the country boy shows the more pronounced type.

6. *Social.* He has the same social impulses and needs as the city boy. But long hours of work and unfavorable conditions prevent social development. This often makes him a morose and self-centered misanthrope, or a sexual pervert. The requisites for the development of the country boy on the social side are (a) time free from work, such as a Saturday half-holiday and occasional evenings; (b) encouragement and help at home to enjoy these times; (c) local leadership to plan meets and festivals and to organize teams and contests; (d) music taught in the neighborhood and practiced by all in religious and social gatherings. (See Y. M. C. A. and the S. S.)

The country boy is conscious of his own power, but he does not feel that consciousness equaled by opportunity. He is not aware of his need of discipline and training and culture, until some harsh experience forces his failure upon him, and he falsely concludes that he is mistaken in himself. He needs a gradual induction into life's responsibilities, showing him how opportunities consist chiefly in the culture which prepares one for them. Then his consciousness of power will include an awareness of opportunity.

The readjustments now going on in rural life must give the country boy a new status. We shall not wholly solve his problem by regarding him as a product to be improved by eugenics, or uplifting measures. There is something in that view, but rather is he to be regarded as a producer. He is an agent now helping to shape the interests of his parental home; and presently his will be the constructive hand shaping the world in which he shall then live. For that work he must have a good will, and many kinds of discrimination and skill. He must have insight, training, and character. In other words, he must have an education and evangelism which will enable him to understand the world, to use the world, and to serve the world.

This does not mean to make a city boy of him, nor to bring city ideas or ways to him, that is, to turn the farms into a suburban district. It means a far better thing than that. It means leadership and resources put at the service of this prince of producers, which shall develop him according to his own type. He must have a balanced personality, humanly complete, socially efficient, that is a servant of all.

The International Young Men's Christian Association through its department of rural work has begun a systematic plan to furnish Christian leadership and organization for country boys. They work through Sunday schools and local groups, and help them to organize for Bible study, athletic sports, corn-growing contests, and the like. *Rural Manhood* is the organ of this movement, and Henry Israel, 124 East 28th street, New York, N. Y., is secretary.

W. J. Mutch.

Reference:

McKeever, W. A. *Farm Boys and Girls.* (New York, 1913.)

BOYS' LIFE BRIGADE (GREAT BRITAIN).—The Boys' Life Brigade was founded in 1899 by the late Dr. J. B. Paton of Nottingham and earnestly commended by him to the care of the Sunday School Union, which adopted it as a department of its work with boys from twelve to eighteen years of age. (See Sunday School Union, London.)

The founders, recognizing the restless activity and militant instincts of youth and realizing that these natural tendencies, if rightly directed, are factors in the development of true Christian manliness and in the making of the best type of citizen, instituted the movement to attract the boy and hold before him lofty ideals.

The constitution states: "The objects of the Brigade are to lead our boys to the service of Christ; to train them for an active, disciplined and useful manhood; to promote habits of self-respect, obedience, courtesy and helpfulness to others, and all that makes for a manly Christian character. These objects shall be sought chiefly by means of drill, not associated with the use of arms, but with instruction and exercises in the saving of life from fire, from drowning and from accident."

The dominant note of the Brigade is *Life saving.* The course of instruction prepares the boy for helpful service to others, affords pleasant and wholesome exercise for body and brain, and gives that moral discipline which comes from the practice of obedience, self-respect and mutual trust, which are necessary in effective drill.

The B.L.B. is not merely something which attracts the boy and keeps him out of mischief. From the moment he comes within its sphere of influence he is impressed with the high ideals of service by which its members are inspired. The subjects which find a place in the syllabus stamp indelibly upon the boy's mind this feeling of helpfulness to others. He catches the spirit of the thing and diligently prepares himself for the time when he too can "save life" or render "first aid." So keen does a lad become that he will carry about with him bandages and other simple apparatus to be prepared for emergencies. Thousands of lads have been inspired with these high motives so that service and thought for others have become a habit, and the result is shown by the numbers who gain the Distinguished Service Diploma awarded for life saving and for prompt and skillful aid rendered in cases of serious accident.

The local branch is called a company, commanded by a captain and lieutenants, or in the case B. L. B. Scouts, a scoutmaster and assistant scoutmaster, with the minister of the church as chaplain. Non-commissioned officers are promoted from among the boys. Three or more companies in a locality may combine to form a battalion. Larger districts are termed divisions, with a commissioner in charge. The whole is governed by an Administrative Council consisting of representatives of the divisions, battalions and The Sunday School Union.

It is essentially Christian and Interdenominational. Each company must be connected with a church, mission or other Christian organization, which is especially charged with seeing that the religious part of the work is consistently maintained, and that men of high personal character are appointed as officers. Every member must regularly attend Sunday school or the Company Bible class. The company is associated in every way possible with the general interest and worship of the church. If the connection between the boy and the church is maintained until he reaches nineteen or twenty years of age, the probability is that he may be retained all his life. Apart from the moral and spiritual gain to the boy, the church gains greatly from the formation of a company.

What is Taught.

First Aid.

Flag Signalling (Semaphore and Morse)

Squad and Company Drill (without the use of the rifle).

Stretcher Drill.
Knot Tying and Splicing.
Physical Exercises.
Gymnastics.
Swimming.
Life Saving from Water.
Instrumental Music (flute, bugle, trumpet and brass bands).
Life Saving from Fire.
Cycling and Map Reading.
Pioneer Work.
Transport Work.
Scouting.

The whole syllabus of instruction is not taken in the course of one or two sessions. More is not attempted than can be really done well; want of thoroughness is one of the evils of the age, and the boys are taught to take pride in the quality rather than the quantity of the work done. Arm badges are awarded for efficiency in each subject. The best portion of what is termed "scouting" forms part of the B.L.B. work and is usually reserved for the summer months. The outdoor pursuits include sports (cricket, football, swimming, etc.), country rambles with nature study, route marches, flag signalling, pioneer, transport and cycling work. Summer camps are very popular and have proved the means of permanently influencing the boys for good.

Much that the B.L.B. does cannot be recorded; the possibilities can only be suggested as regards some aspects of the boy's life during his membership. Usually the officers are not much older than the boy; they are to him as elder brothers, caring for every phase of his being—physical, mental, spiritual. If the boy is in trouble, he goes to them; if he is ill the officers visit him, and they rejoice with the boy when fortune smiles upon him. There is nothing touching the life of the boy in which his officers are not greatly interested.

Uniforms and Expenses. The boys' uniform, which is worn over the ordinary clothing, is simple, effective and inexpensive. It consists of a forage cap bearing a red cross in front, a white haversack and a black leather waist belt with the B.L.B. crest on the brass buckle in front. The outfit costs 2/4½.

In the scouting section the uniform consists of navy blue shorts and shirt, a B. P. hat, with shoulder knots, neckerchiefs or ties of the patrol color. The cost depends upon the number of articles adopted, but the boys themselves should pay the greater part.

The officers' uniform is neat and effective. Uniform clothing of the official pattern may be worn if desired.

The formation of a company of forty lads entails an expenditure of about £6. The lads usually pay an entrance fee and a weekly subscription. Officers pay 2/- and the company 5/- per year to headquarters.

The headquarters are situated in the Sunday School Union premises. The official organ is the *Life Brigade Chronicle,* which is published monthly. Suitable handbooks at low prices, together with all necessary forms of certificates, medals, badges, sketches, music, etc., are issued. Advice, and a packet of useful literature, may be secured post free from The Brigade Secretary, The Boys' Life Brigade, 56 Old Bailey, London, E.C.

S. H. Morgan.

Reference:

B. L. B. Scout Handbook. 1914.
Boys' Life Brigade Code. (London, 1914.)

BOYS, MEN TEACHERS FOR.—Older boys and young men do not want women teachers. Their objection is based on a sound psychological law, generally recognized but not always followed. When a boy is a child, a woman is his best teacher, but when he puts behind him the years of childhood and enters on his adolescent years he needs the friendship and guidance of a man. A man knows the boy's experiences better than a woman, because he has been a boy himself. Consequently he can sympathize with him better during his years of storm and stress. A boy needs companionship; he longs for a comrade in whom he can confide. Such a comrade must be able to enter into all his activities. For this comradeship a woman is limited, but a man can be and do all that the boy wants.

Moreover, the boy is forming ideals; he is molding himself according to some standard. Certain qualities of his character are helped from association with fine women, but as he is to become a man and not a woman, so his final ideal must be a man. Here again the man as teacher has more influence than a woman.

Drawing Rations. Manchester Battalion Boys' Life Brigade.

Washing Troughs. Manchester Battalion Boys' Life Brigade.

Fourth Hull Company. Boys' Life Brigade.

Rotherham Boys' Life Brigade.

Some women make first-class teachers of boys of the teen age, yet even the best of them are limited where a man is not. Camping, hiking, baseball, and other forms of athletics, most of a boy's sports which offer such a great opportunity to the teacher for close fellowship and influence outside the class hour—these are activities which are foreign to a woman. Those who are familiar with them cannot enter into them. Yet it is this kind of contact with boys which makes a teacher's work most effective. So that in the teaching of the lesson, in the personal association of teacher and class, in the ideals held before the boys, the man's point of view, influence and character are essential in a teacher of boys.

S. A. WESTON.

BRADBURY, WILLIAM BATCHELDER.—SEE HYMN WRITERS AND COMPOSERS OF S. S. MUSIC.

BRAHMANISM.—SEE HINDUS, MORAL AND RELIGIOUS EDUCATION OF CHILDREN AMONG THE; NON-CHRISTIAN SCRIPTURES; RELIGIOUS EDUCATION, ANCIENT, HISTORY OF.

BRAZIL IDEA.—William E. Carpenter of Brazil, Indiana, gave this idea to the Sunday-school world. Through an experience of twenty-five years as superintendent, by consecration and careful application, plans were developed by which he succeeded in building up a phenomenally large organization.

At one time one half of all the men, women, and children in the city were enrolled in his school, which presented the largest enrollment in the world. The largest Cradle Roll and Men's Bible class in the world were also recorded. These are the remarkable features in the history of the school from the numerical side. As a spiritual force the school has always been evangelistic in purpose and method, gathering each year scores of children and great numbers of men and women into the membership of the church.

Out of these activities has grown the "Brazil Idea." The fundamental spiritual principle is the persistent presentation of the claims of Jesus Christ. This proved to be the dynamic for solving the problem of attendance and was adopted as a school policy. A high spiritual standard was set before the teachers and officers. Fruitfulness was the measure of efficiency. All perilous amusements and whatever else threatened to hinder the highest usefulness and the exercise of the most potent influence for Christ and the spiritual life were discouraged.

The school prepared to undertake a program of activity. This the superintendent was able to furnish. He had a philosophy of a large enrollment which was applied in the building up of the school. For expansion and growth there must be extension of the field of activity. New ground where the influence of the school has not gone must be preëmpted. This was done by visitation, enrolling members in the Home Department and Cradle Roll. Then the process of assimilation became active and the new field was charted as a part of the school.

The importance of this is seen further in the fact that beyond the large enrollment was a loyal constituency which could be depended upon for special days and for any undertaking demanding an increase of numbers and enthusiasm. Reserve power is demanded by an organization. If the superintendent has the skill to organize highly, until he passes from organization to organism, he will count much upon his reserve forces for great undertakings. The larger his enrollment, the greater his reserve; also the larger the field within which his assimilative enterprise may operate. The more he calls upon these forces for action the stronger they become. In them rests the life of his school, for life can be no stronger than its assimilative powers.

The application of this philosophy of a large enrollment involved the working out of a careful program. It was evident that a plan was necessary for any achievement. This was presented, not in elaborate detail, but in such manner as to seem within the reach of almost any school. It was conceived of as a *doubling process* and worked out in the following propositions: (1) The doubling of the enrollment; (2) The doubling of the attendance; (3) The doubling of the contributions; (4) The doubling of the teaching efficiency; (5) The doubling of the number of church members in the school.

By carefully marshaling the different

departments in a campaign, this program was carried out. So successful was the campaign that every line of extension undertaken was more than realized. The school grew until the report of the work was spread abroad and has proved a great inspiration to others: first, because it demonstrated what a Sunday school could do in the average city; secondly, because it furnished the program by which the achievement could be accomplished. (See Advertising the S. S.; Recruiting the S. S., Methods of.)

E. C. Wareing.

BRAZIL, SUNDAY-SCHOOL WORK IN.—The introduction of the Sunday school into Brazil is coincident with the advent of the Protestant evangelical missionary movement in this country. Permanent missionary work in Brazil dates from about the year 1860. An independent missionary from Scotland came to Rio de Janeiro in 1855; the Presbyterian Board (North) entered the field in 1859; the Presbyterian Church (South) 1869; the Methodist Episcopal Church, South, 1876; the Southern Baptist Convention, 1882; and the Protestant Episcopal Church of America, 1889. Other smaller and independent bodies have begun work at different periods. All of these missions in their earliest stages organized Sunday schools and have relied upon them as an efficient means of religious propaganda, and an indispensable adjunct in their work of instructing and building up the native church in the knowledge of the Bible.

The first attempt to organize a national Sunday-school convention, or union, was made about the year 1909. Delegates were sent to the World's Sixth Sunday School Convention at Washington, D. C., 1910. The World's Sunday School Association sent a representative to visit South America in the year 1911, when the Brazilian National Sunday School Union was more definitely organized and interest was awakened in promoting state or district conventions; several of these have been held in four different sections, with great interest and advantage to the cause.

The Sunday school as reported to the World's Seventh Convention at Zürich, 1913, had attained the numerical growth of 716 schools, with 1,767 officers and teachers, and 19,681 pupils, a total membership of 21,448. This is an encouraging development when one remembers the difficulties and limitations under which the work has been accomplished, and the further fact that, apart from the Lutheran and Anglican communions which minister solely to German and British communities, the evangelical forces in Brazil number only about 225 ordained preachers, and about 35,000 church members.

The British and Foreign and the American Bible Societies actively entered the field about the middle of the last century, and are circulating the Scriptures in constantly increasing numbers. They now put into circulation throughout the Republic about 125,000 copies annually.

On the whole, the Bible and the Sunday school have been well received, and have found a congenial atmosphere in Brazil in which to increase and expand. However, convention work needs to be developed, improved and extended throughout the whole country.

Brazil has a population of about 21,000,000 which is scattered over a territory equal in area to that of the United States of America. Three distinct racial elements have mingled together to form the present Brazilian nation—the aborigines, or Indians; the Portuguese; and the African. In the process many have maintained their purity of race, but large numbers have intermarried and amalgamation has been going on freely for four centuries. The descendants of the Portuguese constitute the largest single unmixed element, but the mixed element, resulting from amalgamation, is the most numerous of all. Other racial elements, as Italian, German, etc., in later years have been coming in freely.

The intellectual, social, and religious influences and institutions operative in the life of the nation have not been of a character to produce the best results. The Bible and the Sunday school have not been among the agencies active in the formation of Brazilian life and character; hence the illiteracy, immorality, and superstition so often referred to by those who write of the Brazilians. It is estimated about 65 per cent or 70 per cent of the entire population cannot read. Moral standards are generally low, and the conscience undeveloped or vitiated. Many still follow the idolatrous and superstitious religious practices due to their origin; others accept the religious positions and theories that have been developed in the absence or the exclusion of the Bible; others still, in large numbers among the educated classes, through the enlightening nonreligious influences of modern civilization and progress have become altogether indifferent to the claims of any religion whatever. A limited number, however, are faithful and obedient to whatever light and truth they may have received.

For the first three and a half centuries of the history of the country the nation was without the Bible. During this long period of the young country's life the people were taught, if they heard of it at all, that the Bible was not for the people but exclusively for the priests. They were threatened with excommunication if they dared attempt to read it. When a few years ago the Bible societies began to offer the Scriptures to the people in the Portuguese tongue, many copies were burned and destroyed in the presence of large crowds gathered for the express purpose of this *auto de fe.* Efforts were made to impress the masses that the Bible of the Protestants was a dangerous book, full of errors.

These facts alone are all the justification that evangelical Christianity needs for its endeavor to enter the country with the Bible and the Sunday school. These conditions constitute Brazil's appeal to the Christian Church in this day of worldwide missionary expansion.

The Sunday school in Brazil has a limited literature and equipment. Two denominations publish, each in separate form, lesson helps for adults and also a juvenile paper for children; several others publish lesson helps in their weekly church papers. The first manual of any kind for normal Sunday-school class work, and the training and preparation of teachers is in course of preparation. Though as yet there are no blank books for class and departmental records, no charts and maps, and indeed no Sunday-school supplies and equipment worthy of mention, the people are grateful for what is available and make good use of all that is furnished them. There is a growing need for a Sunday-school hymnal. The Brazilian children and young people sing the Sunday-school songs and Church hymns with enthusiasm and thrilling effect.

Through the interest of the World's Sunday School Association and the kindness of Sunday-school editors and publishers in the United States, quite a collection of samples of Sunday-school literature, supplies, and equipment has been secured at the national headquarters in Rio de Janeiro, though not in the Portuguese language. Brazil needs an adequate supply of well-adapted literature and Sunday-school supplies, wise leadership, better organization and coördination.

(a) Brazil, like other countries of South America, is just now in its childhood. Vast undeveloped natural resources, mineral wealth, agricultural possibilities, and innumerable waterfalls waiting to furnish electricity for all manner of industrial enterprises, constitute resources that must make the country even greater in power and wealth than it is in territorial extent. Brazil needs now and will need more and more the social ideals and teachings of Jesus Christ in order to solve these problems. The young members of the rising generation must be rightly related to God and to each other.

(b) Brazil is likewise in the childhood of her political and national life. Only a few years ago the first serious attempt to establish a new form of government was begun. The old order was done away with, the yoke of priestcraft was thrown off, and the new Republic was born. This is the period of the formation of national ideas, and the assimilation of new thought. New legislation and new laws are required. The country enjoys an increasing recognition by the leading nations of the world. A new national consciousness is being created and must be Christianized.

Another significant fact that adds still greater emphasis to the appeal is the interest being awakened in the welfare and education of children. A wealthy Brazilian, himself a student of the Bible, has recently founded in the city of Rio de Janeiro, a great hospital and free clinics for children; and there are other private and public institutions and movements for improving the conditions of child life. Public and private schools are increasing; and the one theme enjoying the attention and coöperation of all is the education of the masses. Within the last few months, for the first time, the medical examination of public-school children has been seriously considered by public men and provision is being made to extend this important service.

A City Mission and the Young Men's Christian Association united in an effort to interest the Municipal authorities and citizens of Rio de Janeiro in securing the first really modern playground for children in South America. The idea has interested a number of influential people and the movement is spreading. The first lessons in the proper care of their teeth were given to children in this City Mission, and plans are now being considered to extend the instruction through the public schools.

These secular educational movements and clinics will be far-reaching in their beneficent effects upon the rising generation. However, the great majority of the teachers do not know the Bible and their lives and teaching are almost wholly uninfluenced by the message of Jesus Christ. Hence the demand for the Sunday school and the appeal for its indispensable work in the moral and religious training of these children is very great. The deficiency or absence of adequate moral and religious training in Brazilian homes supplies another strong argument in favor of making the Sunday school as extensive as possible.

H. C. Tucker.

BRETHREN, CHURCH OF THE, SUNDAY-SCHOOL WORK OF THE.—What is now known as the Church of the Brethren had its beginning at Schwarzenau, Germany, in 1708. Since that time it has been known as "Tunkers," "Dunkards," "German Baptist Brethren," "The Brethren," etc.

Being opposed to liturgics and creeds from its very beginning, it naturally placed great emphasis on the Word of God. This fact alone caused them to be eager to teach the Word to their children and to all others so far as lay within their power. Hence, as early as 1738, or earlier, they had a Sunday school at Germantown, now a part of the city of Philadelphia, Pa.

Dr. Martin G. Brumbaugh, Superintendent of Public Instruction, Philadelphia, Pa., in his *History of the German Baptist Brethren in Europe and America,* pages 180 and 181, says, "There is evidence to justify the claim that the Germantown congregation had a Sabbath school before 1738. The meeting for the unmarried held every Sunday afternoon was doubtless a Sunday school. Ludwig Höcker may have been the leader of this meeting. In 1744, Christopher Saur printed a collection of 381 tickets, upon each one of which are a scriptural quotation and a stanza of religious poetry by Gerhard Tersteegen. These evidently were used in the Brethren's Sunday school. A set of these tickets in excellent condition is now in my possession."

On page 464 of the same history, he says, "As early as 1748, Ludwig Hoecker (*q. v.*) . . . organized a Sabbath school, and maintained it fully thirty years before Robert Raikes founded his first Sunday school. For this school Hoecker had a house erected in 1749 . . . The Brethren may, therefore, justly claim to be the founders of Sunday schools. No sect ever devoted more care to the proper training of its children than did the early Brethren." (See First Sunday Schools.)

From this early beginning the Sunday-school work of the church was carried on without any general organization by authority of Conference until 1896, when a Sunday-School Advisory Committtee of three members was appointed, to have a general supervisory care of the work.

From about the year 1880 the Sunday-school work began to move by leaps and bounds. The result was that there began to be felt a need for a more thorough organization of the forces of the church. This resulted in the appointment of a General Sunday School Board of five members, with the Sunday-school Editor of the Brethren Publishing House, Elgin, Ill., as General Secretary. This Board was appointed in 1911 by the Annual Conference and supersedes the Sunday-School Advisory Committee. Its office is in Elgin, Ill.

Under the General Sunday School Board, there are about fifty-five District Secretaries, who have charge of the work in their respective Districts as directed by the Board. These District Secretaries are the Departmental Superintendents in their various fields.

The growth and development of the Sunday-school literature of the church is a most interesting study. Beginning with the 381 tickets, mentioned above, and allowing for a period when there was no literature, it has grown until there is now a full line of helps, such as, teachers' monthly, quarterlies, Sunday-school papers, song books, etc., etc., embracing all that is necessary for a working Sunday school. A series of graded lessons is now being worked out. These publications are all issued by the Brethren Publishing House, Elgin, Ill.

The General Sunday School Board has recently published a First Standard Teacher Training Book, entitled, *Training the Sunday-school Teacher.* They have writers working on a set of books for the Second Standard Course. The Board also publishes a line of booklets on various Sunday-school topics. These booklets are distributed free, and contain about 3,000 words each.

The Sunday-school Editor is responsible for all the Sunday-school literature. In this he is aided by an assistant editor and a corps of seven departmental writers.

Finally, the General Sunday School Board and the Sunday-school Editor aim to emphasize and foster everything that legitimately enters into successful religious education and Sunday-school work.

I. B. TROUT.

BRITISH AND FOREIGN BIBLE SOCIETY.—SEE BIBLE SOCIETY, BRITISH AND FOREIGN.

BRITISH COLUMBIA.—SEE CANADA, HISTORY OF THE ASSOCIATED S. S. WORK IN THE DOMINION OF.

BRITISH GRADED LESSONS.—SEE GRADED LESSONS, BRITISH.

BRITISH INSTITUTE OF SOCIAL SERVICE.—SEE CHILD WELFARE MOVEMENT (ENGLAND).

BRITISH SECTION OF THE INTERNATIONAL LESSON COMMITTEE.—SEE LESSON COMMITTEE, BRITISH SECTION OF THE.

BRITISH SUNDAY SCHOOL UNION.—SEE SUNDAY SCHOOL UNION, LONDON.

BROADUS, JOHN ALBERT (1827-95).—A distinguished minister and educator. He was born in Culpeper County, Va. He was graduated, in 1850, from the University of Virginia with the degree of M. A. Dr. Broadus was Assistant Professor of Ancient Languages in the University of Virginia from 1851 to 1853, and from 1855 to 1857, he was Chaplain of the University. From 1851 to 1859, with the exception of two years, Dr. Broadus was pastor of the Baptist Church in Charlottesville, Va., the seat of the University, and from 1859 to his death in 1895, he served as professor in the Southern Baptist Theological Seminary. For almost all of this long term of service he filled at the same time two chairs in the Seminary—homiletics and New Testament interpretation. He served country churches in South Carolina and Kentucky, in connection with his work as a teacher of theological students. In 1863 he did much preaching in Lee's Army. He spent the year 1870-71 abroad, visiting Europe and Bible Lands. When in 1877, the Seminary was removed from Greenville, S. C., he went with it to Louisville, Ky.

Dr. Broadus was in great demand as a preacher, especially during the last twenty years of his life. He dedicated many new churches, preached commencement sermons and acted as supply pastor in prominent pulpits during the summer months. He was a great preacher and a great teacher. Among his many important books may be named: *Preparation and Delivery of Sermons; Commentary on Matthew; History of Preaching; Harmony of the Gospels; Jesus of Nazareth; Memoir of James P. Boyce,* and *Sermons and Addresses.*

After the death of Dr. Boyce in 1888, Dr. Broadus was elected President of the Southern Baptist Theological Seminary in which office he served for seven years.

Dr. Broadus was a friend of the Sunday school throughout his life. During the Civil War he became corresponding secretary of the Sunday School Board at Greenville, S. C., an office which he filled from 1863 to 1866. The publications of the Board were on the poorest quality of Confederate paper, but the contents of the books and periodicals were of unusual excellence. It is said that about 100,000 copies of these books prepared by Dr. Basil Manly, Jr., Dr. Jas. P. Boyce, and others were sold.

In 1878 Dr. Broadus was chosen as a member of the International Lesson Committee, and remained a member until his death in 1895. From the first meeting with the Lesson Committee he had the respect and confidence of his associates as a scholar of wide and accurate learning and as a Christian personality of rare charm. Dr. Broadus was one of the finest New Testament scholars in America, and all his learning he gladly placed at the disposal of the Sunday schools of the world in connection with the work of the Lesson Committee. He was exceedingly practical and wise in all his work. He knew the needs of the great constituency to which the Lesson Committee ministers, and sought to improve the lesson selections, without breaking away from the average teacher and pupil by making the work too difficult

Toward the close of his life he gave much time in the effort to improve the International Lesson System, which was then under sharp criticism. As it was thought desirable to select connective readings to link the separate lessons more closely, Dr. Broadus was requested by the Lesson Committee in 1893 to examine the lessons already agreed upon for 1894 and 1895, and to suggest such additional readings as would give fuller views on the subjects to be studied. In March, 1894, the Lesson Committee deemed it wise to appoint a subcommittee to prepare a tentative scheme of lessons, to be used at the next meeting of the Committee, to expedite the selection of lessons. Up to that time individual members had made such notes as they might find time to prepare; but most of the work was done by the entire Committee in the annual meeting. From 1894 to the present time the Lesson Committee has always appointed subcommittees to prepare and distribute provisional drafts of all lessons to be issued.

Dr. John A. Broadus, Dr. A. E. Dunning and Dr. Warren Randolph (*q. v.*) were appointed to prepare a provisional draft of lessons for 1897. The work was carefully wrought out by Dr. Broadus and accepted by his two colleagues. The lessons were entitled "Studies in the Acts and the Epistles." Scarcely any changes were even proposed by members of the Committee. This was the last work of Dr. Broadus for the Lesson Committee, his death occurring soon after.

J. R. Sampey.

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BROTHERHOOD IN THE CHURCH OF THE DISCIPLES OF CHRIST.—See Brotherhood Movement.

BROTHERHOOD MOVEMENT.—As a modern vehicle for the expression of virile Christianity and for emphasizing the distinctly masculine appeal of religion, the church brotherhood movement in its organized expression, has a history of less than thirty years.

This quarter-century of growth and development, and of efficient functioning with the church, extends only to three of the brotherhoods—that of St. Andrew, of the Protestant Episcopal Church, has a continuous record since 1883; the interdenominational Brotherhood of Andrew and Philip, which, twenty-five years ago projected the idea of the "Federal Council" plan of administration and control in men's work, and was the forerunner of the denominational brotherhood; and the several bodies of men in the Methodist Episcopal Church, notably the brotherhoods of St. Paul and Wesley, which had a history of about twenty years prior to their merger, in 1908, into The Methodist Brotherhood. All of the other denominational brotherhoods are of recent origin.

In 1906, two came into corporate being, the Men's League (now the Brotherhood) of the United Presbyterian Church, and the Presbyterian Brotherhood. Two were organized in 1907—the Baptist Brotherhood, and the League of Universalist Laymen. In 1908, four others were established, the Congregational, Methodist, Disciples of Christ (Christian Brotherhood), and the Brotherhood of the Presbyterian Church in the United States (Southern Presbyterian Brotherhood). The Lutheran, Otterbein (United Brethren), and the Unitarian men's movements were founded in 1909.

In at least thirteen of the Protestant Christian communions, the men are united for service as members of the brotherhood groups of their respective churches. This, however, does not adequately indicate the full strength of the Brotherhood movement, for in several of the communions that are without denominational societies for men, the men are leagued in chapters of the interdenominational Brotherhood of Andrew and Philip. This is notably so in the Reformed Church. Also, there are chapters of The Methodist Brotherhood in the Methodist Episcopal Church, South, and the Methodist Protestant Church. It may be said that the brotherhood idea has organized expression in twenty-four communions. The number of members of the brotherhoods in all of these denominations is estimated at about 550,000.

Confronting the Brotherhood movement from the beginning were at least seven great problems:

(1) There was the slow but steady decrease of men in the membership roster of the churches and in attendance on its services. This suggested and emphasized the necessity for laying stress upon organized masculine Christianity and showed the importance of articulating the gospel program more definitely with modern life. (2) There was a dearth of men and a decreasing attendance of boys in the Sunday school. The teaching and child-culture functions of the school were almost altogether in the hands of the women. The spiritual decline among boys of the adolescent age and among those just entering into manhood's estate was appalling. Adequate provision for the nurture and development of the religious life of boys and young men, based on a working knowledge of psychology and pedagogy, was to be found only in rare instances. (3) There was a woful lack of candidates for the Christian ministry. (4) There was a steady growth of fraternities, philanthropic and humanitarian societies, unions, and associations, most of them essentially ethical and moral in character, and many of them Christian in purpose, which were attracting hosts of men and serving them as substitutes for the Christian Church. (5) There was often the absence of the heroic, the masterful and the peculiarly masculine element in the evangelistic appeal and the large field for achievement which the church and religion provide for men was seldom set forth in the terms of modern thought and action. (6) In the matter of local church finances there was a striking absence of business methods and a growing disposition to allow the minister and the women to provide and care for the temporal and material affairs of the church plant. (7) There was also apparent a hesitancy among the men of the church to express their religion in personal terms—to engage in that form of religious service which is generally expressed as "personal work."

The activities of the brotherhoods were not restricted to these fields. As the movement advanced there came into range the necessity and opportunity for the extension of religion into the social, industrial, and political realms, and soon the brotherhoods were definitely identified with the larger problems of life and labor. Social service, community betterment. civic righteousness, industrial justice and kindred subjects found their way into the program of the movement, which soon began to function on the more comprehensive plane of service.

Perhaps the earliest achievement of the brotherhoods was in their work in behalf of Bible study and in the interest of men's classes in the Sunday school. Issuing from this work alone were scores of related activities, all of which were suggested by the study of the Bible and the interpretation of its lessons in practical terms.

The problem of safeguarding, conserving, and developing the adolescent boy was of especial appeal to the brotherhoods. Therefore, boys' brotherhoods, or their equivalent, soon were formed as integral parts of the men's brotherhoods; this was notably the case in the Brotherhood of St. Andrew. There are these junior groupings, also, in the Andrew and Philip, Congregational, Methodist, Lutheran, and Presbyterian brotherhoods.

Civic affairs, good government movements and like causes which called for the translating of religion into effective social action, and work of a distinctly religious type, are provided for in the brotherhood programs. Not a few of the local chapters of the denominational movements were instrumental in founding Sunday schools, and in nurturing them until they developed into churches.

Since the Men and Religion Forward

Movement (*q. v.*), which was conducted jointly by the brotherhoods, the International Sunday School Association (*q. v.*), the Gideons (*q. v.*), and the International Committee of Young Men's Christian Associations, the brotherhoods have recast their work, standardizing their programs with the following chief objectives of the Men and Religion Forward Movement: Evangelism, Bible study, boys' work, social service, missions, community extension.

Brief sketches of the several denominational brotherhoods are appended.

The Brotherhood of St. Andrew, the pioneer among modern church brotherhoods, is a society of men in the Protestant Episcopal Church, with a junior department for older boys, It was organized on St. Andrew's day, 1883. It is governed by a National Council of sixty men elected annually at the Brotherhood convention. Local chapters are in the parishes.

There is no official connection between the authorities of the general church and the brotherhood organization, every member of the National Council and every employee of the brotherhood being a layman. *St. Andrew's Cross,* the official organ of the Brotherhood of St. Andrew, is published by the National Office which is under the control of the National Council. There has been a college committee for supervising the work in colleges throughout the United States. There has also been a traveling men's committee for organizing and developing work among traveling brotherhood men, and there was for some time a junior department committee.

No work is undertaken except that commonly known as personal evangelism; and there are but two rules, the "rule of prayer" and the "rule of service." The "rule of prayer" is to pray daily for the spread of Christ's kingdom among men, especially young men, and for God's blessing upon the labors of the brotherhood. The "rule of service" is to make at least one earnest effort each week to lead some man nearer to Christ through his church. The brotherhood never engages in church work of any kind, however needed or praiseworthy, unless it involves work such as may be defined by these two rules.

The minimum age for membership in the junior department is twelve, although there are very few members under fourteen, the average age being sixteen years. The members of the junior brotherhoods do among boys exactly the same work as the brotherhood men do among men. Entertainments of all kinds, social features, or the raising of money are forbidden for fear that the real work might be neglected, or might give place to other forms of activity.

The sole object of the Brotherhood of St. Andrew, both senior and junior, is to teach and train men and boys how to work in order to secure others and to insist that they do this in a definite, regular, and methodical manner. No work is countenanced except that which aims either at once, or ultimately, in church membership. The work is therefore of a restricted nature. It is also an intensely individualistic society; its work in any given year being the sum of the efforts of the individual members. The headquarters of the brotherhood are in Boston, Mass.

The Brotherhood of Andrew and Philip had its origin in an organized Bible class of young men which was the nucleus of the first chapter organized in May, 1888, by the Rev. Rufus W. Miller, then associate pastor of the Second Reformed Church, Reading, Pa. "The name was suggested by a society of Andrew and Philip organized by the late Dr. Tyng in New York city, and its work was to invite men of the street to a supper and the evening service." The brotherhood has taken root in twenty-four different denominations, growing slowly but steadily until it is to be found in all parts of the United States, in Canada, and in foreign countries.

Its fundamentals are the two rules of prayer and service and interdenominational fellowship. The "rule of prayer" is to pray daily for the spread of Christ's kingdom among men, and for God's blessing upon the labors of the brotherhood. The "rule of service" is to make personal efforts to bring men and boys within the hearing of the gospel of Jesus Christ, as set forth in the services of the church, prayer meetings, and men's Bible classes.

While the brotherhood has a spiritual foundation and emphasizes the life of prayer and personal service, yet it does not confine its activities to meetings for prayer and Bible study. Recently the various lines of work were correlated and found to number over fifty. The brotherhood is interdenominational in that each chapter affiliates with chapters of other denominations for the purpose of fellowship, extension, and growth. The brotherhood is controlled by an International Council, composed of twenty-five laymen, and an Advisory Council of twenty-five clergymen. Headquarters are in Philadelphia, Pa.

The Methodist Brotherhood was organized in March, 1908, by uniting the St. Paul and Wesley brotherhoods which had been in existence since about 1890. The united brotherhood was given official standing by the General Conference of 1908. The general constitution provides for membership in the organization and representation on the Managing Board of "all men's societies of ecumenical Methodism." This provided the opportunity for the three great divisions of Methodism to unify their men's work, the brotherhood to be the coördinating factor. The brotherhood board is composed of official members from each of the major divisions of the Methodist Episcopal Church throughout the world, and of the Methodist Episcopal Church, South, together with the usual complement of executive officers. The manual has been translated into the German, Italian, Russian, Finnish, and Swedish tongues. It contains the general and local constitutions, a small amount of ritual and suggested lines of activity. In coöperation with the Epworth League and the Board of Sunday Schools the brotherhood conducts a work among boys. There are about 1,300 chapters. The headquarters are in New York city.

Under the name of the Men's League, the *United Presbyterian Brotherhood* was organized in 1906. It was made an official society of the church by action of the General Assembly, and is governed by an Executive Council of twenty-one men. It recommends to the local groups the establishment and operation of eleven departments of service. These departments are: (1) For promoting religious intelligence, including the circulation of literature; (2) finance; (3) for promoting friendliness and for work among strangers and newcomers; (4) for promoting habits of personal and family prayer and Bible study, and also the work of the Sabbath school; (5) for promoting individual Christian effort, and for work among new converts; (6) for promoting neighborhood work, including special work among foreigners; (7) for promoting attendance both of members and outsiders at the regular church services; (8) for promoting reform; (9) for helping the sick and the poor; (10) for promoting intellectual development; (11) for work among young men and boys. The headquarters are in Pittsburgh, Pa.

The Presbyterian Brotherhood was organized at a convention held at Indianapolis in November, 1906. The general plan of organization provides for a National Council of twenty-one members with the following functions: (1) To unify, inspire, and promote the movement at large; (2) to hold national and territorial conventions; (3) to provide a clearing house and bureau of information; (4) to publish brotherhood literature; (5) to effect, wherever practicable, synodical organizations, and to endeavor to increase their efficiency.

For the local chapters there is recommended a constitution, the form of which is suggested, which advises the creation, in each chapter, of at least nine departments, viz.: (1) Bible study; (2) Christian service, (3) civic affairs, (4) social progress, (5) boys' brotherhood, (6) denominational interests, (7) publicity, (8) social and athletic affairs, and (9) budget and finance. There is also suggested a department of Brotherhood Extension. The handbook outlines generally the functions of each department. The headquarters are in Chicago, Ill.

In the Northern Baptist Convention, no effort was made to federate the men's organization until early in 1907, when the *New England Baptist Brotherhood* was formed and a committee appointed to advance the movement in the Baptist churches of the United States. The committee's plans were adopted by the General Convention of the Baptists of North America at Jamestown, in May, 1907. In that year also the Northern Baptist Convention appointed a committee to organize the brotherhood as a department of the church. The first general conference of the brotherhood was held in 1908.

Among the definite recommendations adopted are the following: That they make the Bible the corner stone of their organization; that they develop from their membership lay preachers or speakers who shall actively engage in presenting the Gospel; that they form a local group whose business it shall be to win men to Christ by personal evangelism; that they provide definite means to secure men and money for missions; that they actively participate in social and political reform movements and bring the influence of their organizations to bear upon the administration of public affairs. In 1912 the departments of brotherhood and social service were united. Three things are being actively promoted: The organization of an active brotherhood in every church; the enlistment of the men in systematic study in the Scriptures, in church history, in missions, and in social service; and their active participation in all efforts for social and civic uplift. The headquarters are in Philadelphia, Pa.

In 1907 the National Council of Congregational Churches appointed a committee of twenty-nine to inaugurate a general brotherhood of the denomination. This led to the first *Congregational Brotherhood* gathering at Detroit in 1908, when the brotherhood was formally organized.

The brotherhood aggressively carried on its work from the beginning of its official life. Twenty states were organized; its literature became well and favorably known; by some form of service it brought into active partnership, through the channels of the church, thousands of men who would have remained latent forces in the church and the community. It standardized a program and made it popular so that men's work found new avenues of expression and new forms of activity. According to the report adopted by the National Council at Boston, "The Congregational Brotherhood is the local denominational expression of a world movement arising from the awakening of a new consciousness of human kinship."

By vote of the Council the Brotherhood was made a department of the Council and put under the jurisdiction of a special committee on Congregational Brotherhood. Also by formal vote of the Boston Council the Brotherhood was made "Executive agency of the National Council in all matters pertaining to labor and social service, and at the suggestion of the National Council the Congregational Brotherhood elected a secretary of labor and social service, who should represent the denomination in this field.

At the meeting of the Council held in Kansas City in October, 1913, a Commission was appointed to take over the work of the Brotherhood, and elect a Secretary, to become the leader and representative of the denomination in all matters pertaining to social service, industry, organized charity, country life, and men's work.

The Commission is divided into three subcommittees, each composed of three members, one subcommittee having special interest in industry, another in country life, and the third in the problem of organized charity. The Commission as a whole treats the general topics of social service, and gives its attention to the work of promoting the organization of the men of the churches for more efficient service.

The action of the Council, in creating this Commission, in no way affects the work or the standing of the local and state brotherhoods. In the interest of simplified administration it seemed wise to commit the interests of the work of the men in the churches to this Commission, and each state and local Brotherhood as well as other forms of men's organizations within the denomination will sustain the same relationship to the Commission as they have heretofore sustained to the Congregational Brotherhood of America. By vote of the National Brotherhood the commission on social service was empowered to sign charters and perform all the other functions it formerly exercised. Thus while the National Brotherhood as an organization has ceased to exist its work has been made a department of the National Council of the Congregational churches.

The Commission seeks to realize the purposes of the Brotherhood by:

1. Providing leaders, voluntary and executive, throughout the nation to serve the men and boys of the churches.

2. By recognizing, enrolling, and standardizing state, city, and local organizations.

3. By maintaining a clearing house of information, and by publishing such literature as will help the cause.

4. By holding such conferences, state, local, and national, as may be deemed advisable, and such as will promote efficiency in organization and results.

The Commission offers its services to all churches and other organizations.

The National League of Universalist Laymen had its inception at a meeting held in New York city, in May, 1906, at which plans were made for holding a General Convention, which assembled in Philadelphia, October 26, 1907. There were present more than 200 delegates, nearly all laymen, representing 26 states, the District of Columbia, and Canada. The League was there organized, with a potential membership of 6,000. The headquarters are in Chicago, Ill.

The Brotherhood in the Church of the Disciples of Christ was organized in 1908. An official communication from the brotherhood states that "the Disciples of Christ have been intensely evangelistic but have neglected education, and have only 5,000 ministers to serve 11,000 congregations. The problem that is before the Disciples' Brotherhood is to care for the 6,000 churches without ministers until a professional ministry can be recruited. For this reason emphasis is being laid upon the subject of personal evangelism and Bible study, almost to the exclusion of everything else. Pastors are being urged to train their men in Bible study and evangelism, and send them out to do personal work and lay preaching. This effort is resulting in both saved individuals and saved churches. Many city churches are establishing missions, under the leadership of business men. One of the most notable is at Baltimore, Md., where six churches are manned by lay workers entirely."

The brotherhood has been instrumental in bringing about the practical unity of a number of National and State missionary societies, and likewise assisted materially in the practical unification of 38 educational institutions throughout the United States. The headquarters are in Kansas City, Mo.

The Presbyterian Brotherhood for Men of the Presbyterian Church in the United States (the Southern Presbyterian Church) was organized in 1908. Its general plan of organization and administration is similar to that of the Presbyterian Brotherhood. The chapter work is done through the following committees: Bible study, prayer, Christian culture, missions, stewardship, extension, social work, personal work, and religious meetings. The brotherhood is under the control of the General Assembly and is administered through the Department of Sabbath Schools and Young People's Societies. The headquarters of the Brotherhood are in Richmond, Va.

The Lutheran Brotherhood was organized in 1909. Later a junior brotherhood was created. In regard to its work it is officially reported that:

"True to its mission, a Lutheran Brotherhood will make its first object that of winning men into fellowship with Christ and the church. As an organization for service and not for its own sake, it has quickened the activity of many men in the various departments of local church work. In many congregations it has encouraged Bible study and identified men's organized Bible classes in close fellowship with the church. It has served as an organized agency by which the Laymen's Missionary Movement is being made permanently effective to the missionary and benevolent boards of the church. It has given to many pastors and congregations a loyal band of men on whom they can depend for active local church work. It has permeated many of the social, athletic, and educational organizations of the church with a distinctly religious and churchly spirit. In the true spirit of brotherhood it is giving to men in every condition of life, especially in times of trial, the stimulus of Christian comradeship and the inspiration that comes from association with men of kindred aims. With commendable denominational loyalty; by the circulation and study of its distinctive literature; the fostering of its educational institutions, and the supporting of its various boards, it aims to promote the prosperity and power of the Lutheran Church." The headquarters are in Louisville, Ky.

In 1906 at a Bible conference at Dayton, Ohio, the men's movement was first notably indicated as necessary in the United Brethren Church. This interest culminated in 1909, when the General Conference gave official recommendation to the men's organization under the name of the *Otterbein Brotherhood.* The result was a correlation of men's work with the Sunday school and Christian Endeavor Society under a Board of Control, and the new movement at once became a federation of all the men's societies in the denomination.

The brotherhood objectives are: (1) To encourage the brotherhood spirit; (2) to enlist men and boys in Bible study in organized classes of the Sunday school; (3) to enlist men in service in the regular and established channels of the local church and denomination; (4) to increase the emphasis of the Christian religion as the only hope of men and nations; (5) to secure personal faith of men and boys in Jesus Christ; (6) to magnify the church in its relation to the needs of men; (7) to give recognition to men in the work and worship of the church; (8) to federate in a great national brotherhood all men's classes and societies, of whatever name, in the denomination; (9) to coöperate with the denominational boards in making real their ideals for the establishment of the Kingdom of God on earth; (10) to enlist men in all worthy movements for social, civic, and industrial betterment. The headquarters are in Dayton, Ohio.

The National League of Unitarian Laymen was established in 1909, to promote the organization of men's clubs in all its churches and to suggest and supervise methods for their activity along the following lines:

To bring the men of the separate Unitarian churches into close acquaintance, a coöperation, and fellowship through the various forms of social and church work; to bring about an increasing participation by laymen, not only in the work of the local church, but also in the affairs of the denomination at large, and to extend the activities of the church to the advancement of the social, civic, moral, and religious interests of the community. The headquarters are in New York city. (See Brotherhoods in Great Britain.)

W. B. Patterson.

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BROTHERHOOD OF ANDREW AND PHILIP.—See Brotherhood Movement.

BROTHERHOOD OF DAVID.—See Boy, The Problem of Training the; Dramatization, The Use of, in Teaching.

BROTHERHOOD OF ST. ANDREW.—See Brotherhood Movement; Guilds for Young People, Anglican.

BROTHERHOOD OF ST. PAUL.—See Brotherhood Movement.

BROTHERHOODS IN GREAT BRITAIN.—The history of the "Brotherhood" and "The Pleasant Sunday Afternoon"—for the movements cannot be treated separately—will be always associated with the name of John Blackham. He was born in West Bromwich in the year 1834, and has been connected for practically his whole life with the Ebenezer Congregational Church.

The morning Adult School had been flourishing in Birmingham for some time prior to the birth of Brotherhoods, and just before their inception, Mr. D. L. Moody (*q. v.*) was attracting large audiences in that center. Through these meetings the spiritual atmosphere for a new experiment was created. The Bible classes held in connection with the Sunday school had failed in large measure to stay the drift of our young people from the influences of the church. To use the words of the founder of the new movement, "I realized that if they were to be won we must give them a service neither too long nor too learned; we must avoid dullness, prolixity, gloom, and constraint. I saw that one reason of our failure was because the classes were conducted in the 'seventh standard' of religion, whereas the members were barely in the 'first.' Then I had my first vision of large classes of men, and I felt certain God would show me how to realize this vision."

The result was that at a teachers' meeting held at Ebenezer Church, 1875, Mr. Blackham offered to make an effort to regain and reclaim the young men who had lapsed from the Sunday school. He devoted all his leisure to the task, and talked about the experiment to all he met during the week. In doing so he discovered the title by which the movement at first became known. "The Pleasant Sunday Afternoon."

When in 1909, a tablet was unveiled to mark the room in which the first meeting was held, the Rev. C. S. Horne declared that Mr. Blackham had *discovered* Sunday afternoon. "There were a great many people," he said, "who had never discovered the Sunday afternoon. They had always slept through it; but Mr. Blackham had found that this was the best time for his experiment. It was a time when there was practically nothing to do. At any other part of the day a large percentage of people were engaged or employed in a great many ways, but on Sunday afternoon practically the whole manhood of the country was at liberty, and therefore it was the time to do a great work for humanity."

The first meeting that was held revealed the initial difficulty and its remedy. The difficulty was to secure promise of regular and punctual attendance at the meetings. The remedy was found in a card of membership and a book prize scheme; in this way financial support was gained, as well as an incentive provided to regular attendance.

The character that the meetings were intended to assume was expressed by three B's. They were to be *"Brief, Bright, Brotherly."* This alliterative motto has proved the keynote of a marvelous success. The movement started as an offshoot of the Sunday school and was designed to carry on its work among the pupils who had lapsed. The P.S.A., or Brotherhood, as originally planned was intended to be something in the nature of an Adult Sunday school. It has become both less and more than that. (See Adult School Movement.)

Commenced in a Congregational Church, the value of the Brotherhood movement was soon perceived by other religious denominations. Tracing the history of its advance we find Baptists, Episcopalians, Methodists, Wesleyans, and all engaged in Christian work quickly seeing its possibilities, and taking advantage of the machinery created. The so-called Black Country, in which the movement had its birth, soon made a home for it in the various churches throughout the district. By the year 1885, great meetings had been established in Derby; in 1886, in Nottingham and Leicester; and by 1888, in London.

At the autumnal meetings of the Congregational Union held in 1889, Mr. Blackham gave an account of the initiation and spread of the idea; after which Lancashire, Yorkshire, and all England became interested.

Early in 1890 the original idea of meetings for men only, was enlarged, and mixed societies were established under various names. The underlying idea of all these gatherings centered around the motto *"Brief, Bright, Brotherly,"* although the societies entitled "Men's Own" and "Brotherhoods" adhered most closely to the original P.S.A. conception.

In the year 1893 the question of a national federation was first considered with the result that joint conferences have been held from time to time in various centers, and Federation Meetings are now an annual feature.

Aims of the Movement. These may be briefly summed up as being: 1. Spiritual, *i. e.* To lead men and women into the Kingdom of God, (a) By the power of love; (b) By the power of the Word; (c) By the power of the Holy Spirit.

2. Social, *i. e.,* to bring men and women into contact with each other in religious societies and to offer facilities for helping life at all points, (a) Through meetings; (b) Through clubs; (c) Through books; (d) Through mutual intercourse, etc.

3. Self-reliance and mutual helpfulness, *i. e.,* to make each society, (a) Self-governing; (b) Self-extending; (c) Self-supporting; (d) Self-sacrificing.

Methods and Organization. In order that these aims may be realized both method and organization are needed. This important side of the movement has not been overlooked, and a little manual entitled *How to Start a P.S.A. or Similar Society,* has been published and has had a large circulation. In this book may be found outline orders of service, a facsimile of a membership card, a visiting form, etc.

The pioneer of the movement lays stress on the necessity of initial advertisement.

"The best movement," he says, "may fail if unknown. It is not sufficient to discover a mine, it must be worked before its riches can benefit the community." In consequence, the discoverer unfolds in his book the steps that lead to success, *i. e.,* a good program, inspiring speech and song, punctuality, good committee work, careful finance; and lastly, there is a reminder that the source from whence enduring success must come is the "never-failing, all-sufficient stronghold of prayer."

The success achieved by this great movement is its sufficient warrant. Once empty churches, and once empty lives, have been filled with new life and vigor. In view, however, of the fact that the original aim of the movement was to supplement the work of the Sunday school, and because of the development of the Institute Department of the school in which teaching is a pronounced feature, the raising of the age limit for membership of P.S.A. and similar societies, would be a wise departure. As coöperative organizations both the Sunday school and Brotherhood may be mutually enriched, and more workers trained for service in the Church of Christ. (See Brotherhood Movement.)

W. MELVILLE HARRIS.

BROTHERS OF THE CHRISTIAN SCHOOLS.—SEE LA SALLE, JEAN BAPTISTE DE; ROMAN CATHOLIC CHURCH IN AMERICA.

BUDDHISM.—SEE JAPAN, RELIGIOUS EDUCATION IN; NON-CHRISTIAN SCRIPTURES.

BUILDING UP THE SUNDAY SCHOOL.—SEE RECRUITING THE S. S., METHODS OF.

BUILDINGS, SUNDAY-SCHOOL.—SEE ARCHITECTURE, S. S.

BULLARD, ASA (1804-88).—Congregational clergyman, editor, and author. Born at Northbridge, Mass., 1804. He was graduated from Amherst College 1828, after which he spent a year in Augusta, Me. He attended Andover Theological Seminary for two years, but there is no positive record that he was graduated from there. During the entire time of his educational training he was connected with Sunday-school work. In 1831 he became general agent and secretary of the Maine Sabbath School Union, in which work he spent three years. In 1834, Mr. Bullard became the secretary and general agent of the Massachusetts Sabbath School Society, which is now called the Congregational Sunday School and Publishing Society, Boston, Mass., and for more than fifty years continued to work under its auspices. He was the editor of The *Wellspring,* and the *Sabbath-School Visitor,* and the author of *Fifty Years with the Sabbath Schools.*

Dr. Bullard always felt a special interest in children, in their religious education, and in providing literature appropriate for the Sunday school. Dr. Alexander McKenzie wrote of Dr. Bullard: "His personal career is nearly coeval and parallel with Sabbath schools in this land. . . . He has been active in promoting their interests, has had a true sympathy with their design and methods, has seen their strength and weakness, and has gained by a large experience a vantage ground for instructing the people." His connection with the Sunday school was that of pupil, teacher, superintendent, or in an official capacity.

He died at "Sunnybank," Cambridgeport, Mass., in 1888.

S. G. AYRES.

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BUSHNELL, HORACE (1802-76).—An American theologian. Sunday-school workers, parents, lovers of childhood, and childhood itself, owe a large debt of gratitude to Horace Bushnell. He was born in 1802 and died in 1876. A large part of his life and ministry was spent in Hartford, Conn., where he was pastor of the leading Congregational Church. From there as a center, his words and influence radiated to the confines of the religious world.

His genius was so marked, his character so lofty, and his influence so far reaching as to give unusual value to whatever cause he espoused. "Dr. Bushnell was not a framer of a theological system, but he was a wonderful inspirer of religious thought and experience. His sympathies embraced with enthusiasm every department of life." (A. E. Dunning. *Congregationalists in America.*) For eloquence and beauty his sermons are compared with those of F. W. Robertson. That he divined the primal worth of a child, and understood the supreme value of Christian training, is in itself a tribute to his genius. What to-day is a commonplace was in his day very unusual. His book entitled *Christian Nurture* marked an epoch in religious thinking. It was in advance of the times,—a pioneer, a pathfinder, and a pointer out of the way. The main proposition of the work is that the child is to grow up a Christian, and never think of himself as anything else than a Christian. In arguing for his theory of Christian training Dr. Bushnell says: "Therefore we bring them (the children) into the school of Christ and the pale of mercy with us, there to be trained up in the holy nurture of the Lord." He believed strongly that children should be members of the church, and buttressed his belief with substantial reasoning, showing among other things that they had been accorded such membership from the earliest Christian times. He also insisted upon the necessity of a Christian regimen for all baptized children, and outlined the more important elements essential in such a course of religious discipline and instruction. His books *God in Christ, Nature and the Supernatural, Vicarious Sacrifice,* and *Forgiveness and Law,* set forth Dr. Bushnell's spiritual attitude and his theological interpretations.

In his recognition of the value of physical nurture as a means of grace, the place of play in religious discipline, and the religious opportunity of home and family life Dr. Bushnell was a thorough modern. Indeed, many principles and methods now brought forward as new, and original, root back in the teaching of this man to whom the present-day pedagogy, and the whole modern Sunday-school movement owes a debt of incalculable magnitude.

It is significant of the depth and sincerity of his convictions that shortly before his death he said earnestly to one whom in earlier life he had tried to persuade to give up Sunday-school work and enter the ministry, "Now I've come to see that the work you are doing is the greatest work in the world." Then after a pause he added, "Sometimes I think it's the *only* work there is in the world."

Every Sunday-school worker, and indeed every one interested in the religious life of childhood and youth, should carefully study Horace Bushnell's teachings as set forth in *Christian Nurture.*

D. G. Downey.

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BUSHWICK AVENUE (METHODIST) SUNDAY SCHOOL.—The Bushwick Avenue Methodist Sunday School of Brooklyn, N. Y., is a notable example of a highly graded school, with each department thoroughly organized so as to be a complete school for the purposes of that department, and working automatically in the absence of the general superintendent. Each department is organically connected with all the others, and by means of annual promotions from one department to another contributes to the welfare and progress of the whole school. There are, however, no promotions from one grade to another within a department. In one respect the Bushwick Avenue school differs from other graded schools, in that its teachers are encouraged to remain with their classes throughout the whole course, up through the Senior Department. This is contrary to the usual custom of graded schools; but with the help of competent teachers, Bushwick Avenue has successfully applied this change.

The school is under the authority of a Sunday School Board consisting of the pastor, officers, teachers, and the Sunday school Committee of the Quarterly Conference. All classes are continued throughout the summer. The school opens at half past two in the afternoon, and closes at four. It has a membership of about 3,800 (including its Cradle Roll and Home Department) and is divided into five departments: (1) the Beginners' Department, with pupils from four to five years old; (2) the Primary, from six to eight; (3) the Junior, from nine to twelve; (4) the Intermediate, from thirteen to sixteen; (5) the Senior, from seventeen to twenty; (6) the Adults, all twenty-one and above.

This outline of the school's organization facilitates a reference to the distinctive outlook and spirit which animates it; namely, the educating of each department so as to develop its local enthusiasm and energy to the highest attainable point, thereby promoting a friendly rivalry whose purpose is the general good of the school and the church, with special emphasis upon the religious motive and work of the year.

Bushwick Avenue Sunday School has a special idea and task set before it each year, toward which the individual efforts of its officers, teachers, and pupils, and all the power of its organization, are directed. These ideas and tasks may vary considerably, but the spiritual motive is always kept in view. One year it was a campaign for aiding the church in building operations—the battle cry for that year being "Together"; in another year it was an attempt practically to realize "The holiness of the teacher's position and relation to the pupil"; again, the thought for the year was "We seek the best: the Book, the friend, the life of service."

In regard to organization, there are ten classes in the Beginners' Department; but the Primary Department is taught as one class, the teacher being assisted by twelve monitors. The Junior Department has thirty-six classes and four grades, each year from nine to twelve inclusive, being counted as a grade; but those in the first year are taught as one class on the principle that for the youngest pupils the transition from the Primary to the Junior Department is thus made easier. The Intermediate Department has also four grades. This department shows the best average attendance and decided superiority in the number and attendance of boys. This fact is noteworthy because in this department, especially at the ages of fifteen and sixteen, boys are inclined rapidly to drift away from the Sunday school. The success of Bushwick Avenue school in this respect is attributable to (1) capable men teachers for boys; (2) an attractive room; (3) the treatment of the Intermediate Department, for some purposes, as a subdivision of the Senior. The Intermediate pupils attend the opening services of the Senior Department, and on special occasions, such as Easter, Decoration day, Flag day, etc., folding doors permit the merging of Intermediate and Senior pupils in one large room, with the advantage to the former of listening to special addresses, music, etc. In the Senior Department there are sixty-five classes, but no grades.

The school meets in cheerful, well-decorated, and well ventilated rooms. Each department has a separate room, with departmental superintendent, officers, and teachers, and with appropriate instruction and devotional service. Each has its departmental committees to discuss local affairs, and at times all the chairman of the departmental committees join to discuss the progress of the whole school. There are games, a gymnasium, reading room, baseball club, boys' brigade, fife and drum corps, and a well-trained orchestra. The democratic spirit of the school is indicated in the organized classes in the Intermediate and Senior departments. In these classes, in which the pupils choose their own officers and are practically self-governing, much is accomplished in sustaining the enthusiasm of the departments in behalf of the whole school. There is an Employment Bureau which, without charge, has procured situations for thousands of pupils.

Bushwick Avenue school does not emphasize the idea of the Sunday school as a "children's church"; it rather aims to add to the church's membership and efficiency; and this is done by endeavoring to supplement and round out the training of the pupils in those respects which the regular adult church service fails to meet. Each department has an order of service suited to the needs and understanding of the pupils. For the Intermediate and Senior departments these orders are printed. In all departments it is permitted to supplement the lessons of Scripture by facts, illustrations, and the contemplation of noble characters from the modern world.

The enthusiasm of officers and teachers in their work is increased by the regular exercise of the social spirit on public occasions. At an annual banquet and reception is sounded the keynote of the work of the school for the year. At these reunions something of the aggressiveness of the college spirit is permitted, though within limits strictly maintained, and with a constant reminder of the spiritual purpose of the school. At the same time the prime factor—the efficiency of the individual teacher—is always kept in view in relation to the great object: the development of character in the pupil. The general superintendent is Mr. Frank L. Brown; the associate superintendent is Mr. Harry G. Simpson.

J. W. Russell.

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CABINET, SUNDAY SCHOOL.—The Sunday School Cabinet is composed of the heads of the departments in the Sunday school—the Beginners, Primary, Junior, Intermediate, Senior and Adult. The president of the Cabinet is the general superintendent of the Sunday school. Meetings are held once a month, at which the department heads make a report of the work in their departments. In this way each department knows what the other is doing, and unity is given to the life of the whole school. Department superintendents know better what to expect from the grades that are coming to them at the beginning of the new year; they know also what equipment their grades should have before they pass into the next department. The whole Sunday-school system—its organization, equipment, curriculum, and activities, its limitations and possibilities—is made clear to every member of the Cabinet. The result is a closer correlation of forces, avoidance of waste, a definite, consistent purpose for the year, and a new morale through the entire body of workers.

In small schools, the Cabinet should include teachers of the grades. In any Sunday school where there are organized classes of young people seventeen years old and upwards, the presidents and teachers should be a part of the Sunday School Cabinet. The contribution they can make to the solution of the "teen age" problem is too valuable to be ignored. (See Organization, S. S.) S. A. Weston.

CALVIN, JOHN (1509-64).—Theologian and one of the leading reformers of the sixteenth century; born at Noyon, in Picardy, France. After his preliminary education he studied Latin, logic, and philosophy for four years at the University of Paris, where doubtless he came in contact with the new doctrines. He next devoted himself to the study of law, first at Orleans and then at Bourges, and meanwhile studied the Greek Testament.

The exact date of his conversion is uncertain, but it was probably between 1529 and 1532. After his father's death in 1531, Calvin became identified with the Reformation. At Paris he preached, and in 1533 he helped to prepare an inaugural address for Nicholas Cap, the rector of the University, in which address the new teachings were stated so boldly that both men had to leave the city. At Basel in 1536 his epoch-making book the *Institutes of the Christian Religion* was published. This work systematically sets forth the doctrines of the Reformed churches, and has been called "the masterpiece of Protestant theology."

The same year he went to Geneva, expecting only to remain over night. The city was in a state of revolt, having thrown off the pope's authority, and Calvin was besought to stay and to organize the disturbed elements. He yielded to their entreaties and actively directed the reformation of the church, education and morals. His system had a profound and lasting effect upon the thought, creeds, and government in England, Scotland, and America.

In the *Encyclopædia Britannica,* Professor Grieve says: "His system had an immense value in the history of Christian thought. It appealed to and evoked a high order of intelligence, and its insistence on personal salvation has borne worthy fruit. So also its insistence on the chief end of man, 'to know and do the will of God,' made for the strenuous morality that helped to build up the modern world."

Calvin's principal doctrines were the sovereignty of God and the authority of the Bible truth. His work for the Bible was most important. He revised the French Bible and prepared commentaries upon its separate books. One of his tenets was that the children must be carefully trained in the home by the parents and must attend the Sunday noon catechetical classes. The basis of such instruction was his French catechism. Also in the day school the children were taught to sing the Psalms in order that they might lead in the congregational singing. Calvin insisted that they should be trained "not merely in sound learning and doctrine, but also in manners, good morals, and common sense."

EMILY J. FELL.

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CALVINISTIC METHODISTS IN WALES.—SEE GRADED LESSONS, BRITISH.

CAMP FIRE GIRLS, THE.—This organization numbers over 60,000 girls, and is rapidly growing. Under the guidance and stimulus that the organization affords the girls are enabled, in a practical way, better to fit themselves for life.

The system of organization includes groups of girls under the guidance of young women designated as "guardian." The guardian must be a capable person—she must be one who has a genuine love for girls, a real liking for the work, and must have the best of references. After her application has been approved by the National Board she gathers around her a group of from ten to twenty girls, with whom she holds weekly meetings.

The group is known as a "Camp Fire" and has a distinctive name.

For doing certain things, which range from household duties to business and which are known as "honors," the girls receive various beads which symbolize by their shape and colors the different kinds of activities that a girl pursues. For the sake of convenience these activities are divided into the following divisions: Health, home craft, nature lore, camp craft, hand craft, business, patriotism.

At the weekly gatherings, the girls learn to do some of the various "honor" tasks. Once a month a "Camp Fire" is held at which a symbolic ceremony is carried out beads awarded, etc., and all the girls wear their ceremonial Indian gowns and their strings of beads.

Fire is the symbol of the organization, for around it the first homes were built. Not only does the "Camp Fire" stand for the home, but for the genuineness and simplicity of out-of-door life.

The watchword is *Wohelo.* It is formed of the first two letters of work, health, and love.

These "Camp Fires" and other meetings, the simple Indian costume (which the girls themselves can make at slight expense), the beautiful ceremonials full of meaning, and the individual names expressive of ideals, are all symbols for real effort, without which no girl could long remain a contented member. In the spirit created by the organization a girl advances through the various ranks, and acquires "honors" by doing her home work intelligently, by physical exercise, by a knowledge of the trees, birds, flowers and stars, by caring for the sick, by trimming a hat, by keeping her own accounts, by refraining from sodas and candy between meals, and by two hundred other actions of performance or self-restraint. Besides the "honors" needed to secure rank, others may be won which are recognized by additional "honor beads."

These requirements for rank and elective honors, cover the entire field of a girl's activities. Some typical examples are:

To make a shirt waist.

To cook meat in four ways.

To do all the work in a successful garden.

Wood carving. To make a useful piece of furniture.

To live for one year on a given allowance which shall cover all personal expenses, and to keep full accounts.

To be free from every indication of a cold for two consecutive months between October and April.

To tell the history and meaning of the American flag and the flag of the country from which her ancestors came.

"Honors" are also given for encouragement to folk dancing, craft work, simple singing, and similar activities which are being crowded out of modern life by other more superficial interests.

A girl, upon joining, expresses her desire to keep the Law of the Camp Fire, which is to: seek beauty; give service; pursue knowledge; be trustworthy; hold on to health; glorify work; be happy.

After evincing her practical enthusiasm in the work, she receives without payment, a silver ring and becomes a "Woodgatherer," takes an Indian name, and designs a symbolic headband suggestive of some ideal which she desires to achieve. Through months of daily achievement she becomes a "Fire maker" and is entitled to wear the "Fire makers" bracelet. The rank of "Torch bearer" is merited by accomplishing greater undertakings.

A guardian is free to conduct her "Camp Fire" as she judges best so long as she conforms to the general rules regarding honors and requirements for rank. She is expected to plan the work, to award the honors, and in general to be responsible for all the activities of the "Camp Fire."

Guardians are given a small round pin which symbolizes the sun and stands for fire. Spreading from an open ring in the center are twelve rays, one for each month of the year. On each ray are three projections, work, health, and love—that is, the Camp Fire Girls are busy all the year in work, health, and love. To the guardians it symbolizes that the success of the entire work depends upon her devotion, ideals, originality, and leadership. The guardians are the real sources of inspiration and success.

In order to have the organization self-supporting and not a philanthropy, each "Camp Fire" having not over ten members is expected to pay annually five dollars as their share in the expenses of the national work. For each member in addition to ten, fifty cents is to be added, *e. g.*, for a "Camp Fire" of fifteen members the annual dues will be seven dollars and a half. These fees are payable in two installments, December first and June first, each year. It is expected that this money shall be earned by each "Camp Fire" rather than given by the girls or their friends, as it is believed that it is more valuable to the girls to earn the dues for themselves than it would be for benevolent people to donate them. Helping people to help themselves is a fundamental principle.

A monthly bulletin named *Wohelo* is issued by the National Board. It contains special information for guardians and girls, and articles of general interest.

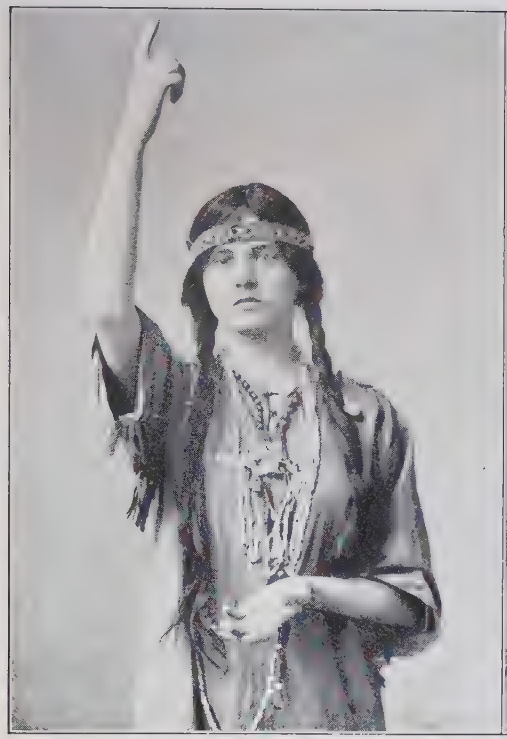
Girls cannot join the Camp Fire Girls until they are twelve years of age. Prior to that they may become "Blue Birds," which is the name of an auxiliary organization for the benefit of younger girls. "Blue Birds" have special costumes, meetings, and activities quite different from those of the Camp Fire Girls. A nest of "Blue Birds" may be started by any guardian. Camp Fire Girls who are capable of doing so are encouraged to assist.

The spirit of wholesome simplicity pervading the Camp Fire Girls' organization causes it to be adaptable to all girls, and appeals equally to all classes of society. Its growth is encouragingly great among girls who are now receiving by means of the organization much of that refinement and symmetrical development of character that otherwise they might miss entirely. The plan of the Camp Fire Girls is such that it fits into the needs of the home and of practically all organizations dealing with girls. Organizations of Camp Fire Girls are in every one of the United States.

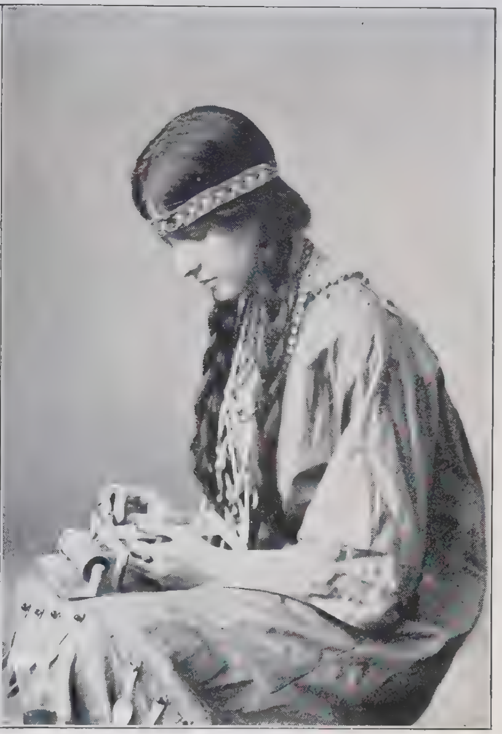
After careful planning the movement was publicly launched in March, 1912. Dr. Luther Gulick and Mrs. Gulick have contributed largely to the success of the movement which is an outgrowth of a number of years' experience in developing the "Camp Fire" idea among girls in a summer camp. Headquarters are located at 461 Fourth avenue, New York city.

CAMPS, CHURCH.—A camp may be conducted at a cost to each camper of not more than fifty or sixty cents a day. It is almost always possible to secure, without cost, the use of a pleasant and sanitary spot near safe bathing, and it is often possible to borrow tents and boats, and under such circumstances their cost may be materially reduced.

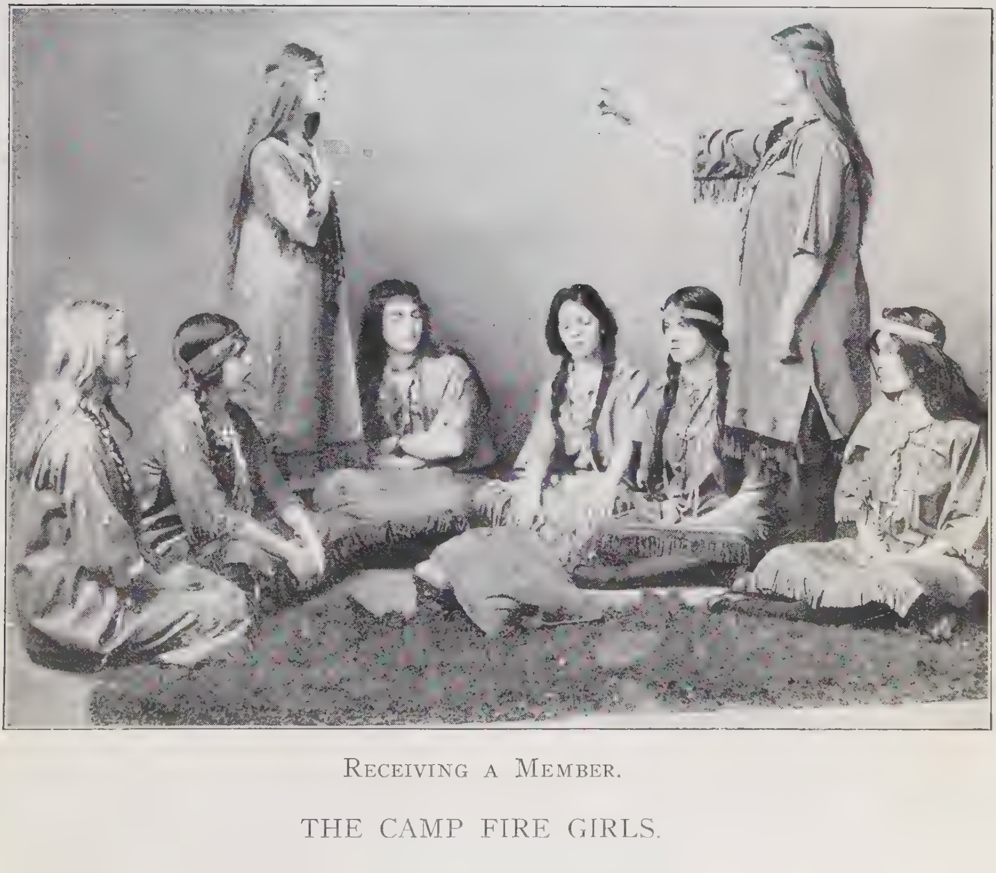
The best time for a camp is the first week after school closes. The young people are thus gathered together before they scatter for the summer. This week usually precedes the pastor's vacation and includes the Fourth of July, thus enabling boys or girls who may be em-



Hand Sign.



Bead Loom.



Receiving a Member.

THE CAMP FIRE GIRLS.

ployed through the summer to secure a little of the camping experience during their holiday.

The location of a camp, as has been suggested, should be beside a body of water. It should also be within a few miles of the church, so that it may be easily visited by the parents. There should be safe drinking water at hand, and easy opportunity of buying milk, groceries, and fruits. It is not necessary to go off into the wilds in order to have a successful camp. The natural exclusiveness of the camp spirit isolates the campers even from near neighbors, and there is both safety and convenience in having access to kindly friends.

The necessary equipment of a camp is moderate in amount. After tents and boats have been secured the campers will divide among themselves the task of bringing the larger cooking utensils, while each will bring his own individual crockery and silver. The trench fire is more appropriate than a stove, and forms the foundation of the social camp-fire at night.

One great value of camping is the spirit of coöperation which is required. All the work of a camp can be done under direction by the campers themselves. It has been the writer's custom the first morning of camp to divide those present into four squads: Those to do the cooking, and to set and wait upon the table; those who bring the groceries; those who bring wood and water, and have charge of the boats and games; and those who wash the dishes. Each squad serves two days, and then takes a different task. It is not usually well to take cooked food from home. The camp leader brings a supply of staple groceries, and prepares the food freshly from day to day. In warm weather the prepared cereals, simple soups and stews, cocoa, salt, and fresh meats and berries, constitute a sufficient variety. The direction of the camp should be distinctly placed under the authority of this leader, but under the squad-system of working the pressure of authority is hardly felt. Two regulations are absolutely necessary, and their infraction should be punished by instant dismissal. These are that no firearms nor firecrackers should be allowed in camp, and that no camper should be allowed in the water, except at the bathing period when all go together.

The most enjoyable camps are those shared by young people of about the same age. It is not feasible to camp with older and younger boys together unless it be distinctly understood that each older boy is the patron of a younger one; otherwise there will be irritation between the two ages.

There should be a simple schedule in the leader's mind, which, nevertheless, becomes somewhat elastic in practice. The boys will naturally skylark more or less the first night, and should be allowed plenty of sleep the next morning. The sunlight will awaken them early, and so, after a lively day of physical activity, they will be glad enough to retire early afterward. There should always be an hour of restfulness after the noon-day meal. There should be two fixed periods for bathing, before dinner and supper, and to this may be added an informal "dip" before breakfast for those who are especially energetic. The morning will usually be devoted to a baseball game, and water baseball will be a favorite sport during the afternoon swim. Excursions in a boat after wood, and by land for groceries and fruits, hiking expeditions into the surrounding country, an hour of story-telling and song around the camp-fire, will fill the day abundantly.

There should always be a "mothers' day," when the parents will bring plenty of provisions to fill the larder, and will be royally entertained by the boys. The fathers should be encouraged to spend a night at camp. Several of them will probably remain over Sunday. Sunday is rather a difficult day to fill wholesomely. Long walks in the woods, a Sunday-school session, a song service on the shore, or a visit to a neighboring church, are appropriate activities.

Camping is suitable not only to boys, but also to girls. Girls, however, having so much domestic work in the winter, may prefer to hire a cottage where they will enjoy mutual fellowship without hardship.

The acquaintanceship produced by a week of camping seems to resemble the close bonds of a college fraternity. Ever after such boys pull together as a group, and many a church club or Sunday-school class has grown out of strong attachments made at camp. The leader finds a spiritual opportunity, not so much in formal expressions of religion, as in his own willingness to share hardships and play with his young friends, and also by the peculiar opportunities that come to him in rambling alone with individual boys, to talk with them concerning their life purposes and ideals. (See Vocational Instruction.) It has been the writer's experience that boys who camp with him, are those who later become members of the church and strong helpers in the church work.

W. B. Forbush.

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CANADA, HISTORY OF THE ASSOCIATED SUNDAY-SCHOOL WORK IN THE DOMINION OF.—Rev. William Smart, whose parents belonged to the Secession Church of Haddington, Scotland, having resolved to devote his life to missionary work, sailed for Canada on April 8, 1811. On arrival he worked slowly westward, reaching Elizabethtown, now Brockville, and the St. Lawrence river, October 7, 1811. On the second Sabbath in October he organized a Sabbath school. This was the first Sabbath school in what was then Upper Canada, now Ontario.

In 1828 Rev. A. J. Parker came from Vermont to the village of Danville, Quebec, where he organized the Congregational Church, remaining its pastor for forty years. From an address delivered by him about 1868, entitled *Sabbath Schools in the Townships Forty Years Ago,* it is learned that in 1828 a group of nine schools met in convention in the vicinity of Stanstead Plain. Also that in the summer of 1829 or 1830 a blockhouse used for day school purposes was refused the day school teacher for the use on Sunday for a Sunday school. "Protection of the building," handsome as it must have been, was the reason alleged. It is difficult, if not impossible, to determine just what school was first organized in Canada. [This honor is claimed by the Church of England in Canada which reports, apparently on good authority, a Sunday school in Halifax, Nova Scotia, in 1783.]

On the 14th of July, 1836, the Rev. T. Osgoode, Captain Maitland, Mr. James Court, Mr. Alexander Leslie, Mr. A. Howson and Henry Lyman met in the office of Mr. James Court, Montreal, Quebec, "to take into consideration the necessity of forming a Union for the purpose of promoting Sabbath schools throughout the Provinces." This meeting led to the appointment of a committee, and the calling of a larger meeting, with the result that on the 21st of July, 1836, the "Canada Sunday School Union" was formally organized, as its constitution declared, "to promote the establishment of Sunday schools wherever it is deemed practicable, and to encourage and strengthen those already in existence." It was similar in plan and purpose to the American Sunday School Union with which, in its early days, it was closely associated. This is the first coöperative Sunday school effort in British America.

Its field of operation included all the British territory from Upper Canada to the Atlantic. Its agents and missionaries traveled from Sarnia to Gaspe and the Islands in the Gulf of St. Lawrence to the East. There seems to be no break in the records of this Union. They faithfully observed an Anniversary meeting in the month of January and a regular monthly Business meeting. They devoted themselves diligently to the purpose of the organization. For the first fifty years of its existence it was closely related to the Canadian Branch of the British and Foreign Bible Society, which was organized in 1820. To make provision that schools should be supplied with helpful periodicals and books, the Union carried on an extensive depository. As an indication of the extent of its depository, their report of 1871 shows the following issues:

Library Books	8,477
Elementary Books	1,026
Hymn Books	2,637
Union Questions	335
Maps and Illustrations	126
Tracts	1,350
Teachers' Notes	1,622
Sundries	9,136
Periodicals	44,487
Total	69,196

The Treasurer's Statement shows—

Receipts, Cash Balances and Payments on Account	$3,776.70
Free Contributions	2,675.45
Dividends on Bank Stock	96.00
Balance from last year	155.40
Total	$6,703.55

In 1852 extensive correspondence was conducted by the Canada Sunday School Union, with a view to securing three or four suitable persons to do summer missionary work in what is known as the eastern townships, that portion of Quebec Province, then Lower Canada, occupying the western point of land between the St. Lawrence and the American Boundary. As a result some young men spent July and August of 1852 in mission work, organizing Sunday schools. The salary received was $15 per month and expenses. On the 15th of February, 1853, Mr. J. McNally was engaged as Agent of the Union. He was the first to occupy this position. The duty of the Agent was not only to encourage and organize schools, but also to collect funds for the promotion of the work. He was succeeded by Rev. Mr. Elliott, who labored from September 1, 1856, to December, 1860. In March, 1860, Rev. John McKillican became Agent and continued in this capactiy for above thirty years. Some conception of the work accomplished may be gleaned from reports of the Agent's work. In 1857-62 new schools were organized with 310 teachers and officers and 2,110 pupils, besides 223 schools visited and encouraged. These visits were by no means all made on Sunday, but night after night, from settlement to settlement, as the Agent plodded on, workers gladly came together. In 1872, 41 schools are reported organized, with 196 teachers and officers and 1,506 pupils. Further insight may be gathered from the following paragraphs taken from early reports—

"In reference to the general missionary work of the year, thirty-five townships were visited, some of these only partially, owing to the nature of the country and limited Protestant population. Twelve different points were visited on the sea coast on the eastern limit of our field, and five schools were there organized and five others placed in more effective working order. To show the destitution of some parts he adds, 'In one township I found only three schools in operation and organized six. In another I found the same number and organized six. In a third I found four schools and organized five. In another I visited two and found openings for four, and in yet another I found two and organized eight'."

"Recently found two interesting settlements in the vicinity of a dense Roman Catholic population. On inquiry I was told by a merchant that it was useless to go any further in that direction. An old woman wished me to go. The result was the organization of two Union schools, in one of which are 40 pupils; the other, at my second meeting, 36 young persons gave in their names as wishing to be received into a 'Testament Class.' The young people raised and paid over $13 in a little more than 24 hours to furnish their school."

The First Convention. The advisability of holding a convention of Sunday-school teachers in Canada was first suggested by Mr. S. J. Lyman at a meeting of the Committee of the Canada Sunday School Union, Montreal, on July 22, 1856. This suggestion led to a preliminary meeting of a few gentlemen from different parts of the country at Kingston, on the 25th of September, 1856. The meeting decided unanimously in favor of a convention, and created a local Committee of Management with provision for other committees in corresponding centers. A circular, signed by sixty-seven ministers and laymen in different parts of Canada, was issued, which was addressed to ministers, superintendents and others interested in Sabbath schools. The first convention thus called met on Wednesday, February 11, 1857, in the city of Kingston. The attendance was 310 delegates, 177 of whom presented statistical reports from 185 schools. Ninety-five additional reports were received from parties unable to attend. The President of this first Canadian Sunday School Convention was Hon. James Ferrier, of Montreal.

Although elaborate provision was made at the Kingston convention for succeeding conventions, all plans and resolutions failed, and it was not until 1865, after a lapse of eight years, that a second convention was called. The proposal to hold this convention came from Rev. William Millard of Brampton, at that time Secretary of the Peel County Sunday School Union which had meanwhile come into existence. The preliminary or preparatory meeting was again called in Kingston, and the plan laid for the convention of 1865 in Toronto. The way being blocked there, the convention met in Hamilton on September 5, 6 and 7, 1865, in the McNab Street Methodist Church, the Baptist and Central Presbyterian Churches. Here was organized the "Sunday School Association of Canada." This was entirely distinct from though in no way in opposition to the "Canada Sunday School Union," the latter being wholly missionary. The new organization was a convention movement. The resolution creating this new organization stated, "That under a deep conviction of the importance of mutual counsel in this great work of the religious training of the young, we, the delegates in Convention assembled, hereby resolve to associate ourselves for this purpose on a doctrinal basis agreed upon in the first Convention in Kingston, under the designation of the 'Sabbath School Association of Canada.'" The resolution further provided for an Executive Committee and the appointment of a General Secretary to serve until the next convention. The General Secretary appointed was Rev. William Millard.

A Third Organization. At the sixth convention in Belleville, in October, 1869, the Rev. John McKillican, Agent of the Canada Sunday School Union, Montreal, presented greetings and appeared as delegate. At this convention also Mr. James McGuire, Agent of the "Sabbath School Missionary Union of Ontario," appeared and reported. Thus appears a new organization which was created in Toronto in 1868 at the instigation of the "Sabbath School Association of Canada," to do missionary work in the Province of Ontario such as that Association felt should be done, but not by itself. There is little reference to this new organization. Its work was warmly approved and encouraged at the Annual conventions. In 1876 a full report of the "Missionary Union" was presented by Rev. John M. Cameron and the work of the Union was taken over by the Convention and commended to the generous support of the Sabbath schools. In 1879 the financial conditions rendered it impossible for the Sabbath School Association of Canada to continue the missionary work.

To show that no boundary lines were recognized except national ones the third Sunday school convention or the second of the "Sabbath School Association of Canada" was held in Montreal on September 4, 5 and 6, 1866, in Zion Congregational Church, Principal Dawson of McGill University being elected President. Also in 1872, at the request of the Canada Sunday School Union, the General Secretary of the Sabbath School Association of Canada made an extensive tour through the Province of Quebec, holding meetings in the larger centers. These meetings were in the nature of conventions. The Ninth convention was also held in Montreal in the year 1872, Bishop Bond being President. In 1870 an attempt was made by the Sabbath School Missionary Union of Ontario and the Canada Sunday School Union of Montreal to describe territorial bounds. At that time the Agent of the Canada Sunday School Union was working far west in Ontario.

CHANGES COME. As early as October 27, 1862, the Agent of the Canada Sunday School Union was instructed to effect county organizations. This is the point at which the Canada Sunday School Union began to change from a missionary organization to the modern method of convention work. In 1869 and 1870 the "Sabbath School Association of Canada" began to employ all the time of its first General Secretary, Rev. William Millard. Among the honored American Sunday-schools workers who appear on the early programs of the Canadian Conventions are: Mr. R. G. Pardee (*q. v.*), Mr. Philip Phillips, Rev. W. H. Poole, Mr. Ralph Lovell, Rev. John H. Vincent (*q. v.*) (afterwards Bishop), Mr. William Reynolds (*q. v.*), Dr. John Hall and H. Clay Trumbull (*q. v.*).

At the Ninth convention in 1872 was received through the General Secretary the report from the Fifth National (American) Convention at Indianapolis. (See Conventions, S. S.) The invitation to foreign bodies to send deputations and the fact that a series of lessons for all the Sabbath schools of the land was contemplated, led to the appointment of Rev. John Wood and the General Secretary, Rev. William Millard, as delegates to the Convention. They were accompanied by others. An item in the report says, "We feel bound to state that the deputation was received with the greatest respect and entertained with large hospitality and Christian kindness, yet while we were the subjects of such brotherly love, we could not but regard and acknowledge it as paid to our own beloved Canada." The request of Canada to have representation on the National Executive Committee and on the Lesson Committee is also reported as approved. Rev. J. Munro Gibson, M.A. of Montreal, and Mr. M. A. Macallum of Hamilton, were elected as the Canadian Members to the International Lesson Committee and the International Executive.

The Sunday School Association of Canada continued its regular Annual meetings with comparative success until the year 1879. In the spring of 1880, in view of the approaching Centenary of Sunday Schools and the series of important meetings and demonstrations to be held in London and other cities in June and July that year, the Executive Committee requested the General Secretary, Rev. William Millard, to proceed to England to represent the Association there. Mr. Millard accepted the trust and visited England, but in view of his advanced years (72) his relatives in England prevailed upon him to remain. The absence of the Secretary, in part at least, explains the fact that there was no Convention in the year 1880.

In 1881 the regular convention gave way to the Third International, which was held in Toronto, June 22, 23, and 24. In the interim following the resignation of Mr. Millard, Mr. James L. Hughes was appointed Honorary Secretary of the Association. In 1883 the Executive Committee appointed Rev. John McEwen as General Secretary. He began his work in May. He was succeeded in turn by Mr. Alfred Day, Mr. J. A. Jackson and Rev. E. W. Halpenny, B.D.

The work of the Canada Sunday School Union during these years had gone steadily on, developing its county convention work and still holding the old time Annual meetings. In connection with the International Convention in Chicago in 1887, it became evident that the International Convention was composed of delegates accredited by the Sunday School Associations of the various States and Provinces. This led to material change in the work in Canada. Until this time the Sabbath School Association of Canada was regarded as representing both the Provinces of Ontario and Quebec. In order to bring the Sabbath School Association of Canada into proper relation to the International Association, the name was changed in 1887 to the Sabbath School Association of Ontario, and thereafter its activities confined to that Province. The title remained thus until the time of incorporation in the year 1908, when it was changed to "Ontario Sunday School Association."

Further, as a result of the indirect influence of proper relationship to the International Convention, growing out of the Chicago Convention of 1887, a change was wrought in the name and aim of the Canada Sunday School Union. The delegates to the Chicago Convention of 1887 were appointed by the Canada Sunday School Union, which was interprovincial in its scope and missionary in its character. At the Annual meeting in 1888 the Union resolved thereafter to confine its efforts to the Province of Quebec, to change its purpose and method of work to the organization of county and township associations, holding of conventions, collecting of statistics, etc. To this end the constitution was changed, the name "Canada Sunday School Union" abandoned, and the organization incorporated under the name of the "Sunday School Union of the Province of Quebec." In 1892 the Union appointed Mr. Stuart Muirhead as its first General Secretary. Rev. Mr. McKillican retired from the office of Agent after thirty-one years of service. Mr. Stuart Muirhead was succeeded in office in turn by Mr. Geo. H. Archibald, Rev. E. W. Halpenny, Rev. E. T. Capel and Rev. John G. Fulcher.

The Maritime Provinces. *Nova Scotia.* Organized interdenominational Sunday-school work began in Nova Scotia with the establishment of the Halifax and Dartmouth Sunday School Association shortly prior to the year 1870. Quarterly meetings were held regularly at Halifax. In September, 1871, an association was formed to embrace all the Sunday-school workers of the Maritime Provinces of Canada. The first convention was held at St. John, N.B., the second in the following year at New Glasgow, N.S. This association held annual conventions in the cities and prominent centers in these Provinces for fifteen years. At its Fourteenth Annual convention, held in the town of Yarmouth, N.S., in September, 1884, much emphasis was laid upon the importance of closer contact on the part of Sunday-schools workers. This led to the formation, in 1885, of the Sunday School Association of Nova Scotia, which held its first convention in the Autumn of 1885, at Windsor N.S. Similar conventions have been held each year since that date. At the convention in 1890 an additional step was taken in the employment of Mr. John Grierson, the first Field Secretary. He was followed by Mr. Stuart Muirhead and Rev. J. W. Brown, Ph.D. Following this in rapid succession the departments of work were added. The Nova Scotia Association has set for itself high standards of efficiency, and ranks well among the Provinces in the success of its work.

New Brunswick. In the spring of 1876 two men, both of whom were Sunday-school superintendents, Mr. Edward W. Perry, M.D., and Mr. John T. Fletcher, met at Victoria Corners, Carleton county, N.B. Mutual interest in Sunday-school work led to earnest conversation and their enthusiasm resulted in the suggestion that the schools of Victoria Corners and Waterville should unite. The suggestion was extended to include schools at one or two other points, and finally the entire County of Carleton, with the result that the first County Association in New Brunswick, the Carleton County Association, was organized on July 5, 1876. A meeting of the Maritime Convention, referred to above, had been held in Woodstock previous to 1876. In 1878 Carleton county was represented by official delegates in the Maritime Convention. In 1884 Mr. Samuel J. Parsons attended the International Sunday School Convention in Louisville, Ky., as a delegate from Carleton County Convention. From this convention Mr. Parsons returned filled with enthusiasm for Provincial organization which would give New Brunswick a proper standing. Operations were at once undertaken which resulted in the inviting of representatives from all over the Province to meet with the Carleton County Convention on August 12 and 13, 1884. Mr. Parsons reported the International Convention and a Committee was appointed to consider the question of the larger effort in the organization of the Province. The report was favorably received and unanimously adopted. This resulted in a call which brought over 200 delegates from ten of the fifteen counties to meet on October 30, 1884, in Centenary Methodist Church, St. John, N.B. Here the New Brunswick Sunday School Association was organized. County organization throughout the Province was immediately pressed.

The work grew until 1890, when the matter of appointment of a Field Secretary became a necessity. Rev. Aquila Lucas was appointed and entered upon his work in July, 1891. He was succeeded by Rev. J. B. Ganong and Rev. W. A. Ross, M.A.

Prince Edward Island. The little Province of Prince Edward Island, the Garden of Canada, for a number of years held its regular conventions, and for a short period attempted the employment of a Field Secretary of its own. This, however, proved too great an undertaking, and in 1905 the Associations of New Brunswick and Prince Edward Island were united under joint management. Since then they have been superintended by the same Secretary. They still hold an Annual convention in each Province.

The Western Provinces. *Manitoba.* On October 17, 1877, the Manitoba Sunday School Association was formed at a convention held in the city of Winnipeg. Rev. James Robertson, D.D., was elected President, and Rev. E. W. Marrow, Secretary-Treasurer. The records show that Mr. Marrow, who for several years before going West had been a member of the Sabbath School Association of Canada, was the moving spirit in the action which brought about the first of the organizations in the West. Up to 1888 nothing was done to extend the work of the organization or arouse interest in the Sunday-school work aside from the holding of Annual conventions. In the year 1888 Mr. William Reynolds, first Superintendent of the International Sunday School Association, being present at the Provincial Convention, urged upon the delegates the necessity of county organization. This resulted in the formation of three county associations the following year. Others followed.

In 1891 the Executive Committee felt the necessity of having a man in the field to give his entire time to the work, and recommended the same to the Provincial convention. Permission was given, and after diligent search they succeeded in securing Mr. W. H. Irwin of Brandon, who was engaged in January, 1892. Upon entering the work he found almost all of the counties inactive. Mr. Irwin has continued in the office until the present (1913). His work has been very successful and the Manitoba Sunday School Association, stands to the front in efficiency.

Alberta and Saskatchewan. The work west of Manitoba was begun previous to the present arrangement of the Provinces. It was begun by the Manitoba Sunday School Association when what is now Southern Saskatchewan was known by the name of Assiniboia. A number of pastors and superintendents living in that territory, where the work of the church had followed the development of the settlements, requested to be allowed to join the most southwesterly county Sunday school association of Manitoba. This was in the year 1899. Finding the territory embraced too large for one county association, in 1902 the territory west of the Manitoba boundary was organized into an independent organization, and in 1904 it was divided, forming what was then known as the Southeast Assiniboia District Association, and the Moose Mountain Association. In 1906 the Saskatchewan Sunday School Association was formed, and in 1907 the Moose Mountain District merged into the Saskatchewan organization. In 1909 the Southeast Assiniboia District Association which had meanwhile been again subdivided, joined the Provincial Association of Saskatchewan.

In 1901 the International Executive Committee requested Mr. W. H. Irwin, General Secretary of Manitoba, to do pioneer work in the Provinces of Saskatchewan and Alberta and seek to effect Provincial organizations, with a view to reporting the same at the International convention at Denver in 1902. Considerable work was planned in the way of district conventions to lead up to Provincial conventions, with a view to effecting Provincial organization. Much of the work planned was prevented because of extensive floods which damaged the means of communication. Notwithstanding this, the Province of Alberta was reached by a convention in Calgary in June, 1902, and the Provincial Association organized. This was followed by the organization of districts, and in each of the Provinces more or less regular Provincial conventions were held.

British Columbia. From the report of Mr. William Reynolds, made to the Sixth International Sunday School Convention in Pittsburgh, in June, 1890, we learn that he had just then returned from a trip through the West, working northward along the Pacific Coast as far as British Columbia, stating further that a convention was held in British Columbia. This seems to have been the beginning of Provincial organization in the far West Province. This organization continued for some years, but owing to the extent of the territory covered by the Pacific Coast Province and its natural division by mountains, Provincial conventions could not be representative.

In the autumn of 1906 Rev. W. C. Merritt, Internationl Secretary for the Pacific slope, visited the Ontario Sunday School Convention held in Kingston, October 22-24, having previously visited some of the leading workers of Ontario and assisted in launching a scheme whereby the Ontario Sunday School Association should engage a General Secretary for the Canadian Northwest. The proposition met with approval, and in the early days of 1907 Mr. Stuart Muirhead, who had recently resigned the General Secretaryship of Nova Scotia, was transferred to the Canadian West. By the autumn of 1907 Mr. Muirhead had succeeded in organizing an Eastern and Western British Columbia Sunday School Association. These worked parallel for three or four years.

So successful was Mr. Muirhead in his work, aided by the rapid development of the country, that by the middle of the year 1909 his work as special North

Western Secretary terminated, resulting in the establishment of greatly improved Sunday School Associations in Saskatchewan, Alberta and the dual organization in British Columbia, with Mr. Muirhead as the first General Secretary in Saskatchewan; Mr. H. F. Kenny, General Secretary of Alberta; and Rev. I. W. Williamson, General Secretary in British Columbia. A year or two later the British Columbia organizations merged into one. Mr. Williamson is still Secretary, Mr. Kenny having been succeeded in Alberta by Mr. F. E. Werry and Mr. Muirhead in Saskatchewan by Rev. D. H. Wing.

E. W. HALPENNY.

SEE BAPTIST CONVENTION IN CANADA; CHURCH OF ENGLAND IN CANADA; CONGREGATIONAL CHURCH IN CANADA; METHODIST CHURCH IN CANADA; PRESBYTERIAN CHURCH IN CANADA; ROMAN CATHOLIC CHURCH IN CANADA.

CANADA SUNDAY SCHOOL UNION.—SEE CANADA, HISTORY OF THE ASSOCIATED S. S. WORK IN THE DOMINION OF.

CAPERS, WILLIAM (1790-1855).—A granite monument by the side of the Washington Street Methodist Church in Columbia, S. C., bears the following inscription: "William Capers, born in St. Thomas' Parish, South Carolina, on the 26th of Jan., 1790, and died in Anderson, South Carolina, on the 29th of Jan., 1855. One of the Bishops of the Methodist Episcopal Church, South. The founder of missions to the slaves in South Carolina. Erected to the memory of the deceased by the South Carolina Conference." Before his election to the episcopacy, Mr. Capers had been one of the most useful and beloved members of the South Carolina Conference. As a bishop he was one of the honored leaders in the Methodist Episcopal Church, South. It is a significant fact, therefore, that when his brethren came to erect a monument to his memory they selected as his most signal service to the cause of Christ the fact that he was "the founder of missions to the slaves."

The life of Bishop Capers shows that he had been deeply interested in the welfare of the Southern Negroes from the very beginning of his ministry. He mentions a number of Negro preachers who were noted for their piety, Christian zeal and usefulness and whom he evidently held in the highest respect. The movement for the establishment of missions among the Negroes on the plantations was inaugurated in 1829, while Mr. Capers was presiding elder of the Charleston District. It began with the appointment of two missionaries and with Mr. Capers as missionary superintendent. At the death of Bishop Capers there were twenty-six of these missions in South Carolina alone, and the movement for the systematic religious instruction of the Negroes had spread over the entire South.

It is worthy of notice that, while no mention is made of Sunday schools among the slaves, the fact is emphasized by Bishop Capers' biographer that "in connection with regular preaching, the catechetical instruction of young Negroes was constantly attended to," and that "correct ideas of God, of duty, of the relations of time and eternity, of human accountability—the foundation principles of Christian character and life—were laid in the earliest years of these catechumens."

This accounts for the large and permanent success of the work among these people. After making due allowance for the limitations of America's present Negro population, it must be admitted that they are vastly superior to their ancestors of a hundred and fifty years ago, and this superiority is due in large measure to the missionary work among them in which Bishop Capers was an honored pioneer.

E. B. CHAPPELL.

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CAREY, MATHEW (1760-1839).—An eminent publisher, politician, and philanthropist; born in Dublin, Ireland. He became a printer and bookseller and published a number of political articles. In 1784 he emigrated to America and settled in Philadelphia. "He was the first Catholic of prominence in the publishing trade in the United States, and brought out in 1790 the first edition of the Douay Bible, printed in America." He founded and conducted the *Pennsylvania Herald* and later published other periodicals and many pamphlets on subjects of public interest.

Mr. Carey was one of the founders and the first secretary of the First-Day or Sunday School Society organized in 1791. He was ever active in the public good.

EMILY J. FELL.

Reference:

Catholic Encyclopedia.

CAREY, WILLIAM.—SEE BAPTIST SUNDAY SCHOOLS (GREAT BRITAIN); FIRST SUNDAY SCHOOLS.

CATECHETICAL INSTRUCTION.—I. Origins. The Catechetical, or question and answer method of religious instructions had its origin in the early Middle Ages in the custom of examining converts from paganism prior to their being baptized. It was an *Interrogatio de fide* (Interrogation concerning the faith) in which the candidates for Christian baptism, or later in the case of children by their sponsors, simply answered "I believe" to each of a number of questions. The first of these related to the renunciation of the world, the flesh, and the devil, and the others to the creed, the ten commandments, and the Scriptures.

From the baptismal ceremony the practice of catechizing passed over into the church confessional, in connection with which the art of inquisitional questioning was first developed. Here the catechetical method was shamefully abused until many noble minded priests and bishops, even before Luther's time, protested. At the same time popular expositions of the creed, Lord's Prayer, commandments, cardinal sins, and church dogmas began to appear —sometimes with and sometimes without the use of the question and answer form of presentation. Toward the close of the Middle Ages, after the invention of printing had made their multiplication possible, many catechisms appeared, both in the Catholic Church and among the pre-reformation evangelical sects, Waldenses (*q. v.*), Hussites, and Moravian Brethren. From the best of these Luther gathered many of the features which characterized his larger and smaller catechisms, first published in 1529.

The Reformation catechisms, Lutheran and Reformed, agreed in general subject matter, both including the exposition of the creed, commandments, Lord's Prayer, and the two evangelical sacraments. Both eliminated most of the objectional features of the earlier Catholic catechisms, such as the deification of Mary, the doctrine of the mass, the confession, and the worship of images. The *Heidelberg* (Reformed) *Catechism* differed from the Lutheran in division, arrangement, and method. It was more subjective and psychological, grouping its material under the three heads: (1) Man's misery (through sin), (2) Man's redemption, and (3) Man's thankfulness (the life of the regenerate Christian). *Luther's Catechism* was theological and dogmatic in form and was early given symbolic importance. Its questions were few in number, short and uniform, and the answers correspondingly long. Following each commandment or section of the creed or Lord's Prayer was a single question, "What means this?" or "What use or value is there in so doing?" etc. The *Heidelberg Catechism* had several times as many and a much greater variety of questions. For use in the religious instruction of children in church and school, both the Lutheran and Heidelberg Catechisms were soon modified and improved. The material in the former was subdivided, the number of questions greatly increased, and the several articles supplied with introductory and connecting questions. An edition of the Heidelberg Catechism printed in 1610 gives for the first time marginal rules for the guidance of teachers in their method of instruction. These were four in number, as follows:

1. Difficult expressions occurring in the text are first to be explained to the pupil.
2. The pupil shall be accustomed to summarizing a longer paragraph or part in briefer form.
3. The teacher shall ask such questions as may be answered from the text of the catechism (subdividing the subject matter of the longer printed answers) and thus analyze the text into its component parts.
4. The catechism shall be verified and proved by means of Bible texts and narrative.

This same catechism gives several model lessons, and seeks by means of typographical form and arrangement and with marginal hints further to aid the teacher.

The *Westminster Catechism*, prepared in England and sanctioned by Parliament in 1647, was based largely on the Reformed catechisms of Switzerland and Germany, the famous "shorter catechism" being more pronouncedly Calvinistic than the longer. It begins with the celebrated question "What is the chief end of man? To glorify God, and to enjoy him forever." It defines the fall and misery of man; explains the office of the Redeemer and the work of the Holy Ghost, and discusses effectual calling, justification, adoption, and sanctification. It agrees with other Reformed catechisms and with the Greek Church (against the Lutheran and Roman) in making "Thou shalt not make unto thee any graven image," etc., the second commandment, and including in the Tenth both prohibitions of coveting. According to Schaff, it surpasses both Luther's and the Heidelberg Catechisms "in clearness and careful wording, and is better adapted to the Scotch and Anglo-American mind, but it lacks their genial warmth, freshness, and childlike simplicity."

II. Later Catechetical Method. The seventeenth century was a time of war and desolation in continental Europe, and method in Protestant religious instruction after its initial advance made little progress. Toward the close of the century the Pietistic revival brought another improvement in the method of catechizing children, and an enriched subject matter, including especially also Bible narratives and memory texts. The prevailing method at the beginning of the eighteenth century is reflected in the official examples found in many of the school ordinances of that period. Most of these can be traced to the examples found in the ordinance for the Francke Foundations at Halle, adopted in 1702. The success and fame of these institutions made Halle the chief center for the training of German teachers, for several decades after the adoption of this famous ordinance which covers every phase of school organization and management as well as the more specific method of imparting instruction. Gradually, however, the superior method advocated by Francke (*q. v.*) lapsed into dead formalism and a system of mechanical memorization.

Another revival and improvement of the catechetical form of religious instruction came with the rise of the so-called Socratic method in general education which dates from about 1776. This method reached its culmination in the first decades of the nineteenth century and from 1830 on declined rapidly. Its permanent contribution to educational method was preserved in the larger psychological movement begun by Pestalozzi (*q. v.*), and mightily augmented by Herbart (*q. v.*), and Froebel (*q. v.*). The Socratic method is based on the thought that instruction does not consist in imparting information to be stored in the memory, but in the development of ideas in the mind of the pupil. This it sought to accomplish by prearrangement of the subject matter, beginning with that which is near and present to the senses of the child, and proceeding by means of an interesting conversational method from this to general and abstract ideas in such a manner as to permit the pupil at each step to discover for himself the new or added element of truth. The earlier method gave the facts or truths to be memorized; the Socratic method led the pupil to discover these facts and truths for himself, and this by means of skillful and appropriate questioning which stimulates mental self-activity and leads to independent thinking. Our chief interest n the Socratic method is historical. In modified form it is still in vogue in much of the catechetical instruction given in European countries and in Lutheran and Reformed churches in America. Since the middle of the last century it has been superseded in the best religious instruction by some adaptation of the so-called Herbartian method of which its essential elements have become a constituent part.

H. H. Meyer.

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The original catechisms; standard source books in history of education, especially Monumenta Pedagogica Germaniae; articles on catechisms in standard encyclopedias of religion and education.

CATECHISMS.—See Catechetical Instruction.

CATHOLIC BOYS' BRIGADE.—See Boys' Brigade.

CEDAR RAPIDS PLAN.—See Architecture, S. S.

CHALMERS, THOMAS (1780-1847).—The sixth child of a family of fourteen. His father, John Chalmers, was a small shopkeeper in Anstruther in Fife. At the age of three he went to a carelessly taught parish school. Neither at home nor at school did he show any tendencies to study nor indications of genius, but at college in St. Andrews, where he went when twelve years of age, his intellectual birth time came and mathematics was a favorite study. Associating with some of the extreme Radicals of those days, he came in contact with the question of the social condition of the masses which so pressed upon him in later years. He became a student of divinity at fifteen, and was licensed as a preacher in 1799, when nineteen years of age. In 1802, he was parish minister of Kilmeny. For ten years he carried on his work in the small parish, devoting his leisure to mathematics and chemistry, but in 1809, the death of several relatives, and a severe and dangerous illness, brought him face to face, as he says, with the "littleness of time and the greatness of eternity." From this date his power and fame as a preacher and orator rapidly developed, and in 1814, he was elected minister of the Tron Church in Glasgow, but was transferred in 1819 to the new Church of St. John's, with his parish among the poorest people of the Calton district. In Glasgow, Edinburgh, and then in London, crowds waited on his ministry and his eloquence was such that Wilberforce, the friend of Pitt, says: "All the world is wild about Dr. Chalmers"; and Lord Jeffrey, writing in 1816 after hearing Chalmers, says: "It reminds me more of what one reads as the effect of Demosthenes than anything I ever heard."

He became professor of moral philosophy in St. Andrews in 1823, and in 1828 exchanged to the professorship of theology in the University of Edinburgh, which he resigned at the disruption in 1843, and was at once appointed principal and professor of theology in the Free Church College, which office he held until his death in his sixty-eighth year.

Dr. Chalmers' interest in and development of local Sabbath schools arose out of his great scheme for the relief of the poor without rates and without the stain of pauperism. For a time he devoted himself almost entirely to this subject. His theory was that throughout Scotland the church should support the whole destitute poor. He offered to the authorities to relinquish all claim upon the fund raised by legal assessment, and to provide for the poor in his parish of 10,000 souls out of voluntary contribution at the church doors, which he did. The cost at that time was £1400 per annum, and for four years not only was the expense defrayed, but he had reduced the claims to £280 a year, and had a surplus on hand of £900. After his transfer to Edinburgh the scheme was maintained for eighteen years, but gradually dropped out of existence. No other parish made a similar attempt—the church and state were in difficulties on other matters—the disruption was at hand, and in 1845 a New Poor Law for Scotland was enacted and Dr. Chalmers' experiment was abandoned. The general principles, however, form the basis of relief of the Elberfeld system adopted so largely in German towns and elsewhere. In his system of relief the whole parish was divided into small sections over which one individual, and one only, was responsible for all relief given. He was expected to know every family and every individual in his particular sphere, ascertain their circumstances, help and advise when necessary, and through the Church Committee grant such relief as was required, always as friendly assistance, not as a legal right.

In dealing with their temporal affairs Dr. Chalmers did not overlook the spiritual—he recognized that poverty was largely a question of character, and he aimed at the uplifting of the people through religion. To this end he established small Sabbath schools all over St. John's Parish, and the teacher of each was to be responsible for all the children in his section, meeting in kitchens and all sorts of places wherever accommodation could be had for the ten, twenty, or thirty children who could be gathered together from two or more contiguous tenements. Often the space was much too limited for the number, but the system gave many earnest men and women a sphere of Christian labor wherein their influence among parents and children alike was a power for good. The visitation of each house in their district and regular appearance in their midst gave a friendly, personal touch to the work which, in right hands, brought the benefit of the school into every home in the circle.

JAMES CUNNINGHAM.

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CHARACTER DEVELOPMENT.—SEE EDUCATIONAL FUNCTION OF THE S. S.; ETHICAL CULTURE, SOCIETY FOR; GIRL, THE CITY, AND THE S. S.; INDUSTRIAL GUILD OF THE GREAT COMMISSION; MORAL AND RELIGIOUS EDUCATION, TESTS OF EFFICIENCY IN; MORAL PRACTICE; PUBLIC SCHOOLS (UNITED STATES), MORAL INSTRUCTION IN THE.

CHARLES, THOMAS (1755-1814).—Familiarly known as "Charles of Bala." He was educated at Carmarthen and Oxford University, and as a young man put himself in touch with the leaders of the Evangelical movement. After ordination, he served as a curate in the Episcopal Church, but from 1784 onwards identified himself with Calvinistic Methodist (Presbyterian) Church of Wales. [This name was applied to a church of the Presbyterian order which claimed to be the only denomination of purely Welsh origin in Wales.]

In a few years he made a national reputation as a preacher and writer. From the early days of his public labors he was an enthusiastic advocate of education. In conjunction with Griffith Jones (*q. v.*), from 1785 onwards, he did much to promote what were known as "circulating day schools," by paying a teacher who was "moved circuitously from one place to another, for the purpose of instructing poor children in reading, and in the first principles of Christianity by catechizing them." Four years later, Charles turned his attention to Sunday schools in Wales. In his early labors as a clergyman, he had given special attention to the catechizing of the children, but finding the influence of such labors to be limited, he was led to advocate the formation of Sunday schools, where systematic Biblical instruction could be given, not only to young people, but to adults.

He began his work by inviting the young people of Bala to his house on Sabbath evenings for the purpose of religious instruction. Such interest was excited by his experiment, that at length it became needful to secure a chapel in which the school could be carried on. From this beginning, there sprang a national movement in Wales, of which Charles was the inspirer and leader. By his own statement, it is clear that he found the Sunday school to be a better instrument of religious education than the "circulating day school." The Sunday-school movement initiated by Charles, was destined to be the most powerful instrument in molding the religious life of the Welsh people; an influence remaining until the present day.

In all his plans Charles gave the central place to Bible study. He applied to two of the great religious societies in London for supplies of Bibles for Wales. When he found his applications were ineffectual, he strongly advocated the formation of a society for the distribution of the Scriptures. Largely as a result of his advocacy, the great "British and Foreign Bible Society" was organized. (See Bible Society, British and Foreign.) The memorizing of Scripture passages, combined with public catechizing, formed the essential features in the Sunday schools of Wales. (See Wales, S. S. Work in.)

This article may fittingly close with the following testimony borne by Charles to the influence of the Sunday school:

"The spirit of learning has rapidly spread among young people and children in large populous districts, where hitherto it had been wholly neglected; and the reformation in their morals has been generally evident and satisfactory to all. Their usual profanation of the Sabbath, in meetings for play or in public-houses, has been forsaken; and the Sabbaths are now spent in the schools or in religious exercises. The attention is engaged with such intenseness, that in some instances which I have known, the greatest part of the night is spent in learning chapters or in searching the Scriptures on points given them to be elucidated by Scripture passages. All will easily perceive how rapid the progress in the acquisition of divine knowledge must be, when the mind is so attentively engaged, if assisted by proper instruction. It has been great and very rapid. I have known young people emerge at once, as it were, from a state of idleness, profaneness, and ignorance, to diligence, sobriety, and pleasing attention to divine things. They are delighted with the work: and you may distinguish those who are thus engaged, from the idle and ignorant, by the comfort and joy manifested in their countenances."

Carey Bonner.

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CHAUTAUQUA INSTITUTION.—This institution has been characterized as the greatest agency in the world for popular education. It is located at Chautauqua, N. Y. The name is derived from an Indian phrase which means "the place where the fish was taken out." The activities fall under three general heads: (1) The public assembly, with its educative, though necessarily popular program of lectures, addresses, entertainments, concerts, etc., (2) the summer schools, offering formal classroom instruction in a variety of subjects during July and August, and (3) the home reading work which, unlike the others, is operative throughout the year and not confined to locality, nor even to the United States.

It was for training Sunday-school teachers in the best methods of work that Chautauqua was founded in 1874. John H. Vincent (*q. v.*), then head of the Sunday School Department of the Methodist Episcopal Church throughout the United States, had become profoundly impressed with the need of something more than printed suggestions and the occasional visit of leaders like himself to increase the efficiency of teachers. The feeling of solidarity, the sense of common responsibility in a work of great social importance, was needed. The inspiration of personal contact and of concrete identity with groups of persons similarly engaged, and the consecutive, cumulative effect of expert instruction and stimulating public address day after day for such a term as could be devoted, would, he believed, give an altogether new impetus to Sunday-school work. In short, he wanted a Sunday-school institute. He began to promote the idea. Dr. Vincent consulted Lewis Miller of Akron, Ohio, a layman widely known for his progressive ideas in Sunday-school work and for his liberal support of educational enterprises. Mr. Miller heartily concurred in Dr. Vincent's idea, but believed that in order to make it successful, it should be given the novelty, the wholesomeness and sanity, the physical simplicity and recreative charm of an outing in some attractice spot. Mr. Miller favored Chautauqua Lake, where Sunday-school picnics had been held for some years, and more recently camp meetings had been conducted.

Dr. Vincent objected to the outdoor proposal and to the Chautauqua location because he did not wish the undertaking to be confused with the purely emotional character of many camp meetings. His project was an educational one. He wished to emphasize the necessity for close thinking, serious study, and a rational adaptation of methods in order to achieve results. Dr. Vincent wished to promote a broad intelligence concerning the Bible as the authoritative basis of Christian instruction, to regard the principles of pedagogy, and so far as possible to regard science, history, and the work of culture. Finally, Mr. Miller's outdoor recommendation prevailed. The experiment was tried in the woods at "Fairpoint" on Chautauqua Lake.

So far all was for the benefit of Methodist Sunday-school teachers. The Sunday School Union of the Methodist Episcopal Church formally instituted the Chautauqua Sunday School Assembly, as the name then was; and the whole matter was referred to their committee on normal work, which was composed of John H. Vincent, Henry M. Simpson, J. C. Thomas, and two lay members. When the working organization of the Sunday School Assembly was formed, Lewis Miller was elected president, John H.

Vincent, superintendent of instruction, and Henry M. Simpson, secretary. The objects were to awaken interest in normal training among pastors, superintendents, and teachers of Sunday schools throughout the denomination, to command the best talent in the country for the teaching force, and to unite daily study with healthful recreation. The course of normal study already prescribed by the Normal Work Committee was to be followed.

At one of its first meetings the committee passed a resolution as follows: "Whereas the course of study is in substantial agreement with that adopted by the normal departments of the Baptist, Presbyerian, and American Sunday School Union boards, and as the leading workers in these and other branches of the Christian Church will be at the assembly to assist by their experience and counsels, and as it is our purpose to make the occasion one of the largest catholicity, the committee cordially invite workers of all denominations to attend, and to participate in the services of the assembly." People of all denominations did attend and the first meeting in 1874, was phenomenally successful, and when a second larger assembly followed, steps were taken to acquire the property and make the institution permanent. "The Children's Temple" at Chautauqua, erected in 1878, and presented to the Assembly by Lewis Miller for its Sunday school, was the recognized prototype of those now familiar buildings in which little classrooms with movable partitions between range about one central and circular or semicircular room.

Lectures on other than Biblical and religious themes had been given from the first, and many recreative features had been introduced. By 1878, there had grown a strong feeling that some agency was needed by which the impulses of the brief summer session might be made effective throughout the year. The Chautauqua Literary and Scientific Circle was the result. Such numbers joined the first class for the four-year course of study that despite having been given unduly hard tasks with the resulting discouragement and loss of members, in 1882, at the end of the four years they graduated eight hundred at Chautauqua, while a thousand more received their diplomas by mail. The class of 1882 was not the largest one. So unique was the idea, so heartily was it approved by men of note, so eager were thousands of people for the benefits of such a scheme, and so contagious was the enthusiasm awakened that without much direct promotive effort the classes grew spontaneously year by year and continued to do so till well into the '90's.

The three branches of Chautauqua work were now pretty well defined. The natural development of the original purpose early led to several broadly educational undertakings. The Chautauqua Literary and Scientific Circle, founded in 1878, spread quickly to every state and to several foreign countries; the School of Languages was extended to include pedagogical courses in 1880, and under the late William R. Harper became a system of fourteen summer schools. For ten years the Chautauqua College of Liberal Arts and School of Theology (under the title of Chautauqua University) conducted correspondence courses in college and theological subjects until endowed universities took up this work and relieved Chautauqua of its burdens as a pioneer. In 1888, Chautauqua was a leader, under the late Herbert B. Adams, in adapting English university extension methods to American conditions. In 1898, Chautauqua voluntarily surrendered to the State of New York the power to grant degrees, and in 1902, received a new special charter under the name Chautauqua Institution.

The Chautauqua summer session has been gradually lengthened from twelve days to sixty; the daily program has been steadily strengthened and enriched; the platform has been kept in sympathetic relations with the best things of national life; the home reading course has been more and more nicely adjusted to the needs of Chautauqua readers. The material development of the Institution has kept pace approximately with its expanding life. The original assembly plot contained fifty acres. The Institution now owns 333 acres.

It is estimated that between fifty and sixty thousand persons for a shorter or longer period each summer are attendants upon the assembly program. An average summer population at Chautauqua at the height of the season is about twelve or fourteen thousand. The summer schools have about three thousand enrollments annually and give instruction under fourteen departments, as follows: English, Modern Languages, Classical Languages, Mathematics and Science, Psychology and Pedagogy, Religious Education, Library Training, Domestic Science, Music, Arts and Crafts, Expression, Physical Education, Agriculture, Practical Arts. On the faculty of these schools, numbering over one hundred persons, are represented most of the leading universities in America.

The marvelous growth of the reading circle work in its early years could not in the nature of things continue. The organization of correspondence schools, the adoption of correspondence as a method of instruction by the universities, the activity of women's clubs in other directions than cultural reading, and a variety of influences have turned into diverse channels of activity those impulses which for a decade and more found their only outlet through the Chautauqua Literary and Scientific Circle. The home reading work, however, has continued to be of use to thousands of readers and about sixty thousand have persevered through the four-year course of reading to graduation. After a period of decline it has entered upon an entirely normal phase of development, has adapted its course to the ascertained needs and requirements of home readers, and offers annually a set of reading material which consists of four books and the weekly numbers of the *Chautauquan Magazine.* This periodical was merged with *The Independent,* June 1, 1914. The course deals one year with the United States, the next with modern continental Europe, then with classical lands and times, and finally with Great Britain, thus completing the four-year cycle and returning to the United States. Whenever a person enters, he makes that the first year of his course and graduates four years thereafter.

Chautauqua is an educational institution, chartered as such under the laws of New York State, and involves no element of private profit, any surplus in a given year going to strengthen the activities of the next or to make permanent improvements. The affairs of the Institution are administered by a board of twenty-four trustees—twenty chosen by the board itself and four by cottage owners, that is, lease holders at Chautauqua. On its educational side it has the advice of an educational council of men, distinguished in university life, in the field of letters, or in other intellectual pursuits. George E. Vincent, President of the University of Minnesota, is also President of Chautauqua Institution; and his venerable father, John H. Vincent, one of the two founders, now (1914) a retired Bishop of the Methodist Episcopal Church, is Chancellor of the Institution.

Revenue is derived from gate fees (covering admission to public lectures, concerts, etc., within the grounds), by special tuition fees from students in the summer schools and home reading courses, by charges upon rentals and business concessions, and by voluntary contributions. There is an endowment fund amounting in round numbers, to $63,000. The resources of the Institution are appraised at a little over one million dollars. Of this amount the real estate is estimated at $270,000, buildings $440,000, power plants, sewer and disposal works, and water works $120,000, sundry and personal property $32,000, stock holdings $90,000, accounts and bills receivable $30,000, trust funds $60,000. The liabilities of the Institution amount to $400,000 represented by a bond issue of $220,000, accounts and bills payable of $115,000, and debts upon the new buildings and land purchases of $65,000.

Although the name "Chautauqua" has been adopted by some hundreds of organizations, to describe an educational enterprise, the original Chautauqua Institution has no organic relation with any of the other assemblies. The Institution, however, maintains fraternal relations with many of them and as they have adopted its name and some of its methods, it is glad to give them the benefit of its experience. As a member of the International Chautauqua Alliance, Chautauqua Institution holds a somewhat closer relation to a few of those independent assemblies which work together toward the advancement of educational purposes. An interesting development in recent years is the organization of bureaus, each of which manages from a dozen to a hundred or more programs in as many towns, and moves its speakers and entertainers in troups from place to place.

On its religious side, Chautauqua has always maintained the ideals of the early days, though adapting itself to changing conditions. The formal religious features of any summer's program are noteworthy, including Sunday sermons by preachers of national reputation, daily devotional hours, the great Assembly Sunday school, public services for children, religious instruction on both the pedagogical and the inspirational side offered by the summer schools, voluntary religious exercises of denominational groups, and the conferences of missionary societies and other religious bodies that elect to make Chautauqua their gathering place. Nine different denominations maintain permanent headquarters at Chautauqua and hold their own Sunday and midweek exercises while joining all together at stated times in the general service at the amphitheater. In the amphitheater itself the sermons are by noted preachers of the various denominations. The churches thus represented are the Baptists, Congregationalists, Disciples, Protestant Episcopalians, Lutherans, Methodist Episcopalians, Presbyterians, Unitarians, and United Presbyterians. Still other branches of the church are largely represented though without formal organization of their own as yet. In 1912, the Society of Friends held their General Conference at Chautauqua. In short, the spirit is one of catholicity and of hospitality. The sentiment and purposes of religious life pervade the work of the platform and of the classroom and the intercourse of the place even more than they proclaim themselves by any particular function or observance. Bishop Vincent in his book, *The Chautauqua Movement,* has made comment upon this fact and has explained it as follows: "The theory of Chautauqua is that life is one, and that religion belongs everywhere. Our people, young and old, should consider educational advantages as so many religious opportunities. There should be no breaks between Sabbaths. The cable of divine motive should stretch through seven days, touching with its sanctifying power every hour of every day."

The possibilities of adult education, extending well past middle life, since studied in a scientific way and proved beyond question, may be said to have found their first practical demonstration on a large scale at Chautauqua. This was promptly recognized both in the United States and abroad. The great potential value of the margins of time in an educational way—the spare minutes of a day for reading and the vacation weeks that are accorded most Americans in summer for study and attendance upon good lectures and entertainments—is another of what may be called the Chautauqua discoveries. Individuals here and there had found it out for themselves; but as a general fact of broad social significance Bishop Vincent, more than any other man of any time, has given it force.

That the outlook upon life and culture which is implied by a liberal education may be acquired from a moderate amount of reading in plain English, though the full and identical content of what the schools and colleges give is not thus obtained, and that much of the disciplinary value which the student draws from his Greek or mathematics will come to the thoughtful mechanic from his tasks, or the house mother from the earnest administration of her family affairs, was an early doctrine of Bishop Vincent's which has been substantiated in thousands of lives. One or another of these ideas underlies the university extension work, the growth of correspondence instruction, the large development of summer schools; and all these movements as they have taken shape in the United States owe much to Chautauqua as a pioneer.

While part of its early activities have been passed over to specially adapted agencies, Chautauqua continues those which either exclusively or in common with other institutions it seems best fitted to carry on. It has afforded a meeting ground for the gathering of forces which have inaugurated great agencies like the W. C. T. U., the organization committee for which was formed at Chautauqua in 1874. It is still a clearing house of ideas and offers an open forum for the discussion of all thought and opinion to which good people adhere or in which they sincerely disagree. Theodore Roosevelt, after his visit there in 1905, called it "the most American thing in America." Its annual assembly in July and August is the greatest center for popular education in the world.

E. H. BLICHFELDT.

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CHAUTAUQUA SOCIETY, JEWISH.—The need of a widespread system of popular education on the history, literature, and religion of the Jews was impressed upon the mind of Rabbi Henry Berkowitz by years of travel and experience in the various sections of the United States. He was thereby prompted, after his settlement in Philadelphia, in 1892, to propose the establishment of such an educational movement. The well-known and well-tried methods of the Chautauqua Literary and Scientific Circle, combined with certain features of the kindred organization known as the University Extension Society, seemed best adapted to the needs of the Jewish people widely scattered throughout the country. He therefore proposed to his congregation, and later to a Committee on Organization held in Philadelphia, April, 1893, the establishment of the Chautauqua system of Jewish education. Official arrangements were made with the Chautauqua Society for the adoption of its name and methods, and the plan was formally presented by the founder at the Jewish Congress, held in Chicago in connection with the World's Columbian Exposition.

Propaganda. In 1905 the field secretary department was created. Active propaganda throughout the United States, and especially in the similar communities, resulted in practical constructive efforts along Jewish lines, which have proved of the utmost importance. In 1912 the Correspondence School for Religious School Teachers was organized.

Assemblies. In 1895 the Society established its first assembly, and in connection with the annual assembly the Jewish Teachers' Institute gathers together year after year the men and women engaged in developing Jewish education in the United States.

University Summer School. In 1909, the Society began its work among the summer schools of the universities by sending instructors and lecturers to the University at Knoxville, Tenn. In 1912, an instructor and lecturer was sent to the University of Virginia, at Charlottesville, and the work there is to be continued. Similar courses of instruction are designed to be instituted.

Correspondence School Method. The adequacy and value of the correspondence method of instruction has been abundantly proved by years of experience in some of the leading universities and other educational agencies in America.

The courses offered are not mere "handbooks" or "guide-books" for teachers, but they provide a continuous and systematic plan of study and give the stimulus and inspiration of direct communication with the instructors. The Biblical, rabbinical, and critical views on mooted questions are stated, but the lessons aim to be serviceable to all teachers, whether Reform, Orthodox, Conservative, or Radical.

Circle Work. Courses of study for individual readers or members of study circles are offered by the Society and consist of thirteen subjects. They are in the nature of a syllabus or course book arranged in a definite, methodical, and systematic outline of work by a specialist in each department of study. They are arranged so as to be introduced into organized study circles, such as Y. M. H. A., study circles of the Council of Jewish Women, Bible classes, history clubs, literary societies, intellectual culture of the B'nai B'rith, etc.

South Jersey. In March, 1910, initial steps were taken to inaugurate educational and religious work in the colonies of South Jersey. The secretary made an investigation of the educational and industrial conditions in seven colonies, namely: Norma, Alliance, Brotmanville, Six Points, Rosenhayn, Garton Road, and Carmel. Twelve hundred children from the ages of five to sixteen reside in these colonies. The work is under the direction of Rabbi Benjamin L. Grossman, of the New York Theological Seminary, and the supervision of the secretary of the Chautauqua Society.

North Dakota. This work was so successful that in April, 1911, similar investigation was made in the Jewish settlements of North Dakota, known as the Burleigh and McIntosh county settlements, located at Ashley and Canfield, N. D. So promising was the outlook that work cognate with that of South Jersey was inaugurated April, 1912, and has been extended into Wishek, Lehr, Minot, Regan, and contiguous territory. (See Jews.)

HENRY BERKOWITZ.

CHICAGO TRAINING SCHOOL.—The establishment of the Chicago Training School, in 1885, for city, home and foreign missions, marked an epoch in Christian education. The conviction had been gaining ground that training should be provided for general Christian, mission, and social work, as well as for the work of the formal ministry, and the Chicago Training School was the first to embrace in its plan the entire field of religious and social training for work of a world-wide scope. (See Religious Training Schools.)

The institution is organized into: The Graduate School, open only to graduates from approved colleges; The Undergraduate School, to which are admitted women holding high school diplomas, or having an equivalent preparation; and the English School, which offers courses preparatory to the Undergraduate School.

The studies form the following groups: 1. Bible, including New Testament Greek; 2. Church history and missions; 3. Religious education, with the Sunday school emphasized; 4. Social service; 5. Church finance and efficiency; 6. Home economics; 7. Elocution and physical culture; 8. Foreign languages, including phonetics and general linguistics; 9. Music.

The school offers preparation for the work of home and foreign missions, social service, religious education, the deaconess vocation, and has a department for women who find their life work in the domestic circle, and all study is conducted in the spirit of scientific thoroughness. A carefully selected library supplements the instruction given.

Eleven resident instructors give full time to the school, and, in addition, there are twenty-two nonresident instructors, who supplement the work by courses of lectures. Other men and women, eminent in missions, religious education, and social service, give frequent lectures before the students.

The Chicago Training School places special emphasis upon practical work. The city constitutes a laboratory in which the students carry on the work under the direction of the Field Director of the faculty, the city pastors and other religious leaders, the United Charities, the Juvenile Protective Association, etc. Weekly trips of inspection are conducted to places of sociological interest.

Denominationally the school is Methodist Episcopal, but members of all denominations compose its student body. Its annual enrollment is more than 200. In 1913 a federation was formed with the Presbyterian Training School of Chicago, by which the two schools coöperate, though each preserves its autonomy. Lucy Rider Meyer, A.M., M.D., is the principal of the school, with whom is associated her husband, Josiah Shelley Meyer.

LUCY RIDER MEYER.

CHIDLAW, BENJAMIN WILLIAMS (1811-92).—One of the early Sabbath-school missionaries of the American Sunday School Union. He was born and died in Wales. Mr. Chidlaw began his missionary work in 1836 and continued his service for forty years. He was affectionately called "Father Chidlaw."

S. G. AYRES.

CHILD CONVERSION.—As an experience child conversion is quite different from conversion as an experience of the adult sinner. The latter is a deliberate turning from a life of sin to a life of faith in God and obedience to the will of God. It is always preceded by an awakening to a consciousness of sin and by a longing for pardon and cleansing. The act of turning is an act of the individual, but the power by which the individual is enabled to turn is from God. God works in him enabling him to will and to do according to his good pleasure.

There are cases in which this whole

process is gradual and takes place without any violent wrench in the individual's life. But there are also many cases of sudden awakening accompanied by intense remorse and in which the subsequent emergence into a new life of spiritual freedom and joy in the consciousness of pardon and sonship, reminds one of the experience of the cripple who was healed through the agency of Peter and John at the door of the temple. But the experience is fundamentally the same whether it is gradual and calm, or sudden and violent. In both instances it is, on the human side, a repudiation of sin and a surrender of self to God in Christ, and on the divine side the impartation of enabling grace for the beginning of a new life. (See Crises in Spiritual Development.)

In order to understand how child conversion differs from this adult experience, it is necessary to take account of certain significant facts of child nature. One of the most important results of recent psychological investigation is the definite establishment of the fact that man has a religious nature, and that his religious nature is subject to the same general laws and conditions as his other native capacities—that is, if neglected it tends to atrophy, but if properly nurtured and trained, it develops normally as the life of the individual unfolds. This implies the possibility of real and effective religious education. It may be added that this possibility is clearly implied in the teaching of both the Old and New Testaments.

The child is uniformly recognized as a being endowed with religious capacity and the most careful provision is made for his religious training. (Deut. 5: 6-9; 31: 12, 13; 32: 46; Eph. 6: 4; 2 Tim. 3: 14-16.) "From the days of Abraham," says Trumbull, "systematic 'instruction' had its place in the plans of the chosen people of God. From the days of Moses the Jewish Church had a measure of responsibility for the religious training of the young. From the days of Ezra the Bible school was a recognized agency among the Jewish people for the study and teaching of God's word." (H. C. Trumbull. *Yale Lectures on the Sunday School,* p. 43.)

It must be observed, however, that while this view of child nature implies that the child may have a real religious experience, it also implies that his religion must correspond to his capacity and therefore to the stage of development which he has attained. In other words, there is a religion of childhood, just as there is a religion of adult life, and even the religion of a child changes as the child's life unfolds. This is clearly implied in the striking words of St. Paul (1 Cor. 13: 11): "When I was a child, I spake as a child, I felt as a child, I thought as a child."

In the religion of a child even of tender years we find the premonitions and beginnings of all the qualities that belong to the religion of the mature man. For the child is not, as is sometimes assumed, incapable of reverence and faith and love. They exist in him, however, as temporary emotions rather than as fixed and permanent attitudes. He is a creature of impulses, and not of settled convictions. His experiences, being determined by interests that are momentary and largely unrelated, are fragmentary. "He has no unified and proportioned conception of himself." (A. S. Ames. *The Psychology of Religious Experience,* p. 201.) He is dazzled by the sights and sounds of the external world. "He looks without and not within; at the near rather than the remote; at the present rather than the future." (G. A. Coe. *The Spiritual Life,* p. 32.)

These general characteristics of the child mind must of necessity determine the religion of childhood. One should not be surprised, therefore, to find that the child's religion is largely a matter of external observances and obedience to external commands, and only to a very limited extent a matter that possesses inner significance. This religious experience, limited as it is, is not only real and genuine so far as it goes, but also profoundly important, since it prepares the way for the richer and deeper experiences that are to follow. As Froebel puts it, "The vigorous and complete development and cultivation of each successive stage depends on the vigorous, complete, and characteristic development of each and all preceding stages of life."

About the ninth year in the life of the normal child a marked change begins to manifest itself. His interests begin to widen. He begins to be conscious of himself as a social being and to realize vaguely the meaning of his social relations, and there arises within him a new sense of moral obligation and a new desire to assume his rightful place in the social order. For a time these inner changes, as a general rule, proceed slowly; but with the oncoming of the period of adolescence they are vastly accelerated. The social nature at this time bursts into full power, and the youth finds himself the subject of "new kinds of sensation and of emotion, new modes of thought, new attitudes of will," a new appreciation of moral and spiritual values, and is brought face to face with most of the complex problems of duty that belong to adult life.

During this period of the shifting of the center of life there generally takes place a radical change in the child's or youth's religious experience. Investigations show that while this change frequently comes before the age of twelve, in a large majority of cases it falls between twelve and eighteen. Sometimes the change is gradual, but often it marks a crisis almost as sharp as does sudden adult conversion and is attended by many of its characteristic emotional accompaniments. In both cases, however, the experience is fundamentally the same, and what is said above in regard to child nature and the development of child life should help one to understand its meaning.

When the child or youth begins to be conscious of himself as an individual and as a being with social relations and social responsibilities, there arises the necessity for a corresponding readjustment of his religious experience. It must, so to speak, be personalized and socialized. He "must assume full responsibility for the status and trend of his religious life, with which his self, his social and religious consciousness, brings him face to face. He must choose for himself whether he will henceforth love and serve God and his fellow men, or whether he will repudiate the religious teaching of his childhood and lapse again into a life of narrow selfishness." (H. H. Meyer. *The Graded Sunday School in Principle and Practice.*)

It will be seen at once that this decision may involve an intellectual as well as a moral struggle; for it requires not only the personalizing of the youth's religious experience, but also the voluntary and intelligent adoption as his *own* of his inherited religious beliefs. This accounts for the fact that the experience is often marked by painful questionings and bewildering doubts. (See Doubt, Dealing with, in the S. S.)

Accepting this as a true account of conversion as an experience of childhood or youth, one is led to the conclusion that it marks an exceptionally important stage in the child's religious development and does not indicate its beginning. It is "the conscious attainment of religious freedom and independence with an accompanying fuller surrender of self in the voluntary assumption of religious and social obligations." It does not discredit the religion of early childhood. It means only that the child must be religious as a child, and that in many cases the transition from the simple, *naïve* religion of childhood to full religious self-consciousness is accompanied by more or less of doubt and spiritual struggle.

It is sometimes urged as an objection to this view of the religion of childhood that it seems to do away with the necessity of the birth from above and of the operation in the life of the Holy Spirit. This objection is based upon the assumption that the Holy Spirit is entirely absent from the ordinary and normal processes of the child's development and appears and is active only at certain crucial points in his experience.

This assumption is contrary both to reason and to the plain teaching of the Scriptures. John the Baptist was "filled with the Holy Spirit even from his mother's womb," and the declaration of Jesus that the kingdom of heaven belongs to little children implies the possibility of the child's possessing at least in some rudimentary fashion those virtues which St. Paul designates as "the fruit of the Spirit." In a little book written by a prominent Methodist theologian almost half a century ago, one finds the following significant utterance: "How is it ascertained that the Spirit of God begins to work in the heart of a child at some particular period along the course of its life? This restricts the grace of God to a period. I think this grace begins with life itself, long before the child has any understanding about it. There is no graceless period in childhood." (R. Abbey. *Christian Cradlehood.*) In *Education in Religion and Morals* Prof. Coe declares that, instead of persistently looking upon education as "something done for the child by his elders," one might do well to think of it more as "something wrought within the character by the divine Spirit."

In a word, Christian parents and teachers are but the agents through whom the Spirit works for the quickening and nurture of the child's religious life, and the gradual unfolding of a young life in spiritual strength and beauty is just as miraculous, just as much a work of the Spirit, as the sudden conversion of a hardened sinner. (See Religion, The Child's, and its Culture; Religion, Psychology of.)

E. B. CHAPPELL.

CHILD LABOR.—SEE CHILD WELFARE IN THE U. S.; CHILD WELFARE MOVEMENT; CHILDREN'S BUREAU.

CHILD, SPIRITUAL STATUS OF THE.—The plan of treatment, as including both history and criticism, gives occasion to notice the following topics:

(1) Views of the spiritual status of the child obtaining in later Judaism.

(2) Views entertained by the Christian Fathers.

(3) Views current among mediæval Scholastics.

(4) Views held by Christian communions in the modern period.

(5) Biblical teaching bearing on the subject in hand.

(6) The conclusions favored by reason and observation.

1. The position of later, or post-canonical, Judaism is significant in a twofold respect. On the one hand, it indicates how the people which had been trained in the Old Testament revelation understood its statements relative to the condition in which men are born. On the other hand, in its orthodox or Pharisaic phase, it represents the point of view which had been instilled into the mind of Paul, and so affords probable evidence for the interpretation of the New Testament writer who, far more than any other, enlarges on man's natural state.

The literature of post-canonical Judaism assumes, for the most part, that sentence of bodily death was passed upon the human race because of the sin of the first parents. The writings of Philo, it is true, seem not to reflect this assumption; but it occurs with sufficient distinctness in Ecclesiasticus (25:24), in the Wisdom of Solomon (2:24), in Second Esdras (3:7), and in the Apocalypse of Baruch (23:4). That guilt, as well as mortality, attaches to men because of the primal trespass, is a point of view quite foreign to this entire literature. As respects the inheritance of tendencies to sin, the position taken was not so unequivocal. Occasionally a somewhat emphatic view of such tendencies came to expression. Second Esdras in particular affords an example (3:21; 4:30). But even here the entailed corruption seems not to be referred so much to the specific sin of Adam as to the "evil heart" which was in him prior to his disobedience. Furthermore, in later Judaism generally the inborn tendency to sin was not regarded as so controlling as to cancel moral freedom in its subjects. In short, the more stalwart theory of original sin did not prevail in this domain. (Compare Edersheim, *The Life and the Times of Jesus the Messiah,* Vol. I, p. 5.)

2. The Christian Fathers of the first three centuries generally agreed with later Judaism in supposing physical death to have been entailed upon the race by the fall of the first parents. A probable exception appears in case of Clement of Alexandria (*Strom.* 3. 7; 7. 11.) The Fathers of this period were also generally united in the conclusion that the results of the fall did not strike so deep as to cancel moral freedom. With scarcely less unanimity they repudiated the notion that the descendants of Adam are so related to his sin as to be born in a state of guilt. Irenæus, it is true, made considerable account of the headship of Adam (*Cont. Haer.,* Vol. 16. 3, 21. 1); but he construed it in a vague mystical way, and leaves it doubtful whether he viewed the race as actually implicated in the guilt of the first trespass. Tertullian in one instance speaks of the entire race as being tainted in their descent from Adam, and as being "a channel for transmitting his condemnation." (*De testimonio animæ,* 3.) However, this is not saying that the condemnation is prior to the personal

misdeeds to which the transmitted taint solicits. It is noticeable, furthermore, that Tertullian's creed did not prevent him from speaking of childhood as "the innocent period of life." (*De baptismo,* 18.) In relation to transmitted sinful tendencies theological opinion at this stage was, for the most part, quite moderate. Even Tertullian, who is reputed to have taken the most emphatic position on this point, declares: "There is a portion of good in the soul, of that original, divine, and genuine good which is its proper nature. For that which is derived from God is rather obscured than extinguished." (*De anima,* 12.)

With Augustine, at the beginning of the fifth century, a marked advance was made in the estimate of the spiritual disaster which resulted to the race from the original trespass. In sharp reaction from the Pelagian contention that men are born without guilt, taint, or impairment of freedom, the powerful North African Father went on to maintain a most uncompromising doctrine of the guilty participation of all men in Adam's trespass and of their utter bondage under sin until released by the grace of regeneration. "All that are born mortals," he affirmed, "have the wrath of God with them, that wrath which Adam first received." (*Tract in Joan,* 14. 13.) "The whole race of which he was the root was corrupted in him." (*Euchirid,* 26.) "There was one mass of perdition from Adam." (*Serm.* 26.)

This somber view of man's condition by birth was destined to be propagated through broad tracts of Western Christendom. In the Greek Church, on the other hand, it was never really appropriated. Various Greek theologians may have acknowledged in a general way the twofold status of guilt and corruption in the posterity of Adam. But the Augustinian emphasis was wanting. With substantial unanimity the theology of the Greek Church continued to assume that a degree of moral freedom was conserved to men in spite of their adverse heritage.

3. The mediæval Scholastics, as a body, agreed with Augustine, in describing man's natural state, or condition by birth, as including both guilt and corruption of nature. Abelard was quite outside the current in excluding the former element. In interpreting the corruption of nature, or inborn tendency to sin, some of the Scholastics adhered essentially to the very emphatic theory of Augustine. This holds true of so representative a theologian as Thomas Aquinas. But all through the mediæval period, there was a measure of dissent from the Augustinian estimate of inborn sinfulness, and in the latter part of the period the dissent reached to notable proportions. Room was made by Alexander Hales, and later by the Scotist and Occamist schools, for a degree of moral ability in men, so that even prior to regeneration they are not mere passive subjects of divine grace, but have a certain competency either to cooperate with or to reject that grace.

4. In the modern period the Roman Catholic Church has been committed by the authoritative decisions of the Council of Trent to the inclusion of both guilt and corruption in man's natural state. To this extent, the Augustinian doctrine has been established. The outcome, however, in that church has been considerably removed from strict Augustinianism. The tendency to modify the element of hereditary corruption, which was conspicuous in the closing era of mediæval Scholasticism, continued to work, and came practically into the ascendant in the victory of the Jesuits over the Jansenists as consummated in the bull *Unigenitus* (1713).

The Protestant communions in their ambition to exalt divine grace, as against ecclesiastical expedients for heaping up human merits, resorted in the first instance to the strict Augustinian platform —the guilt and radical enslavement to sin which comes by inheritance from Adam. Lutherans and Reformed held alike to this platform. A notable exception, however, appeared in the ranks of the latter, in that Zwingli rejected the element of guilt. The early Socinians agreed with Zwingli on this point, and besides qualified very appreciably the notion of hereditary corruption.

In the early part of the seventeenth century a fruitful reaction against the more stringent theory was inaugurated by the Arminians in Holland. Their exclusion of the element of guilt was followed to a noticeable extent in the Anglican Church from the time of James I. A like view in the course of the eighteenth and nineteenth centuries became current in New England Congregationalism and won an appreciable following among the Lutherans and the Reformed in Europe. Though not formally adopted by Methodists at the start, this view has become largely characteristic of their teaching. In general, recent times have witnessed a marked tendency to modify the vigorous Augustinian tenet.

The prevalence of evolutionary theories in the last few decades has led individual theologians in various communions to substitute for the notion of an evil inheritance from the sinning Adam the idea of an inheritance of animal propensities from a brute ancestry. These propensities, it is admitted, involve a very serious task, since a demand to moralize them, or to bring them under rational control, rests upon the individual from the first dawning of responsible agency. At the same time, a question is raised as to whether the propensities can be accounted abnormal. In so far as they are needed to serve as a motive power in men, and are posited by the ordained creative process, there would seem to be no valid occasion to deny their normality. On the other hand, an abnormal aspect will attach to them, if it be assumed that the aggravation to which they are liable, through a perverse ordering of life, is in any degree transmissible from one generation to another. In respect of this point a scientific verdict has not yet been thoroughly matured.

This much at least can be said: On account of the intimate physical connection of the parents with the child, the bearing of all connection on the nervous organism, and the important function of this organism in determining the measure of natural impulsions, it is quite possible, not to say probable, that an aggravation of native propensities may be, in greater or less degree, transmissible. It goes beyond any clearly ascertained scientific demand to bar out the admission of a certain residuum of truth in the traditionary doctrine of an adverse inheritance from ancestral error and sin.

5. It has been noticed that the parties standing historically nearest to the Old and the New Testament respectively held less definite and less emphatic views of original sin, or man's spiritual condition at birth, than came forth in later theology. This fact carries a suggestion that the later doctrinal construction may have gone beyond the warrant of the Biblical data. So far as the Old Testament is concerned, the given suggestion is undoubtedly in the right. The Hebrew Scriptures are remote from supplying a basis for the Augustinian tenet. Neither in the story of the fall, nor in any later connection, do they distinctly associate human sinfulness with the Adamic trespass. To be sure they repeatedly emphasize man's moral frailty and bent to sin. In a less number of instances (as in Job 14:4) they place a certain stress upon continuity in sin. But this continuity is not pushed to the point of involving men in guilt at birth. So far is the inborn tendency to evil from being viewed as a ground of reprobation that it is rather esteemed a reason for divine clemency. This is witnessed, as Dillmann observes, by sentences in Genesis, Job, and the Psalms. (*Alttest. Theologie*, p. 378.)

The New Testament agrees with the Old in the general recognition of the fact of human sinfulness. In the person of one writer it goes beyond the standpoint of the Old Testament in making an explicit connection between this sinfulness and the primal trespass. Paul, in carrying out the antithesis between Adam and Christ, pictures the former as being, through his transgression, the fountainhead of sin in the race. Indeed he uses language which is capable of suggesting the Augustinian dogma respecting the common inheritance of guilt as well as of corruption of nature. This is especially true of Rom. 5:12-19 and Eph. 2:3, the one passage speaking of the sinning Adam as a source of condemnation, and the other describing men as being "by nature children of wrath." Still a close inspection of Paul's teaching is fitted to engender a serious doubt as to his intention to represent the birth condition of men as properly a condition of guilt. The apostle, it is to be observed, does not say that the trespass of Adam is immediately a ground of condemnation. We are left free to suppose that it is such only mediately, that is, as being initiative of the bent to sin which is all too likely to generate the transgressions which invoke condemnation. In this view, condemnation would not actually strike the individual till after personal acts of disobedience. That this was really the apostle's point of view is strongly suggested by parallel representation. He felt free to speak of believers as having died to sin, or suffered crucifixion to the world, when Christ died upon the cross (2 Cor. 5:14; Rom. 6:6; Gal. 2:20). Here evidently we have a graphic form of expression in which the ultimate result is carried back and merged with the primary ground.

As a matter of fact believers do not die to sin, or experience crucifixion to the world, save as in detail they exercise faith and self-surrender. Analogously we may conclude that men do not actually come into condemnation save as they declare, through personal transgression, their association with the sinning Adam. A similar consideration applies to the phrase "by nature children of wrath." Paul himself has indicated that the words "by nature" need not be understood of a condition resulting simply from birth. In Romans 2:14 he speaks of the Gentiles as doing by nature the things of the law. Evidently he did not mean that they were born doers of the law, but only that they were born with a nature adapted to provide in the course of its unfoldment for a sense of moral obligations. In like manner the phrase in Ephesians may reasonably be taken as meaning, not that men are born children of wrath, but only that by birth they have a nature which tends to such personal choice and conduct as invite the divine displeasure.

We conclude, then, that on the ground of his recorded words Paul cannot justly be made a sponsor for the theory of hereditary guilt. We may add that this understanding of Paul's position finds support in the fact that neither as a student of the Old Testament, nor as a disciple of the Pharisaic school, did he encounter any valid occasion to embrace the theory in question.

While Paul is not in evidence as an advocate of the notion that men are born into a state of guilt, Paul's Master is on record as negativing that idea. This he does in the pregnant declaration respecting little children, "Of such is the kingdom of heaven." (Matt. 19:14; Mark 10:14; Luke 18:16.) These words unequivocally denote that little children, all the newly born, are innocent and uncondemned members of the divine Kingdom. Their standing in that Kingdom may not be altogether secure. Indeed, there are indications that Christ had an acute sense of the moral exposure and proneness to sin which pertain to the condition and nature of all who are born into this world. But manifestly, in his view, no one starts as an alien or as an outcast. He heralds the blessed truth that children are born in the light of the divine favor and begin their earthly career within the borders of the heavenly Kingdom—already its members.

6. The conclusion which the Scriptures permit and invite us to accept is happily the one which alone reason is able to sanction. In the doctrine of hereditary guilt it finds insuperable difficulties. After all that its most skillful advocates have urged in its behalf that doctrine remains distinctly incredible. If it be said that all men were in Adam so as to take part in his sin, it must be answered that only free personalities can sin, and that in that character men were not present in Adam. If it be claimed that Adam stood by divine appointment as the representative of the race, so that his sin could be accounted the sin of the race, it must be replied that it does grievous injury to the thought of the divine justice to suppose that God could have invented the arbitrary scheme in which myriads of men are made guilty sinners without their knowledge, action, or consent. If it be argued that an evil tendency was transmitted from the sinning Adam, and that this tendency as being in the newly born makes them fit objects for the divine condemnation, it must be contended that simple misfortune calls rather for clemency than blame, and that a disability which in no sense was produced by its subject is for that subject nothing else than misfortune.

No doubt it is to be admitted that the moral personality which is yet at the incipient stage is not an object of divine complacency in just the same sense as is a soul which, through discipline and consecrated activity, has reached the goal of perfect righteousness and love. But this admission in no wise collides with the truth that God's smile is upon the little child, and that he is distant by a whole diameter from viewing him as an object of condemnation. In short, unsophisticated reason will not consent to blot the picture of the state of little children contained in the Gospel sentence "Of such is the Kingdom of Heaven."

On the question of the presence in the child of tendencies which may easily become an obstacle to the spiritual ideal, and which commonly do work to its prejudice, observation certainly will not permit us to assert a negative. At the same time, it will not justify us in giving those tendencies anything like an exclusive emphasis. The child is a mixed subject in nature and in manifestation. The egoistic, the selfish, and the passionate have a place in him. At least he is given to emotions which would fall under those designations in one possessed of moral insight and power of self-direction. But impulses that bear the aspect of the amiable, the attractive, and the good, impulses in the direction of affection, sympathy, kindness, admiration, reverence, and obedience also demonstrate their presence in him. Like the imperfect Christian he is not all of a piece; and, if he appears at any disadvantage in comparison with his elders it is largely due to the fact that he gives full expression to his wayward impulses instead of covering them up in the secret places of the heart after the manner of the adult.

The child is unmistakably a subject for piety from the first dawning of moral intelligence. In essence piety is inward committal to an ideal recognized as possessing superior worth and as involving an obligation to special devotion. The child's ideal must of course be of a type to match his limited outlook. But there is no reason why, under normal training, it should not reach toward the true and rounded Christian life.

To maintain heart loyalty to his simple ideal doubtless makes no trivial task for the child. But a task involving a degree of moral strenuousness is good for every moral agent. Moreover, the child is not left to his unaided abilities. The benevolence of the God who ministers the dew and the sunlight to the flower guarantees that he will nurture by the gentle influences of his Spirit every bud of religious promise in the plastic and sensitive souls of the young.

H. C. Sheldon.

CHILD WELFARE EXHIBITS.—More than a million and a half have been in attendance at the child welfare exhibits which have been held in the past few years. In many cities the child welfare exhibit holds the record attendance among large gatherings and exhibitions. In many more, oft-recurring statements from social workers, business men, workingmen, and mothers agree that "this is the biggest thing that ever happened in our city; this will bring together and strengthen all work for the children."

Popular enthusiasm such as this has attended few movements. The first exhibit, held in New York in January, 1911, grew slowly and hesitatingly into shape. It began nearly three years before in plans for a large Sunday-school exhibition. The scope of this was widened to include a display of all the forces that affect the city child. Gradually a classification of these unclassified forces was made, which, with adaptations, has seemed to fit the need of city after city. The simple statement of the committees among which the floor-space was divided will show how comprehensive this classification was:

The Home	Libraries and Museums
The Street	Philanthropy
Recreation	Settlements
Work and Wages	Clubs
Health	Churches
Education	Law

Under all these headings were shown by photographs, models, inscriptions, charts, and living demonstrations, the conditions affecting children, and the best ways yet proposed for dealing with those conditions.

Before the New York exhibit closed, Chicago had arranged for all of the material to be transferred to that city, where, supplemented by an equal amount of Chicago material, it was shown in the magnificent exhibit in May, 1911. 416,000 was the attendance in the two weeks of this exhibit. Its influence was felt throughout the city, and it formed the most noticeable topic of conversation.

Almost immediately a demand from Kansas City, St. Louis, and Montreal proved that the child welfare exhibit was desired in cities which could not possibly contemplate the enormous expenditures made in New York and Chicago. Exhibits equal in size and general effect began to be produced at about one tenth the original cost. This was made possible by securing buildings rent free, by radical changes in materials, by the use of such features in decoration and general construction as could be borrowed or cheaply bought, and by the general policy of requiring interested organizations to furnish their own photographs. A large and effective exhibit, covering 30,000 square feet of floor space, can now be managed for $5,000 for the central fund, while small but very effective exhibits, in towns or rural communities, have been held for $1,000 or less.

During 1912, exhibits were held in St. Louis, Montreal, Northampton, Buffalo, and Louisville. Northampton was the first of the "small town" exhibits, and was remarkably successful, leading, among other things, to a $25,000 school building in the congested Polish district. Conditions had been reported for six years without avail, but four photographs in the exhibit did the work.

By 1913, it had become almost impossible to keep the record of the number of exhibits. Providence, Rhode Island, and Rochester, N. Y., held large exhibitions in the early part of the year, followed by a smaller exhibit in New Britain, Conn., and other less important exhibitions in several New England towns. The demand for trained directors so far exceeded the supply, and the need for suggestive literature became so great that early in 1913 a National Child Welfare Exhibition Committee was finally organized. Its immediate work is:

1. To assist communities intending to give child welfare exhibits,
    - (a) By supplying them with information in regard to past exhibits.
    - (b) By visiting them, when desired, organizing the committees and planning the work.
    - (c) By recommending, when desired, directors of exhibits, and by training such directors.
2. To spread abroad, through exhibits, ideas and results of researches which the Children's Bureau (*q. v.*), or the National Children's societies may desire to publish, but for the exhibiting of which they have no available funds.

A little later Massachusetts organized a state committee to promote and direct exhibits in the cities, towns, and rural communities of that state. This was largely the result of the Northampton success.

At about the same time the National Conservation Exposition, Knoxville, Tenn., set aside a child welfare building, under the chairmanship of Miss Julia Lathrop, chief of the Federal Children's Bureau. This marked the entrance of child welfare exhibit material into the field of the general exposition and state fair. Demands from half a dozen such fairs came to the National Committee.

The use of exhibit material on subjects concerning children has become so widespread that it is necessary to limit the term child welfare exhibit, and define rather exactly the type of exhibition to which it may rightly be applied.

Large numbers of so-called "child welfare exhibits" have been held some of them semicommercial, some of them educational exhibits held in connection with Mothers' Congress meetings, State conferences of charities, and similar organizations, and covering *some aspect* of child welfare. (See Mothers and Parent-Teacher Association, National Congress of.)

The term "child welfare exhibit," however, really belongs to the exhibits which aim to bring together *all forces in the community* dealing with the welfare of the child, in the attempt to show:

Local conditions affecting the children
What is being done for the children
What is not being done for the children
What ought to be done for the children.

A child welfare exhibit of this sort differs from a specialized exhibit on housing or tuberculosis in that it requires the coöperation of all the community's forces. The securing of such coöperation is as much a part of the work of the exhibit as is the actual display.

An exhibit of this kind has somewhat the effect of a civic revival. It calls together all of the social forces of a community; helps them to work out a plan for community action, and exhibits that plan to citizens of all types and classes. Mayors, laborers, prominent business men, city officials, high school students, foreign mothers with babies in their arms, compose the thoroughly democratic crowds at the exhibit.

The children themselves are perhaps as deeply impressed as the adults, although the message of the exhibit is primarily *concerning* children, rather than *for* children. Compositions by children suddenly called for in Louisville six months after the exhibit, showed that nearly every school child from the third grade through the high school, retained some definite impression of events or objects in the child welfare exhibit. The good and bad grocery, with its lesson of cleanliness and order, was more remembered than any other one thing. The effect of such standards, wide spread throughout a community, has more effect than any law.

A boy of fourteen stood in the Providence exhibit, watching the "Vicious Circle" that displayed the unbroken sequence of

Child Labor Low Wages
Unskilled Labor Poverty
Child Labor

each following the other. He said: "That means, doesn't it, that if I don't learn things, I'm going to be poor and my children are going to be poor."

The effect upon individual visitors is only a small part of the result of a child welfare exhibit. In every city new legislation of some kind has followed. In Chicago, a new bathing beach and an infant welfare division in the Board of Health. In Kansas City a factory-inspection ordinance. In St. Louis and other cities the summary of needs, as worked out through the exhibit, was made the basis of the legislative program of the united Social Agencies. In Providence, where the exhibit was held at the beginning of the state legislature, nine bills were immediately introduced which related to hours of labor, newsboys, a juvenile code and court, the wider use of schools, the care of deaf, blind, and imbecile children, and several other problems.

A child welfare exhibit leaves behind it some people who have received definite ideas on the subject of the community's needs, and many more who have become impressed with the fact that child welfare is an important subject worthy of a community's attention, and who are prepared to be favorably disposed towards any proposition brought forward in the name of the child welfare exhibit. It is the predisposition of this larger group which influences and supports all legislation.

The immediate conscious purpose of the child welfare exhibit is, of course, not to legislate, nor to combine, nor to convert, but *to exhibit,* and by exhibiting to educate. It is the answer to a great popular demand for easier and quicker ways of learning. A college education is not to be judged solely by the examinations passed or even by the results two years afterwards in earning capacity; neither is an exhibit to be judged solely by the immediate results in legislation, though there should be such results; but through subtle changes of attitude and conviction, of individual and community relations, the child welfare exhibit works out its true purpose of popular education.

Anna L. Strong.

CHILD WELFARE IN AUSTRALIA.—See Australia, S. S. Work in.

CHILD WELFARE IN CANADA.—In common with other civilized and Christian countries throughout the world, Canada lays great stress on work for the better care and protection of neglected, dependent and delinquent children. In 1893, the Province of Ontario put into operation a complete measure of protection for its youthful citizens and as this children's protection act has since been adopted by the other Provinces, it might be summarized as follows: Each Province appoints a General Superintendent to supervise and direct this class of work. Children's Aid Societies are organized in each city and county. They are made the guardians of neglected or friendless children under sixteen and their duty is to find foster homes for them as soon as possible. For temporary care of children, a Children's Shelter is maintained in each large center of population. When a child is sent to a foster home, particulars are forwarded to the Provincial Superintendent who provides for the personal visitation of each child so that overwork or ill-treatment may be guarded against. Citizens knowing of children needing care are invited to report the facts at once. As a result of this coöperation the abuse of children has been reduced to a minimum.

Probably the most important and satisfactory feature of this general plan is the creation of a strong public sentiment that effectually safeguards children from wrong treatment.

Although the general policy is to have all dependent children placed in family homes, there are boys' and girls' Homes and Orphanages maintained by private philanthropy for the boarding of children left fatherless and not eligible for adoption.

The law provides for juvenile courts and the complete separation of youthful offenders from adults charged with crime. The Ontario Act of 1893, provided for the appointment of a special Commissioner to deal with young delinquents and this movement was taken up in Chicago in 1899, and made famous throughout the world. (See Juvenile Court.)

There are in each Province Industrial Schools established along parental lines, for the training of delinquent children between the ages of twelve and sixteen. Sentences are indeterminate, the average stay in the institution being eighteen months.

Compulsory school attendance laws are in force in all the Provinces of Canada, except Quebec and Manitoba, the school age being from seven to fourteen. At a recent session of the Ontario Legislature an Act was passed empowering any municipality to require children to attend until sixteen unless they had passed a prescribed standard.

There are also excellent child labor laws in most of the Provinces, prohibiting the employment of children under fourteen, with some exception for rural children during harvesting and the fruit picking season. The officials charged with the enforcement of this law in Ontario state that it is well observed and it is only occasionally that the law is broken by the deception of parents as to the exact age of the child. Unfortunately the child labor laws do not take cognizance of news-boys, the municipalities having power to license boys over eight years of age to be on the streets in this calling. Now, however, an enlightened public opinion is demanding stricter regulations.

Within recent years great progress has been made by the movement to provide medical and dental inspection for all children. In Toronto there are medical and dental directors and a force of nurses appointed to carry on the inspection. Much good work has resulted and other cities are following this example. The Health Department of Toronto, The Hospital for Sick Children, The General Hospital, and also the Tuberculosis Sanitarium Association maintain nurses to visit and assist in the homes of the poor and this is a new and growing branch of social welfare work. Other cities also, throughout Canada do more or less of this work.

Special classes have been opened in the public schools for backward children, and during the summer of 1912, Toronto made a start in open air classes for weak and delicate children.

There is an agitation going on for the more complete custodial care of the feebleminded, the accommodation for this class throughout Canada being altogether inadequate. The Ontario Government recently made an offer that if the municipalities would care for and maintain feeble minded children under twenty-one, the Government would assume the care and expense thereafter.

Infant mortality has attracted widespread attention in the past two years. Montreal was so impressed with its abnormal death rate among infants that a child welfare exhibit costing over thirty thousand dollars was prepared in that city during October, 1912, and was attended daily by great crowds, with good educational results. (See Child Welfare Exhibits.)

In all directions the welfare of children is receiving greater attention than ever before and this augurs well for the health and happiness of future generations in Canada. (See Child Welfare in the U. S.; Child Welfare Movement.)

J. J. Kelso.

CHILD WELFARE IN THE UNITED STATES.—Social reform in order to be successful must begin with the child. The man or woman in whom the germs of physical or moral disease have taken root presents an infinitely more difficult problem than does the child with unformed habits and with the ability to adapt himself to a changed environment. The recognition of this fact has led to an awakening of the public conscience in regard to child welfare. Hundreds of child-welfare societies have been formed for the purpose of studying the needs of children as well as of devising means to meet these needs, and state laws for the protection and care of children have been enacted. Perhaps the most significant governmental action was the formation, in 1912, of the Federal Children's Bureau. (See Children's Bureau.)

Child-welfare work is conducted along three main lines; viz., investigation, repressive and constructive work, and its broad scope includes every phase of child life and every stage of its development. The first right which should be granted to all children who are brought into the world is the right to be well-born. Efforts are made, therefore, to prevent reproduction among the unfit, such as idiots, imbeciles, instinctive criminals, and those afflicted with certain kinds of disease, so that there will be no children doomed before their birth. This is exceedingly important since the birth rate among the feeble-minded is much greater than among the normal population. Much valuable data on this subject have been prepared by Dr. Davenport, Director of the Department of Experimental Evolution of the Carnegie Institution at Washington, D. C., and his co-laborers at the Eugenics Record office, Cold Springs Harbor, N. Y. (See Eugenics.)

Efforts to Reduce Infant Mortality. To the helpless babe should be accorded the right to proper food and care. Because of the ignorance and poverty of many parents infant mortality has been great, especially in the large cities during the summer months. To cope with this situation the instruction of mothers has been undertaken. It was begun in New York city in 1908, and a year later in Boston. Attempts have also been made to introduce this work in Chicago, St. Louis, Baltimore, and Milwaukee, while assistance is also being given through the publications of the Federal Children's Bureau. A second effort to reduce infant mortality has resulted in the establishment of the milk depot, where good, pasteurized milk is sold to the poor, usually at less than cost. At the depot the milk is modified to suit the age of the child, or the mother is instructed how to modify it. In connection with the milk depot is usually a babies' clinic, in charge of a physician or trained nurse.

Playgrounds. A new appreciation of the value of play and of the need for playgrounds for small children has led many cities, social settlements, and philanthropic societies to establish such playgrounds. The work of the National Playground Association has given great impetus to this movement. It publishes a magazine and also distributes pamphlet literature. (See Playground and Recreation Association of America.) Permission to use vacant lots has been secured in some cities, while in congested districts there have been established play zones, where for certain hours during the day the streets are closed to traffic in order that the children may use them for play. The civic center, first established in Chicago, in 1903, provides a great variety of recreation for adults as well as children. A movement favoring a wider use of the public-school playgrounds during the day, and of the school buildings as evening centers, is rapidly gaining ground in the United States.

Child Labor. Simultaneously with the better understanding of the child's need for play has come the recognition that the years of growth must be safeguarded by precautionary measures which will insure freedom from toil. Since 1895 some laws relating to child labor have been passed in all the states. Perhaps the most effective of these have been the compulsory education laws, requiring children to remain in school until the age of fourteen. Local committees, working in connection with the National Child Labor Committee (*q. v.*), are carrying forward this reform by calling the attention of parents to the permanent interests of their children; by educating the public through lectures and through the publications of the Committee, and by ceaseless efforts for better child-labor legislation.

Vocational Guidance. Large numbers of children leave school immediately upon attaining the age up to which they are required to remain in school—some not even waiting until the close of the term. Book learning has failed to hold their interest, and the need is apparent for industrial training for this class of children who are to become manual laborers. Since this much needed educational reform has not yet been brought about, a few cities are endeavoring to guide the youth who have left school and, without knowing what to do, wish to enter the industrial world. Boston has a Vocational Bureau which gives to parents and children information in regard to different occupations, the opportunities they offer for advancement, the compensation, the handicaps, etc. A number of cities, as Boston, Cincinnati, and St Louis, have continuation schools, in which young people regularly employed have an opportunity to supplement shopwork with regular courses of instruction. Wisconsin enacted in 1911 a law requiring children under sixteen who have not completed the elementary school course to attend a continuation school. (See Ex-Scholars Employment Committee; Vocational Instruction.)

Juvenile Courts. In country districts of the United States there are very few delinquent children. But in the cities, especially in thickly populated sections, where little real freedom is permitted and where temptation is rife, the juvenile delinquent is a serious problem. To deal with these young offenders the juvenile court (*q. v.*) has been established in most of our large cities, while some states, *e. g.*, Indiana, have provision for forming such courts in any county so desiring. In the states of New York and Oklahoma the laws provide that delinquents under sixteen shall in all cases be tried in the civil courts. The probation system, with its trained probation officers who make investigations and represent in court the interest of the child, has been established in thirty-eight states.

Measures for Child Protection. Most cases of delinquency in children can be traced to neglect on the part of parents. Contributory delinquency laws have therefore been enacted in about one-half the states. These laws provide that a parent or guardian of a child who encourages, aids, or in any way contributes to the delinquency of such child is guilty of a misdemeanor and subject to a fine or imprisonment, or both.

The Juvenile Protective Association of Chicago, formerly the Juvenile Court Committee, resulted from the Illinois Juvenile Court Law, which went into effect July 1, 1899. The present name was assumed in 1909, when the Association took over the work of the Juvenile Protective Leagues which had been formed already. The purpose of the work is to use preventive rather than reformative measures. The Association works through a series of local protective leagues by means of which it hopes to correlate the existing social and educational forces, to create others, and to extend their use among the young people. The Association is supported by voluntary contributions.

Many societies contribute in various ways to the protection of children through the punishment of offenders. Among these are the Humane Society, the Society for the Prevention of Cruelty to Children, and the Society for the Suppression of Vice. The most important work of the last of these, of which Anthony Comstock is secretary, is the prevention of the use of the mails in the interest of vice. Organizations, such as the American Federation for Sex Hygiene, have been formed to aid in protecting adolescent boys and girls from the consequences of ignorance along the lines of sex physiology. Instruction is being given in many schools, and parents are being urged to recognize their responsibility.

Of the constructive efforts for child protection none is more valuable than those of the neighborhood centers, settlements, and institutional churches, which provide boys and girls with an opportunity for wholesome exercise, entertainments, and social intercourse. These institutions have led men and women who are more favorably situated, to interest themselves in boys and girls who are handicapped because of their environment, and the Big Brother (*q. v.*) and Big Sister (*q. v.*) movements are among the many results achieved.

The Care of Dependent Children. Normal dependent children in the United States are cared for chiefly through private agencies. The most important of these is the Children's Home Society, an organization which exists in thirty-one different states and is federated into a national body. The purpose of the organization is to find suitable homes for homeless children. In addition to the Home Societies, many of the larger cities have Children's Aid Societies, which differ only slightly from the Home Societies, except that they usually maintain children in temporary family homes while a permanent home is being found.

As a rule, churches care for their homeless children in orphanages, but a few follow the lines of the home-finding societies. In some states public subsidies are granted to private charitable organizations that care for dependent children; in others the work of child saving is done through the state school system, in which children are maintained in an institution and attend school until they can be placed in permanent foster homes. In other states the County Home system has been adopted. It is now generally recognized that it is undesirable to have children remain long in institutions, and that home life is fundamental to American civilization. A few states are granting pensions to widowed mothers in order that the family life may be preserved. (See Child Welfare Exhibits; Child Welfare in Canada; Child Welfare Movement.)

Minna M. Meyer.

CHILD WELFARE MOVEMENT (GREAT BRITAIN).—*The New Appreciation of Childhood.* The present time is often characterized as "the century of the child." The history of the past is epitomized in the life of each child. The child holds the key to the future. Froebel taught that "the duty of each generation is to gather up its inheritance from the past, and thus to serve the present and prepare better things for the future." There is no surer, saner and more scientific way to secure human betterment than by a concentration of effort upon the welfare of the child. The child welfare movement is the manifestation of a divine purpose, the unfolding of a God-directed truth, the evidence that the day has dawned when of the nations of the earth and particularly of the great English-speaking peoples it can be said "A little child shall lead them." "Child study marks the introduction of evolutionary thought into the field of the human soul," says Dr. G. Stanley Hall; and by the investigation of human development in infancy and childhood and through youth to the early period of manhood and womanhood we may obtain answers to many of the most perplexing and serious of life's riddles. In seeking to solve pressing problems by the organization of a wise and powerful collectivism we are being driven to a more thorough and thoughtful study of the individual. And a scientific consideration of and service for individuals must have its origin in the complete understanding of child life.

The child is the coming citizen. There is no nobler work than that of training and safeguarding the children. Child welfare work calls for serious and persistent study and demands the best powers of thought and action. Many and varied are its branches. It is essential that before undertaking any particular branch of this work a general study of child life should be pursued. This is necessary if a wide outlook is to be maintained, and a firm grasp of general principles secured which shall guide in the conduct of a scientifically directed service.

There is now no lack of opportunity for effective child study. Colleges, schools, study circles, and training centers offer a rich variety of courses of instruction for the serious student. The teacher with limited time needs guidance and counsel in individual study, rather than a complete program of studies such as the systematic student may require. In regard to the methods of child welfare work practical workers on both sides of the Atlantic may with advantage learn much from a consideration of each other's attitude and experience.

I. Principles and Practice of Child Welfare. As Prof. James Sully has well expressed, "The general tendency of modern thought is to regard childhood not merely as a period of preparation for the glorious estate of manhood, but as having an intrinsic value and rights of its own." Many hold that the state would be wise to appoint a Minister and maintain a Department of Child Welfare. There is no part of the community requiring national protection, control and safeguarding to a greater extent than do children. At present child welfare is dealt with in a measure by several departments of the state. There is a pressing need for coördination of work, coöperation of workers, and closer adjustment between voluntary and national efforts. Bureaus of information, regarding child welfare, have been established by the British Institute of Social Service, 4 Tavistock square, London, W.C., the Children's Aid Society, Victoria House, 117 Victoria street, London, S.W., and the National Society for the Prevention of Cruelty to Children (*q. v.*), 40 Leicester square, London, W.C. A central clearing house or bureau of child welfare for London has been organized under the general direction of the Social Welfare Association of London, 845-850 Salisbury House, Finsbury Circus, London, E.C. Recently a special division of the Home Office has been established to deal with questions relating to children, particularly reformatory and industrial schools, children's courts, probation officers, cruelty to children, and street trading.

Attempts have been made to provide directories to the more important societies and institutions dealing with children and child interests. (See directory pages in each month's issue of *The Child;* Burdett's *Hospitals and Charities;* see also *The Annual Charities Register and Digest.* Those interested in the school life of the country will find full particulars of leading educational institutions in *The Public Schools Year Book, The Schoolmaster's Year Book and Directory, The Girl's School Year Book,* and *The Directory of Women Teachers.*)

Students of child welfare now possess an extensive periodical and general literature. Among magazines likely to prove of special service the following may be mentioned: *The Child, The Child's Guardian,* the organ of the National Society for the Prevention of Cruelty to Children; *Child Study,* the journal of the *Child Study* Society; *The Parents Review,* the organ of the Parents' National Educational Union. *The Pedagogical Seminary,* published quarterly in the United States of America is of special service to all English speaking peoples.

Excellent works are now available for students of the various aspects of child welfare. (For useful bibliographies see vols. 1-4 of National Health Manuals—*Infancy, Childhood, School Life* and *Youth.*)

In many places study circles are being established for the systematic consideration and discussion of problems of child life and welfare.

Various forms of child welfare exhibitions offer a valuable means whereby the public may be interested and educated. (See Child Welfare Exhibits.)

Thoughtful minds are awakening to the importance of recognizing that child welfare is closely associated with the direction, care and conduct of parenthood. Eugenic ideals are arousing many to a fresh consideration of the duties and responsibilities of procreation and parentage. Society is admitting the right of the child to be well born. Eugenics (*q. v.*) has been defined as "the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally," and is a subject which no worker for child welfare can afford to neglect. (See the *Eugenics Review* issued quarterly, and *Problems in Eugenics,* being the Report of the Proceedings of the First International Eugenics Congress.)

II. The Legal Protection of Infancy and Childhood. The strong hand of the law is constantly required to safeguard the interests of the young. The Children Act, 1908, well designated the Magna Charta of childhood, has codified the best in previous statutes dealing with the protection of child life. Every worker among the young should be cognizant of the powers available under this Act. (See *Children and the Law,* by H. W. Stuart Garnett. Consult also *The Elements of Child Protection,* by Dr. Sigmund Engel, translated by Dr. Eden Paul.)

The development of the public conscience is clearly manifest in the addition to the English statute book of such Acts as the following: Criminal Amendment Act, 1885; Employment of Children Act, 1903; Prevention of Cruelty to Children Act, 1904; Probation of Offenders Act, 1907; Notification of Births Act, 1907; Prevention of Crime Act, 1908.

Through statutory powers, local government, voluntary effort, philanthropic endeavor, educational enlightenment, and an appeal to heart and conscience, increasing knowledge and growing wisdom are being rendered available for the safeguarding of the nation's most valuable assets—the bodies and souls of its future citizens.

III. The Health of the Child. The

modern child welfare movement has been most manifest in regard to matters relating to the health of children. Sympathy and charity have long been extended to the sick and crippled child; hospitals have been established for suffering children; homes and asylums have been founded for the defective and the dependent, and schools and training centers have been set up for delinquents. Now, however, science is urging that prevention is saner and safer, cheaper and more desirable, than even the best of reformative measures. To rescue and to save is good, but to shield and develop in all righteousness is better. And there is urgent need for an extension of preventive powers.

Modern work for the preservation of the health of the nation's children may be said to date from the beginning of medical inspection in the elementary schools. (See *Medical Examination of Schools and Scholars.*) Doctors and teachers and every one concerned for the betterment of child life should study the Reports of Sir George Newman, M.D., the chief medical officer of the Board of Education; and Dr. Leslie Mackenzie's *First Report on the Medical Inspection of School Children in Scotland.*)

Much of the defect and the disease discovered at school has its origin in the poverty, neglect and ignorance of the parents, the unsanitary conditions of the home, the lack of a hygienic environment, and the absence of means for the prevention of disease and disorder, and the early recognition, and prompt and thorough treatment of all morbid conditions threatening child welfare.

Most of the disease met with in school children is home born and home grown. As Mr. J. A. Pease, the president of the Board of Education, has recently shown a serious amount of illness and trouble is discovered among children at the time of their entrance to public schools: ten per cent have impaired eyesight; five per cent have defects of hearing; five per cent suffer from adenoids; fifty per cent have serious decay of the teeth; tuberculosis exists in two per cent; heart disease in two per cent, and malnutrition is present in ten per cent. Those who came to school in a verminous condition in 1908 were more than forty-three per cent. Efforts are now being made to cope with this deplorable condition of affairs. Treatment centers are being established, dental clinics are at work, open air schools are maintained, sanatoria for children are provided, and special training for a large number of children who are physically and mentally defective; meals are supplied to the underfed, the school nurse is following up cases, the visiting housekeeper is gaining entry into the homes, after-care committees are at work, and the elements of mother craft, home-making, civics and the like are being taught.

Special interest is being taken in tuberculous children, and in those predisposed to this malady. (See *Tuberculosis in Infancy and Childhood,* and consult *The Year Book of Open-Air Schools and Children's Sanatoria.* Under the National Health Insurance Act, 1910, tuberculous dependents can be dealt with, and it is to be hoped that before long all tuberculous children and youth will have adequate care.

Much is being done for the protection of infant life. Mothers are being assisted by reliable and well-trained midwives; skilled visitors often render much needed advice and practical service; in many places expectant mothers are provided with suitable meals, the occurrence of infectious and other disorders is more definitely dealt with, and there is a growing demand for a scientifically guaranteed control of the milk supply. All these methods are of the utmost importance in the safeguarding of life at its beginning.

IV. The Provision of Recreation. A healthy child should be a playful child. No welfare movement can be complete that neglects the organization and conduct for measures of recreation. Provision for play is being recognized not only as a lawful recreative need, but as essential for hygienic, mental and moral training. The play instincts and necessities of child life must be considered in all the activities of the early years of development. Much of the play of childhood is as serious, responsible, mind strengthening, soul stirring as the most arduous of work in later years. Play may prove as powerful a factor in the development of the highest and best character as any form of educational work. But it must be studied, systematized, regulated and wisely organized, or it will suffer a degradation which may result in the deterioration of character, and a dissipation of the finest forces which determine conduct. There are now numerous movements in the interest of various aspects of play and recreative activities. Play is being recognized as an essential part of every well-regulated curriculum. In schools and colleges for all classes playgrounds are provided and much care and expense are devoted to the perfecting of facilities for games and sport. (See Play as a Factor in Religious Education.)

In towns and cities municipal parks, playgrounds, swimming baths, gymnasia and the like are provided, and in many instances skilled instructors are available. During the summer camps are established for children of all classes. Country holidays bring the delights of nature to many city children. School excursions, journeys, and even school tours to other lands, are now recognized as legitimate means where play and study may be blended, since both are essential to a complete education. Perhaps the most beneficent results have accrued from the organization for boys and girls into such movements as the Boy Scouts (*q. v.*), the Girl Guides, and Boys' and Girls' Life Brigades—all of which develop powers needed for team work, and tend towards the recognition of the call of duty, the regulation of conduct, and dedication to the service of God and man, home and country.

It cannot be denied, however, that there are difficulties and dangers connected with the freer life and closer associations brought about by some of the enterprises springing up about the recreative life of childhood and youth. These must be faced with courage and wisdom. Folk dances need to be carefully supervised, dramatic performances undertaken by children must be lifted to a plane of purity and beauty, dancing saloons must be vigorously superintended, picture palaces and similar theaters for children and youth should be subjected to a judicious censorship, and vulgar, inartistic and degrading displays and performances of all kinds which tend to undermine moral, religious and intellectual powers should be excluded from church, school and institutional centers. Finally, it may be urged that home recreations and play activities require a more thorough study and a wiser care than they usually receive at the present day.

V. Dependents, Defectives and Delinquents. No two children are alike. A perfectly normal child is rare. Most children are exceptional in some particular. Occasionally a genius is born, though fortunately, the supernormal child is seldom found. Abnormal, subnormal children abound. The causes for defectiveness are many and varied, and some are little understood and are unpreventable. It is becoming increasingly clear, however, that many dependents and delinquents are such because they are defectives in mind or body. Society is realizing that it has to deal with a vicious circle. Defectives are likely to beget defectives, and the multiplication of defectives increases the perplexities of the problems of dependency and delinquency. We are beginning to realize that individual care and training must be provided for every child. Society cannot deal with its youth in great class groups. Special consideration must be given to the limitations, eccentricities, frailties, diseases and disqualifications of each young life, if the maximum of happiness and usefulness is to be attained, with the minimum of sin, sorrow and suffering. Special schools are necessary for cripples, blind, deaf, tuberculous and delicate children. The backward, mentally deficient and morally unstable must be trained, protected, cared for, controlled and, if need be, in their own interest, as well as for the sake of the State, safeguarded throughout life.

Juvenile delinquents are too often the victims of their own imperfections and ignorance, and the mismanagement of those who should have accepted the duties of guardianship. The State is now realizing its responsibilities in regard to irresponsible lawbreakers, and by the establishment of juvenile courts, probationary systems and reformatory schools, is endeavoring to provide some sensible and scientific machinery for dealing with such cases. (See Big Brother Movement; Juvenile Court.)

VI. Child Labor. In Great Britain, and in all civilized lands, thoughtful minds are awakening to the wickedness of sacrificing children at the shrine of mammon. Most of the problems which at present seem insoluble are so only because men are satisfied with a meager education for children, and are willing to have immature mental and physical powers brought under the crushing machinery of cheap child labor. Some parents are willing to sacrifice all future days for the sake of a few shillings of profit in the present. Much of the disappointment over the educational system arises from a selfish clinging to a belief in child labor. Time, talents and money are lavished upon the young child, but imperfect provision is made for vocational training and discipline for citizenship during the impressionable and all-important period of adolescence. In many Sunday schools great care is taken to develop the Primary Department, while oftentimes little is done to successfully influence aright youth in the days of the soul's awakening to life's great purposes. (See Ex-Scholars Employment Committee; Vocational Instruction.)

Society must cease to exploit the child for the sake of industrial schemes. During the developmental period he must be given a fitting environment for the establishment of a healthy physical frame; for trained, well-balanced intellectual powers; and for an insight and acceptance of the new spiritual forces which flood the soul at adolescence. (See Adolescence and its Significance.)

T. N. Kelynack, M.D.

CHILDHOOD.—See Adolescence and its Significance; Child Welfare; Cruelty to Children; Kindergarten, S. S.; Psychology and Pedagogy, Contributions of, to the Work of the S. S.; Psychology, Child; Religion, The Child's, and its Culture.

CHILDREN AND CHURCH MEMBERSHIP.—The notable advance during recent years in the adaptation of religious truth to childhood has not yet lifted into sufficient prominence the question of church membership for children. It has often been taken for granted in Protestant churches that, unless quite exceptional any one younger than fourteen years of age is unsuitable for membership. Above this age, there is more encouragement than formerly to come to communion. Comparatively few encourage the child-communicant. One's preference as between the institutional, historic view of Christianity and the individual, experimental view, necessarily affects one's attitude toward this question. Those denominations which emphasize a definite connection with the church as essential to salvation, and also find an inherent value in the sacrament, naturally are disposed to admit children to communion much earlier than those which demand individual acceptance of Christ as Savior and require some measure of spirit experience in their members. (In canon law childhood begins at seven and ends at twelve for a girl, at fourteen for a boy.)

In the Greek church, and in the Roman Catholic Church in Spain, infants are confirmed immediately after baptism. The Catechism of the Council of Trent says that the sacrament of confirmation can be administered to all persons after baptism, but that this is not expedient before the use of reason, and adds that it is most fitting that the sacrament be deferred until the child is seven years of age. The late Pope (Pius X) recently advised this as the suitable age in France.

In the Church of England, the age has varied according to the view of the doctrine lying behind the rite. A Synod of Exeter, 1287, ordered children to be confirmed before they were three years of age. At the Reformation while the English church set itself against the custom of confirming infants, yet it required that children should be brought to confirmation as soon as they could say the Creed from memory, the Lord's Prayer, and the Ten Commandments, and also could answer to such questions in the Catechism as the Bishop should ask them (v. Rubrics in Prayer books of 1549 and 1552). In practice the minimum age limit for confirmation was gradually raised. Queen Elizabeth's injunctions of 1559 forbid children to communicate "before the age of twelve or thirteen years," and requires that they shall be "of good discretion and well instructed beforehand." Some of the nonjurors restored the confirmation and communion of infants.

In the churches which demand some experiential religion, however rudimentary, the age for church membership inevitably tends to the Elizabethan standard of minimum age cited above. It is a grave question, however, whether this tradition is justified. Well authenticated instances abound where children of seven or eight years of age have had a definite religious experience which is not in any sense precocious or abnormal. Adult candidates for membership not infrequently remember the initial moment of their religious experience at the age of eight or ten years. Also, a large number are quite unable to remember a time when they did not love Christ.

Child-conversion both with and without special efforts to secure it, may be taken as an accepted fact. Whether such child-Christians should be invited, welcomed or admitted to communion is the question at issue. Children under Christian influences who show no signs of having awakened to spiritual consciousness are not under consideration. The Evangelical churches do not admit them to membership. The child-Christian must be distinguished from the Christian child. The following topics deserve consideration: (1) Membership without communion (probationer-membership); (2) Communion without membership. (3) Preparation for and admission into the ordinary membership of the church. (See Child's Communion.)

1. *Membership without Communion.* The Wesleyan Methodist Church in 1878 adopted a plan of Junior Society classes "to prepare young persons by Christian instruction, and the maturing of spiritual sensibility, for admission to full church membership." Those classes are chiefly recruited from children who on Children's Sunday make a decision for Christ, sometimes at the age of ten, or even younger. In England, Scotland, and Wales nearly 100,000 children belong to 5,500 classes. Here, as to some extent in Junior Endeavor societies, there is an attempt to form a probationer membership of child-Christians with a view to admission to the Lord's Table. A limited number come to communion very early, the probation being invariably a year at least. The majority become full members about the age of sixteen, though there is considerable leakage at this point. To the writer's knowledge no other church of any size has adopted this system. One may venture a word of caution against two possible weaknesses: (a) Too little care and too little definiteness in admission to these junior society classes; (b) Lack of systematic preparation with a definite view to communion.

2. *Communion without Membership.* A children's communion service is an untried experiment. But there is nothing in the New Testament to forbid it. The simple symbolism would appeal very directly to the child mind. If the whole service were carefully suited to the comprehension of children, child-Christians would be greatly strengthened and solemnized by it. Besides, it is the logical outcome of the children's service, if there is any spiritual harvest. The danger of putting children in a false position and of provoking self-consciousness by associating them in what has become practically an adult rite, with adult responsibilities, would be avoided.

3. *Preparation and admission to Full Church Membership.* We require in members of the church a confession of allegiance to Christ, adequate knowledge of the essentials of Christianity, and some guarantee of consistent behavior. But it is generally recognized that the first is the essential condition. It does not appear that any intelligent child of ten years of age, or even younger, need be deficient in any of these particulars if there has been provided a careful course of preparation and adequate instruction in doctrine and morals such as some churches are accustomed to give before confirmation. A class for two or three months for children who show signs of spiritual sensitiveness would be of great value, and would act as a selective agency distinguishing those who are really ready for the Lord's Table. There should be a simple service of dedication in which the child candidates would be asked one or two questions in regard to their personal faith, and their devotion to Christ and to His church. The right hand of fellowship could then be given, and a few words of counsel spoken.

Such a service, simple as it is, would probably bar out all who were not inwardly the true lovers of Christ. Any intimation of precocity sometimes unhappily suggested by child communicants would then vanish with numbers sufficient to remove the appearance of singularity. The names of members ready for such periodical classes and services would be suggested by parents and Sunday-school teachers. The class should always be taken by the pastor himself, or by a substitute carefully chosen by him. Frequent morning observances of the Lord's Supper would be a necessity. Annual classes for such child members would be highly advisable. They are quite as necessary for young persons who have become communicants as for older ones, but are very rarely held.

R. C. Gillie.

CHILDREN, FALSEHOODS OF.—To judge the young child by adult moral standards is to confess ignorance of child nature. The child is inexperienced and unadjusted, and he has as yet no standards from which to judge as to what is truth and what is falsehood. The world at first impresses the young child as a mass of marvels and miracles. He makes no distinctions; he accepts everything that is told him: why should there be any limit to marvels? Children at first tell what may be untrue as naturally as they talk, and that in spite of the fact that instinct prompts to truth when the truth is once perceived.

The apparent falsehoods of children arise largely because of the limitations of their imagination. The child has to make his judgments from very small experience. He declares that he has seen a bear or a snake when the strict truth of the matter is that he has seen something that through his lack of knowledge, and his active fancy, has been distorted into a bear or a snake. The boy on the broomstick says that he is riding a horse, but we know that he is not. The little girl declares that she is drinking tea out of the empty cup, but she is not saying it with intent to deceive. This myth-making tendency must be understood by those who discipline children. The child lives in a double world and the boundaries between the real and the fanciful are not sharply defined. (See Imagination, The Child's Power of.)

Another type of falsehood arises from the tendency to exaggerate, and its cause is the child's innate love of creating an impression. A boy tells his wondering companions that he was looking at a telegraph wire and suddenly all the birds sitting on it fell dead, for a message went by on the wire. This propensity can be easily regulated by wise management on the part of the parents and teachers. False statements may be due to faulty observation. Experience has given no accurate standards of measurement. Or they may be the result of the child's love for having a secret.

Finally, there is the deliberate lie told with intent to deceive. If the child has had the proper environment and training this lie will not be common. No other habit, however, will grow more rapidly, when once it has gained headway. The child has resorted to it to escape a temporary inconvenience and has been successful, and as a result he has learned a lesson of fearful significance. If unchecked, he will go on and on until he has become a confirmed liar. Over no tendency in the child's nature should parent and teacher exercise more care, yet so little is this fact understood that very often the whole atmosphere about the young life is tainted with untruth. Parents play upon the credulity of children to enjoy their wonder; they tell open lies to check their curiosity; and they threaten or promise things they never intend to do. Thus they are actually educating their children in untruth.

There is no doubt that the child reared in a circle where truth is habitual, and where he is checked firmly in all his early attempts at deceit, and educated carefully with stories that illustrate the awfulness of falsehood, will become habitually truthful almost as a matter of course, so as indeed really to be shocked by the presence of deliberate untruth.

F. L. Pattee.

CHILDREN, IGNORANCE OF.—Most of the inferior teaching in the elementary grades and many of the mistakes of parents arise from ignorance of child nature and child needs. Many methods highly successful in the adult school fail when applied to an elementary class of Junior boys. Children are not adults of lesser growth—they are not little men and little women. They are as different from adults as if they belonged to another species. Furthermore, they are in a constant state of change. The teacher may understand perfectly her class of Primary boys and yet fail with a class of adolescents. Instincts develop suddenly at certain ages, run strongly for a time, and then die down before other emerging and stronger instincts. In regard to the differences between children and adults Prof. Naomi Norsworthy says: "The difference between children and adults in instinctive equipment is not so much a matter of difference in number of instincts, although some of those characterizing late adolescence are lacking, as in relative prominence and strength of the various instincts, in their modes of manifestation, and in the degree of their modification through habituation."

The teacher must understand these phenomena and be ready to make use of them or to modify and direct them. (See Instinct, The Nature and Value of; Psychology, Child.) Children have often been ruined for life by teachers who have been really conscientious in their work and who have had only the best of intentions. Boys have been scolded and punished for being bad when really they have not been bad at all. They were restless, but nature had provided in every nerve and muscle that they should be restless; they paid little attention to the teacher's long and careful talk, but nature had endowed them with a very limited power of attention. The gang instinct and the instinctive hunger for appreciation was uppermost in the boy and he did before the class what he would not have done alone. As a result he was branded as a bad boy when at heart he was full of generous impulses and needed only to be understood to become a force for good.

Continually to scold a class and to suggest that it is the worst class in the school is to incite the class to badness. When a teacher is telling how bad his class is he is condemning himself and publishing abroad his ignorance of children. The child needs only to be understood.

F. L. Pattee.

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CHILDREN, TYPES OF.—In a general way, there are two types of children: the motor type and the sensory type. Motor children are quick, impulsive, suggestible, unreflective. In the classroom it is the motor type of child that puts up his hand and waves it excitedly to show the teacher that he knows the answer to the question to which the sensory type of child is slowly trying to evolve an answer. The motor type includes children of two temperaments: the sanguine—blue-eyed, fair-skined and light haired, excitable of nature, quickly aroused; and the choleric—dark-haired, sallow, less quick but more enduring, strong willed and determined. Children of the sensory type are slow of action. They seem duller and less suggestible. This type also includes two temperaments: the phlegmatic—plump, often flabby, of figure and face, slow, patient, often stupid; and the melancholic—slender of figure, and large of head, dreamy, visionary, fonder of poetry and romance and music than of practical affairs. When wonder stories are told their eyes will shine with excitement. They will often sit quietly with a book rather than run and play with their companions.

Hard and fast rules canot be laid down in regard to type or temperament; many children seem to be mixtures of several types, and the element of personality often runs counter to all theories; but in general it is true that the child's temperament will be more or less evident and will suggest to the teacher methods of management. The motor child, sanguine or choleric, should be dealt with in a far different manner from the sensory child. The one needs often to be repressed and taught self-control; and the other frequently needs encouragement and requires special effort and careful direction in order that his possibilities may be developed.

F. L. Pattee.

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CHILDREN'S BUREAU.—The Federal Children's Bureau was established by act of Congress approved April 9, 1912, as a branch of the Department of Commerce and Labor. On March 4, 1913, this Department was divided into the Department of Commerce and the Department of Labor, and the Children's Bureau became a unit of the last named. It began active operation on August 23, 1912, with a staff of fifteen persons and an appropriation of $25,640.

Through the efforts of the National Child Labor Committee (*q. v.*) and many coöperating agencies the bill for its establishment was first introduced in Congress in the winter of 1905-06 and reintroduced two years later and at each successive Congress until its final passage.

The work of the Bureau is defined by law as that of investigating and reporting upon all matters pertaining to the welfare of children and child life. After serious consideration of the most useful point at which to begin the work, the subject of infant mortality was chosen, with its closely allied interests of child welfare in the home and in the community.

It was believed that this subject could be approached by a field study of one community after another, of a size manageable with the staff and appropriation at command, and with the possibility of expansion at any time. It was also believed that infant mortality in the smaller communities was less favorable than is generally taken for granted, and that the time had arrived for determining the facts, since the great cities have already developed methods which have proved effective in lowering infant mortality and which are readily applicable to the smaller communities.

The plan from the first was to secure comparable data from typical communities throughout the United States. Johnstown, Pa., was chosen as the first community to be studied. Records of all babies born there within the year 1911 were copied and the homes visited, with a view to securing not merely a history of the baby's life but a picture of the social, civic, and industrial conditions of the family.

The greater part of the publications of the first year grouped themselves around this subject, with a view to reënforcing the necessarily small amount of field work which was practicable. Conspicuous among these is a series discussing the home care of children, designed to present for the use of individual mothers the latest available scientific information in this field in so far as it relates to matters of hygiene and home care.

Work was also begun upon certain studies relating to child labor. These included a study of the methods of issuing employment certificates in various states; a study of records showing positions held and work done by children between fourteen and sixteen years of age; a review of child labor legislation in the United States; and a summary of census figures affecting the labor of children.

The creating of a library which should serve as a reservoir of current information on the rapidly developing science of child welfare; the adoption of the method of publication by exhibits for popular purposes; coöperation with clubs and organizations throughout the country desirous of doing volunteer work along the lines of the Bureau's activities—all these were recognized as of immediate importance and a start made in their direction. In addition, various lines of inquiry appeared of pressing importance, in which it was not possible to do more than indicate the need, as an inquiry into the inequality of operation of juvenile court laws; studies of the feebleminded; study of legislation affecting children; and a study of the operation of mothers' pension laws.

In accordance with the work done and needs for development indicated during the first year, a plan was submitted in the first annual report for enlarging the staff so as to provide 27 field agents, with the appropriate clerical and statistical force, and so as to provide also certain experts who should act as heads of the divisions into which the work of the Bureau naturally falls—a division of child health, in charge of a sanitarian; an industrial division, in charge of an expert on industrial matters affecting children; a social service division, in charge of an expert on practical sociology; and a statistical division, in charge of a statistical expert.

On July 16, 1914, a bill was passed by Congress providing a staff of 76 persons and an appropriation of $164,640 for the fiscal year 1915, representing an increase of fifty-one persons in the staff, and $139,000 in appropriation as requested. Under this increase the Bureau has been reorganized with the new divisions mentioned above and the enlarged work of the Bureau is now going forward.

Miss Julia C. Lathrop of Illinois is Chief of the Bureau. Headquarters are in Washington, D. C.

Publications have already been prepared as follows:

First Annual Report of the Chief, Children's Bureau, 1913. 1914.

Second Annual Report of the Chief, Children's Bureau, 1914. 1914.

Birth Registration: An aid in protecting the lives and rights of children. 2d ed. 1914.

Infant Mortality Series No. 1. *Baby-saving Campaigns: A preliminary report on what American cities are doing to prevent infant mortality.* 4th ed. 1913.

Infant Mortality Series No. 2. *New Zealand Society for the Health of Women and Children: An example of methods of baby-saving work in small towns and rural communities.* 1914.

Infant Mortality Series No. 3. *Infant Mortality in Johnstown. Results of a field study based on births in the calendar year* 1911.

Care of Children Series No. 1. *Parental Care.* 3d. ed. 1913.

Care of Children Series No. 2. *Infant Care.* 1914.

Handbook of Federal Statistics, Part 1. *Number of children in the United States, with their sex, age, race, nativity, parentage, and geographic distribution.* 2d ed. 1913.

Dependent Children Series No. 1. *Laws Relating to "Mothers' Pensions" in the United States, Denmark, and New Zealand.* 1914.

Industrial Series No. 1. *Child Labor Legislation in the United States.* (In press.)

Industrial Series No. 2. Administration of child labor laws:

Part 1—Administration of employment-certificate law in Connecticut.
Part 2—Administration of the employment and education certificate law in Massachusetts.
Part 3—Administration of the employment-certificate law in New York.
Part 4—Administration of the employment-certificate law in Maryland. (In preparation.)

LILLIAN M. LEWIS.

CHILDREN'S CHURCH, THE.—The Children's Church is a serious and sincere attempt to solve the problem of the unchurched children. It sprang into existence after several years of personal work and interest among the children of the public schools as Chairman of the Board of Education in a suburban town in the vicinity of Boston.

A study of educational problems and of modern methods of instruction as applied in the schools of the state convinced the writer that the system in vogue in many of the religious institutions is antiquated and ineffective. The various societies affiliated with the church, notwithstanding their many excellencies, succeed in bringing only forty per cent of the children into the active membership of the church. The loss to organized Christianity of sixty out of every one hundred children who have been fostered under its care is a very serious and lamentable one. It was to stop this waste and to try to recover this loss that the Children's Church was organized.

As at present constituted the ordinary church does not offer a very attractive program to a little child. It cannot in the nature of things, any more than a college or a high school can make a very successful appeal to the intelligence or to the imagination of primary school pupils. In all secular education methods and lessons must be adapted to the child's mind. The Children's Church is just what its name implies—a church for children. There is nothing childish in it, however. It is simply an adaptation of religion to the mind of the child.

The service is held on Sunday afternoon at four o'clock in the church. It is as quiet, as reverential, and as cheerful as may be found in any church of adult worshipers. It may be more liturgical and ritualistic perhaps than some people demand, but children are poets and artists and musicians, and the things which the adult despises because of prejudice, they, in their simple naturalness, enjoy and appreciate. This is the reason that children are more responsive to truth than are adults. They are also more impressionable. The heart of a child can be reached through the eye as well as through the ear. For that reason a vested boys' choir is maintained with processional and recessional hymns at the opening and the closing of the service.

The sweet strains of music stealing into the sanctuary through the half-open chapel door arrest the attention of the children more effectively than a vigorously executed organ prelude. When the double line of boys in black cassocks and white cottas file in singing in childish treble "Onward, Christian Soldiers," the young worshipers stand in reverent and expectant attitude. The processional hymn by the choir is followed by the Shepherd Psalm recited in unison, after which follow the doxology and the Lord's Prayer by choir and congregation. The reading of a Bible story in modern English is next in order with simple comments and exposition. After the Scripture reading prayer is offered by the pastor during which the heads in the pews are bowed in silence and devotion. This is followed by an organ response. Four of the vested singers take up the offering and stand before the altar during the prayer of thanksgiving. A children's hymn sung by the children standing rests them by a change of attitude and prepares them for the fifteen minutes of quiet sitting. The text is then announced and the sermon preached. Sermons to children must be worth listening to. They will give one their attention if he is worthy of it. The first sentence is often the secret of success. Never to disappoint their expectancy, is a good motto. The closing hymn is congregational, the choir boys leading in the singing and retiring to the chapel as they entered, the sweet cadences of their voices growing fainter in the distance and lingering as a gracious memory while the benediction of the pastor brings the service to a close.

While this in general is the order of worship, the order is frequently varied. Sameness is avoided, but just as a line will change the contour of a face so a simple suggestion will alter the whole aspect of a service.

Since organizing the First Children's Church in America, letters of inquiry and commendation have been received from all parts of the country, and the writer has frequently been requested to suggest a list of subjects for a series of sermons, and to state what relation the Children's Church bears to the Pastor's class, the Sunday school and to the Young People's society.

Preaching to children (*q. v.*) must be a positive pleasure to the preacher or he would better not attempt it. Children not only furnish their minister with topics for his sermons, but also with ideas, suggestions, and illustrations.

It is difficult to pass through a throng of children after a preaching service without finding text and sermon for the following Sabbath. Children are always thinking; that is why they say so many bright things. They furnish the preacher with much of his homiletic material. For example, a child showed the writer a birthday toy. It was a group of three little monkeys. The first was covering its eyes, the second its ears, and the third its mouth with its hands, thus illustrating the proverb "See no evil, hear no evil, speak no evil." The child was asked to bring the monkeys to church the following Sunday. She did so and took a seat by the minister's side upon the platform. Her birthday toy was used as the object sermon. The children were asked to imitate the monkeys as each point was emphasized in the lesson.

An ordinary imagination can see how such truths may be applied to children and how easy it is for them to "see the point." In talking to children it is not necessary to give "a moral" to a story. They will invariably anticipate it. An object sermon is usually of more interest than any other, although a sermon illustrated by lantern views or picture cards has a rare attraction.

Among others that have been found helpful as object sermons might be mentioned:

Pins and Needles, a topic full of points.

Nails, a subject with many heads.

A Pedometer, for our walk in life.

A Watch, W-watch, A-actions, T-thoughts, C-character, H-heart.

A Bunch of Keys, A key to every heart and life.

A Looking Glass, to see what we are, what we were, what we shall be.

Bible stories may be grouped as follows:

The Cradle and the Crocodiles—Moses.

Isaac and the Woodpile.

The Twins, Jacob and Esau.

The Angels on the Ladder.

David, the Giant Killer.

A Fish Story—Jonah.

A Fire Story—The Three Hebrew Children.

A Lion Story—Daniel.

A Bear Story—The Prophet and the Children.

A Ghost Story—Saul and the Witch of Endor.

Another group series may be given from live animals. Spiders, Ants, Bees, Doves, Canary (singing in captivity). Chickens at Easter time are very effective. These have been used in the Children's Church with much success.

Bible and Christian heroes are always well received and can be amply illustrated. For example:

The Carpenter—Jesus.
The Tinker—John Bunyan.
The Shoemaker—William Carey.
The Rail Splitter—Abraham Lincoln.
The Tax Collector—Matthew.
The Doctor—Luke.
The Fisherman—Peter.

The Children's Church is not a Sunday school or a Young People's society although it is related to both. It is a church for children of all ages. Parents come frequently with children in arms and are always welcome. Except for this service, some mothers could not attend divine worship. The ages of the children vary from five to fifteen. Nearly all of them are in the Bible school. The members of the church are the children who have attended the Pastor's class, who have appeared before the Pastoral committee, have been regularly voted into the membership of the church and have received the sacrament of baptism and the Holy communion.

Form of Admission to Membership in The Children's Church.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them.

Then came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them. * * *

And said, Verily I say unto you except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. * * *

And whoso shall receive one such little child in my name receiveth me.

The children to be received shall rise and take their places before the Altar as their names are read.

The Minister shall then say:

My Dear Children:

We welcome you here to-day that you may become Members of Christ's Church; learners in His School, helpers in His household.

We are glad that you have learned to love the things that concern the kingdom of God upon the earth, and that you are willing before your comrades and school-fellows to make the following

CONFESSION OF LOVE

1. We love God who is our Father in Heaven: loving, wise and good.
2. We love Jesus Christ his Son who is our Saviour and Friend whose life among men was pure and beautiful and divine.
3. We love the Holy Spirit who through the voice within, which we call conscience, becomes our Teacher and guide in life.
4. We love the Holy Bible. It is God's love letter to his children. In it he tells us what he wants us to do and to be.
5. We love the Church of God. It is our Father's house in which his children meet for prayer and worship.
6. We love the sayings of Jesus on the Mount; The Beatitudes, the Golden Rule, the New Commandment, and his sweet invitation to the children.
7. We love the Lord's Day. It is our rest day from play and work, and our Sabbath Day for rest and Christian Service.
8. We love the simple life as revealed in Jesus, and love to think pure thoughts, to speak kind words and to do loving deeds.
9. We love the beautiful world in which we live because it is God's world, and all who live in it because we are all God's children, and should love one another.
10. We love our eternal home in heaven which God has prepared for all his children and where, after the death of the body, all who love him will live with him in perfect peace and happiness forevermore.

The Ordinance of Baptism is here administered to those who have not been baptized.

THE COVENANT

Having been baptized in the name of the Father, the Son, and the Holy Ghost, you do now enter into a very sacred covenant with this Church.

The Covenant is your promise to the Church and the Church's promise to you.

THE MEMBER'S PROMISE

Loving your heavenly Father and trusting in him for help and guidance you desire to unite with his children in the friendship and fellowship of his church.

You are truly sorry for the wrong you have done, and will sincerely try to do right.

You accept Jesus as your Saviour and Friend, and promise to love and serve him all the days of your life.

You promise to try to be like him day by day, and to do what he would like to have you do whether at work or at play. You also promise to love and to honor your parents, to be respectful and obedient to your teachers, and to be kind and affectionate to all.

Minister. Do you thus promise?

Answer. I do.

The Church's Promise

We, then, the members of this Church welcome you to our friendship. We are happy to share with you the blessings and the privileges of our Church home and Church life.

We promise to pray for you, to love you and to help you all we can so that your life and our life may be a blessing to the home, the Church and the world.

In the name of the children's Jesus, and in behalf of this Church I now give to you the right hand of welcome, with this motto for your Christian life.

Bible verse for watchword.

Benediction

The Lord bless you and keep you, the Lord make his face shine upon you and be gracious unto you; The Lord lift up his countenance upon you and give you peace. Amen.

After a year or more according to age and experience in the Children's Church, the members are graduated into the adult church by the simple process of promotion. The children are not asked to make a confession of belief, but a confession of love. The beliefs of people divide and estrange them. It is love that unites. A simple covenant is the basis of church fellowship. Church membership is made to appear a beautiful and natural experience.

The Children's Church is a step forward and upward. It is not a stumbling-block, but a stepping stone, not a barrier but an open door. It takes away the argument that the children are too young to join the church and changes the parents into allies and advocates of the Children's Christ. It opens their eyes to the value of child culture and child training. It emphasizes the fact that a child may enter the Kingdom at its mother's knee. It affirms the truth that children may be born again, and yet know no more of the second birth than they know of the first. It invests the minister with new power and ever-increasing influence.

The Children's Church has the effect of enhancing the value of the church itself in the thought of the children, and imparts a new meaning to the words of Jesus, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (See The Junior Congregation.)

C. F. H. Crathern.

CHILDREN'S COURT.—See Juvenile Court.

CHILDREN'S DAY.—This day has won for itself an important place in the Sunday-school year in nearly all parts of the United States, where, as a rule, it is observed the second Sunday in June.

Its History. It is not possible to determine how or when the observance of the day originated. From early times many pastors devoted certain Sabbaths to special services for children. Children's sermons were preached, and with the development of the Sunday school, concerts by children and young people were held.

In 1856, Rev. Charles H. Leonard, D.D., then pastor of the First Universalist Church of Chelsea, Mass., set apart a Sunday for the dedication of children to the Christian life, and for the re-dedication of parents and guardians to the bringing-up of their children in Christian nurture. This service was first observed the second Sunday in June.

Among the early observers of the day was Rev. Richard S. Storrs, D.D., of Brooklyn. The *New York Observer* commented upon his custom, in the following words: "Dr. Storrs stood by the communion table, on which lay a piled-up heap of flowers, tied with dainty ribbons. Calling by name each child of the church, who, during the year, had reached the age of seven, the pastor presented each one with a kiss, a bouquet of flowers, and a well-bound Bible, inscribed with the date of the child's birth, the date of presentation, and the pastor's signature."

The pastor of the Kirk Street Congregational Church, Lowell, Mass., in 1870, arranged an interesting children's program, called "The Rose of Sharon," and the day became known as "Flower Sunday," and attracted considerable attention.

Many pastors of different denominations observed Children's Day under different names, such as "Rose Sunday," "Flower Sunday," "Christening Sunday," "Children's Sunday," or "Children's Day."

Denominational Recognition. In 1865, a Committee of the Methodist Episcopal Church arranged in connection with the celebration of the hundredth anniversary of Methodism, a children's service, by which a large sum was raised to assist meritorious Sunday-school pupils to obtain an education. At the next Methodist Conference, in 1868, the Committee recommended that the second Sabbath in June be annually observed as Children's Day. This gave the subject wide publicity. The recommendation by this Committee of the Methodist Church was continued until, in the year 1881, the Ecumenical Methodist Council at London recommended "That one day in every year be faithfully observed as Children's Day."

Between the date of the recommendation of the Committee of the Methodist Church in 1865, and the official action of that denomination in 1881, the Universalist Convention at Baltimore, in September, 1867, passed the following resolution:

"Resolved: That we commend the practice of those churches, in our order, that set apart one Sunday in each year as Children's Day, when parents bring to the altar their most precious treasures, and give them to the Lord by appropriate and sacred rites."

This indicates that the observance had become common in this body at that time. The custom had prevailed to quite a large extent in many of the denominations.

In 1883, the Presbyterian General Assembly designated the second Sabbath in June as Children's Day, and the same year the National Council of Congregational Churches, and nearly all the state bodies of that denomination in the United States, passed resolutions commending the observance of the day. About this time many other denominations adopted similar recommendations.

In Other Countries. In the Dominion of Canada many churches have followed the American custom, and have observed the day in the month of June. Some denominations, however, recommend a different date and a different form of observance. The Presbyterian Church of Canada asked their Young People's Societies and Sunday schools to unite in the observance of the last Sunday in September, with meetings preceding it to plan for quickening interest in Sabbath-school work, in Young People's Societies, and boys' clubs.

In the year 1912, nearly two thousand of the three thousand schools of that denomination, joined in observing the day, contributing $12,921 for the work of The Sunday School Board.

The Church of England in Canada observes the third Sunday in October, with special services for church and Sunday school, and offerings for the work of the Sunday School Commission.

In other denominations in Canada and Great Britain, the observance of the day is growing, some observing it in the springtime, others in the autumn. (See Decision Day.)

Methods of Observance. That which has been most emphasized in the observance of the day is a manifestation and deepening of the love of the church for its children and of the children for the church. The second Sunday in June, which, in the largest part of America, is usually one of the most beautiful Sabbaths in the year, was by common consent chosen. In the Southland, on the Pacific Coast, and in large cities, an earlier date is sometimes selected.

In making the day winsome to the young mind and heart, churches or schoolrooms are tastefully decorated. Flowers, gathered by the children and young people, from fields and woods, often have a prominent place. Potted plants are frequently used in decoration, and presented at the close of the service to the primary and junior pupils of the school. Singing birds were sometimes brought, but this custom seems to be declining.

The day furnishes a large opportunity for attracting those who are not in the habit of attending religious gatherings. Children are attracted by the beauty and brightness of the service; parents go to see and to hear the children. The interest aroused in preparing for the day, and the knowledge that it is to be different from an ordinary service, brings large numbers and furnishes an opportunity for making a deep and lasting impression.

Special pains is taken to secure the presence of mothers, whose infants are members of the Cradle Roll Department. Special recognition is sometimes given to the Home Department, aged members being brought in automobiles or other conveyances, and comfortable seats provided.

Churches which have branch mission schools frequently have a union service for Children's Day. It is also a delightful custom on the frontier, for neighboring Sunday schools to join in a Children's Day celebration, bringing refreshments, so that the day may be spent in Christian fellowship.

While inferior music has often been used, because of its "catchy" character, the tendency is growing for the use of better music, which is bright and cheerful, but appropriate also for religious uses. The day furnishes large opportunities for cultivating a taste for the best hymns of the church, suited to childhood and youth. The preparation of these gives an opportunity for learning some of the best sacred songs. Recitations and exercises of different kinds have hitherto had a large place. Beautiful words from the mouths of children and young people have been used as a means of conveying important truths, and the memorizing of them has been thought helpful to multitudes. The addresses by pastors and others, under the inspiring influences of the day, have found entrance to ready and eager minds. Promotion and other exercises connected with the school have often been introduced.

In a large number of churches the morning service is devoted to the Children's Day exercises, the church and the Sunday school combining, the music being suited to the children and young people. In other churches the entire day is given up to this observance:—In the morning the church service is held, with the dedication of children, presentation of Bibles, or other exercises which emphasize the interest of the church in the child. In the afternoon or evening, children's services are held, with singing and recitations. Dialogues and exercises of a dramatic character are frequently used. Small children have often had a prominent place, though there is now a tendency to give them less conspicuous parts than heretofore.

Orders of Service. Nearly all denominations, and a large number of independent publishing houses issue orders of service for Children's Day. These in the aggregate amount to millions of copies each year. Many of them are attractively illustrated by pictures from the great masters or modern artists.

These services have been designed to stimulate love for the Sunday school and church, and many of them have also been patriotic in character. National flags and Christian banners have had a prominent place in the decorations and programs. The literature is frequently furnished free by Denominational Boards, when the offering is taken for the work in which they are engaged.

Cultivating Benevolence. From the first, the observance of the day has been associated with benevolent objects, generally of some denominational character. In a majority of denominations the object of benevolence has been the extension or the improvement of Sunday-school work or Christian education. Schools and churches of more independent character frequently devote the offerings of the day to local charity or some special altruistic object. The day arose in response to the quickened, warm-hearted interest of the church in its children. Its observance has been strengthened by the great opportunity for reaching and helping those children who are needy or those who have come from other lands and are unreached by the church life of America. Because of its wholesome influence upon the individual church, and in connection with its wide-reaching missionary influence, the day gives promise of permanency and increasing usefulness.

WILLIAM EWING.

CHILDREN'S DAY (GREAT BRITAIN).—SEE DECISION DAY.

CHILDREN'S PRAYERS.—SEE WORSHIP, CHILDREN'S.

CHILDREN'S READING.—SEE APPENDIX: TYPICAL S. S. LIBRARY; BOOKS FOR THE S. S. LIBRARY, SELECTION OF; LITERATURE, MORAL AND RELIGIOUS EDUCATION THROUGH.

CHILDREN'S WORSHIP.—SEE WORSHIP, CHILDREN'S.

CHILD'S COMMUNION.—There is a wide diversity in the practices of the various Christian bodies as to the time of admitting children to the sacrament of the Lord's Supper. The Greek Church admits infants, the Roman Catholic Church admits children who have reached the age of seven. The general rule in those Protestant denominations which practice the rite of confirmation is that the first communion shall come immediately after confirmation. Churches that do not practice infant baptism admit to the communion only those who have made public confession of Christ and been baptized. Among non-liturgical Protestant churches that practice infant baptism there is no uniform custom in regard to admitting to the communion children who have not assumed the vows of church membership. In most of these bodies, however, there is a growing tendency to lower the age at which they are admitted and to admit them without requiring that they shall have been formally received into the church.

A large proportion of Protestants hold that the child through baptism becomes a subject of saving grace and a member of the body of Christ. In practice they do not admit a baptized child to the Holy Communion until it has been carefully instructed in the Word of God and the doctrines of the church, and has come to years when it may intelligently assume for itself the solemn vows assumed for it in infancy by its parents.

Some Protestant denominations hold that the sacrament of infant baptism is initiatory, and regard all baptized children as having been introduced into the membership of the church. They teach that "since the fall of Adam all men begotten according to nature are born with sin," but that "baptism worketh forgiveness of sin . . . and confers everlasting salvation upon all who believe as the word and promise of God declare." The denominations which hold to this view regard the work of Christian education as exclusively the prerogative of the church, which she may not commit to any other organization and which no other organization has the right to assume.

The effective religious training of the child is implied in any case. Those churches which admit children to communion hold that while the child cannot comprehend the deeper mystical and spiritual meanings of the Lord's Supper as it is interpreted by theologians, its symbolism makes a strong appeal to his religious emotions and imagination, and therefore may become a most effective agency in his religious education. There is something profoundly impressive to the child whose religious sensibilities have been properly cultivated in the visible emblems of the broken body and shed blood of the Christ. Especially is this the case where the communion service is attended by more or less of formal ceremonial, as for instance, when the communicants kneel together about the altar and the officiating minister repeats to each as the elements are offered the majestic and solemn words of Jesus, "This is my body, my blood; do this in remembrance of me." Many have testified to the almost magical influence of such a service upon their hearts in their childhood. Of course, the ecstasy of gratitude and worship into which the child may be thus lifted is bound to be temporary, but it is believed that it may leave a permanent impression upon the young life.

It is also believed by many that the service helps the child to realize that he belongs to the communion of saints and is in some sense a sharer both in the benefits and responsibilities which such a fellowship involves. In other words, it helps to bring him to a realization of the social significance of religion and of himself as a social being. It should thus tend to awaken and develop those feelings which become a vital bond uniting the life of the individual with the life of God and the life of humanity and which, if properly directed, may issue in worthy and devoted service.

It is possible that a child may partake of the communion in such a light and flippant way that he may receive no benefit from it or may even be injured by it. But when such is the case, the fault may lie not with the child, but with those who are responsible for his religious training. If he has been properly taught and if the communion is reverently administered and reverently received by his elders, the appeal of the service to his religious imagination has been known to prove almost irresistible.

E. B. Chappell.

CHILD'S RELIGION.—See Child's Religious Liberty; Religion, The Child's, and its Culture.

CHILD'S RELIGIOUS LIBERTY.—Religious liberty is the freedom to worship God as one chooses; not the freedom to refrain from worshiping God at all—that is irreligious liberty. This distinction should be kept clearly in mind, not only when one is considering the subject in its relation to a grown person, but especially so when one is viewing it in its relation to a child. The child's religious liberty does not mean habitual absence from church and Sunday school, nor even desultory attendance at the one or the other; it does not mean a neglect of, nor even an irregular attention to, the study of the Bible; nor does it mean that the child is not to be taught a particular form of Christian faith. Religious liberty is positive, not negative; and, like religion itself, it depends upon action, being, and state of being, not upon the negations of these.

The child, in order to have religious liberty, must first have religion. He should be given the knowledge that is his birthright: the knowledge of the greatness and the goodness of God; the knowledge of the redemption of God's people, through Jesus Christ; the knowledge that he is a "member of Christ, a child of God, and an inheritor of the kingdom of heaven"; and the knowledge that he is "called to be a saint," that he is to strive unceasingly to pattern his life upon the perfect life of Christ. These are essential facts of the Christian religion; and they should be taught the child.

It is usually in respect to times, places, and methods of teaching the child these facts that confusion of mind as to religious liberty is apt to arise. In order to have religion, the child must learn what religion is. How is he to learn? By a study of the Bible, and he is likely to find the best opportunities to study the Bible at Sunday school. How can he best learn the significance of that study? By going to church. To require these things of the child is not to deprive him of religious liberty; for, to him, not one of them is worship, not even church-going; they are all, rather, component parts of his religious education, of the teaching he must receive as to Whom to worship, and how. "Should church-going on the part of children be compulsory?" is a question often asked; and almost as often answered by an emphatic, "No; it should be voluntary!" Happily, it may be. A normal child, in a family of which the grown-up members are regular in their attendance at church, seldom needs to be compelled to go to church; he goes willingly, even eagerly. The ordinary child easily becomes a regular attendant at the Sunday school, and learns zestfully all that it can teach him. Not in connection with any of these things does the problem of the child's religious liberty arise.

It is only after the child has been taught what religion is, and after he has made his own the simple elements of that instruction—when he is no longer merely a child learning about religion, but is a religious child that he has reached so much as the possibility of religious liberty. He is then able to have it and he then should have it. He may ask for such liberty; but, even if he does not, it should be given to him. Prayer and thanksgiving, love and trust, he knows now that he ought to offer to God. Service, and readiness to be served in turn; love, and longsuffering, he has learned that he should render to his fellow-men. How shall he do this? What shall be the details of his Christian living? His religious liberty is the freedom to decide this for himself.

There is no question as to whether or not a child should learn to pray. The question that will be asked is, "What prayers shall he say?" Here is a child who wishes to pray in his own words; there is another, who prefers to pray in words set down for him; what procedure should be followed in each case? The religious liberty of these two children consists in allowing them to use such prayers as they desire. There is but one prayer which is outside because it is above this condition—the Lord's Prayer. Every child, in whatever other words he prays, should know the Lord's Prayer. (See Worship, Children's.)

In the matter of thanksgiving: In the life of the average child, it has to do largely with "grace before meals." Here the question is not, "Should the child say grace?" But, "What shall be its form?" Often this should be left to the decision of the child.

With regard to church-going the question is not, "Should the child go to church?" But, "To what church shall be go?" Ordinarily, the child goes to the church of his parents. Occasionally, however, it happens that he is attracted to some other church. Should he be permitted to attend its services? This is, perhaps, the most difficult to answer of all the several questions touching upon the religious question of a person of any age, from a young child to an old man. It has never been easy for one person to allow this particular freedom to another. It should be allowed, ungrudgingly, gladly, not only to every grown person, but to any child who may ask for it as the occasional child who desires to attend another church than that of his parents will have a valid reason for such a wish.

Free to pray as he chooses, free to give thanks as he prefers, free to attend that form of "divine worship" he finds most akin to his own nature, the child should be given an equal liberty of choice in the manner and method of doing his duty toward his neighbor. Having been taught what are the fundamentals of that duty, being possessed of the desire to fulfill it, he should be permitted the liberty to do it as his own conscience tells him. He should be permitted to serve, and accept service; and to love, and forgive, in his own way. He should be left free to obey his high calling.

Religious liberty, whether in the case of the child or the grown person, does not mean the liberty *to do as he pleases;* it means the liberty to do as *he may believe God pleases.* This the child should be taught. He should learn that there is no end to learning in respect to religion and the living of the religious life; and that he should use every aid open to him as a child, and every "means of grace" opening to him as he progresses from childhood to old age; that his learning in regard to these things is to keep pace with his *need* of learning if he is to know, increasingly, what God does please. Above all, he must be assured that real religious liberty is the liberty wherewith Christ has made man free—the liberty to follow him.

ELIZABETH MCCRACKEN.

CHINA, MORAL AND RELIGIOUS EDUCATION IN.—In the civilizations of Asia, education has always consisted largely of what were regarded as religious and moral truths, so that it is difficult to differentiate religious and moral education from education in general. The textbooks used have been the sacred books of the nation, the history, philosophy, or poetry contained in them having a religious and ethical bearing. Intellectual discipline, literary culture, or the acquisition of general knowledge, were regarded as of secondary importance and to be gained, as it were, incidentally.

This has been preëminently the case in China since very early times. In the small work whose title might be translated "The Larger Education," Confucius says (about 500 B. C.), "the larger education aims to develop character, to regenerate the nation, and to halt only when it has arrived at the highest good."

The Chinese have always been skeptical as to the value of purely intellectual studies not intended to convey moral lessons. To them educational methods are of worth only in proportion as by means of them are elucidated, emphasized, and enforced the fundamental principles upon which alone character may be built.

These are grouped in the Confucian system (which is the religion of the state) under humanity, righteousness, conduct, wisdom, veracity (Jen, Ye, Li, Chih, Hsin), while the social relationships are systematized as those existing between sovereign and minister, father and son, husband and wife, older and younger brothers, friends. Chinese education consists in the expounding and application of these five virtues and five relations. The textbooks used treat them from every standpoint in poetry, history and philosophy, in recorded conversations, and in the form of terse maxims.

Until within the last few years the pupil was required to commit to memory all that he read, so that his mind in the course of time became a veritable thesaurus of the best thought of the past. The Western student cannot conceive of the extreme familiarity which the Chinese possess with their ancient books through this prolonged and severe discipline. The result is an absolute submission to the principles contained in them, and complete unanimity of opinion as to their admirable character. If the Chinese too often fail to live up to the high standards of conduct fixed in the classics, and fail to practice what they preach, that is an inconsistency which every moral and religious teacher has reason to mourn in every land.

The books referred to in the order in which they are learned, consist of the "Trimetrical Classic" (*San dz djing*), "The Hundred Surnames" (*Be djia hsing*), "The Thousand Character Classic" (*Chien dz wen*), "The Little Learning" (*Hsiao hsue*) "The Filial Piety" (*Hsiao djing*), "The Four Books" (*Sse Shu*), which are made up of the "Great learning," the "Golden Mean," the Analects, or conversations of Confucius, and the works of Mencius.

Then follow the "Five Classics" which consist of the "Book of History" (*Shu djing*), "Book of Odes" (*Shih djing*), "The Book of Changes" (*Yi djing*), "Book of Rites" (*Li dji*) and "Spring and Autumn" (*Chun Chin*). These books, together with the comments upon them, and the works inspired by them, comprise an immense literature of which any nation might be proud, for it is reverent in tone, highly finished in its literary form, containing no dubious anecdote or description, and is in short a literature which is intended to impress upon the learner a sense of moral obligations and to awaken and cultivate within him an appreciation of the beautiful.

Space does not permit further description of this literature, which is certainly the noblest of any which takes its origin in Asia, with the exception of our own Bible. But while this is true, it must be admitted that when we examine Chinese literature for its teaching on purely religious themes we are disappointed, even though the existence of a spiritual Supreme Being is assumed, to whom men must answer for the deeds done in the body.

The Chinese to-day possess no clearly expressed religious truth which becomes articulate in worship, or which is impressed upon students in the course of their education.

Ancestral worship is really the chief tenet which, as a part of the Confucian system, is regarded as vital, and in which instruction is given. Nothing is taught in the schools of Buddhism or Taoism as such, although in the temples of these cults, candidates for the priesthood are taught the rituals and something of the literature. The Confucian system of instruction has, however, been to some extent influenced by them.

Having thus outlined the form of traditional education in China, and briefly sketched something of its moral content, it remains to be said that since the reform edicts of the Emperor Kuanghsü in 1898, under the influence of Kang Yü Wei and other reformers, a great change in educational policy has been initiated.

This is nothing less than an attempt to abolish or greatly modify the methods hitherto in vogue, and to introduce into China the educational systems of the West. After the failure of the reactionary Boxer uprising in 1900, this reform movement grew in influence until, through the revolution ended in 1913, it has become firmly established.

At present in China the Ministry of Education is developing a system of schools beginning with the kindergarten and ending with the university which is to permeate the life of the whole nation. In general the system is based upon that of Japan, which in turn was modeled chiefly after the German system. This education is largely secular, and the Chinese are now trying to solve the problem as to how they may secure the science of the West without losing the moral and religious teaching of Confucius, of which the youth of China are growing increasingly impatient. (See Religious Education, Ancient, History of.)

P. D. Bergen.

CHINA, SUNDAY-SCHOOL WORK IN.

—The Chinese leaders of to-day seem to be in sympathy with Christianity, even where they do not avowedly profess it. Many of these leaders have been educated in Christian lands.

At the 1910 convention of the World's Sunday School Association, the London Sunday School Union, acting for the British section of the World's Association, assumed the responsibility for developing an organized Sunday-school movement in China. The Rev. E. G. Tewksbury was chosen as national secretary, commencing his work in January, 1911. The organization of the China Sunday School Union followed a few months later. The Sunday-school committee of the China

Centenary Conference of 1907 prepared a tentative constitution for this Union, and at present acts as its executive body. The so-called First National Convention of the Union was held in twelve sectional meetings at various places during the 1913 visit of the World's Commission tour party.

Headquarters of the Union are at Shanghai. The territorial extent of China, each province having a population of many millions, makes imperative these sectional organizations, each with a trained secretary acting under the general secretary. Nine or more such organizations have been effected and one Chinese associate secretary for Fo-Kien has been employed.

Four visits to China have been made by the American commissioners from the World's Sunday School Association. During these visits, chiefly to South China, local organizations have been developed and inspiration and practical help carried to the workers. The World's Commission party of 1913 covered principally Central and North China.

Sunday-school work in China necessarily differs from the more developed work in Christian lands and from much of the other Sunday-school work in the Orient, as follows:

1. The Sunday school is but one of several agencies for Bible instruction. Among others may be mentioned, curriculum Bible study, as required by most Christian schools, the Y. M. C. A. Bible study, in the higher schools and colleges, station classes for inquirers and catechumens, and evening Bible study classes.

2. It is composed in large proportion of students. Most organized Sunday schools in China have for their nucleus, and also for the bulk of their membership, pupils from day and boarding schools. No large proportion of the total church membership is found in the Sunday school. There are Sunday schools for purely heathen children, aside from these Christian day schools. Secular education has not yet been made compulsory by the government of China and village Christian day schools are a most common feature of mission work.

3. Grading is limited usually to classes for children and those for men and women. Young people in their teens are not found in any large number in the ordinary Sunday school, except in stations where there are boarding schools or higher educational institutions. Grading, based upon the physical and intellectual development of those who otherwise could be taught in the same grade is complicated by differences in Bible knowledge and in the ability to read.

4. The Sunday-school teachers are largely from those who are giving their whole time to Christian work. In general, the teaching force of the organized Sunday school consists of missionaries, Chinese men and women workers in the regular employ of the mission school or church, and the teachers and older students in the schools. The lay membership as yet probably furnishes but a very small proportion of the Sunday-school teachers. However, by employing students in teaching small groups of children there is developing in many educational centers in China a body of young men and women who will constitute an increasing volunteer force for teaching service.

5. The Sunday school is not yet fully naturalized, although there is practically no antagonism now to the teaching of the Sunday school—the problem is to care for this movement. Its purpose and plan are not fully understood in China. Where careful supervision is withdrawn, especially in country districts where the bulk of the work lies, and where the pastor is the superintendent, the schools are in danger of having but little to differentiate them from the preaching service. Mr. P. S. Yi of Changhai, says: "The Sunday school has a more important place in China than it has in America or any other Christian nation . . . as a popular and easily accessible Bible institute."

I. Sunday School. In general, the schools are poorly equipped. Very few have reference libraries in Chinese or English. These books are just being produced by the China Sunday School Union. No Sunday school has a building specially designed for its purpose, with wall and relief maps, etc. Churches or rented rooms are the usual housing for the Sunday school, and there is but little separation between the Primary Department and the main school. The new

China graded lessons with accompanying illustrations are serving a fine purpose in promoting interest.

Ninety per cent of the lesson helps in use are the International Uniform Lesson series, and ten per cent are the new graded lessons of the Union. The China Sunday School Union issues over 60,000 lesson helps for each Sunday, and about 20,000 per Sunday are issued from other sources. The Union's output has doubled in two years. These helps for the use of Chinese teachers will be greatly strengthened by a supplement to the teachers' quarterly, prepared by a Chinese for the Chinese. Many of the illustrations and notes translated from foreign lesson helps are not understood by the Chinese pupils.

Beginners,' Primary, and Junior lessons adapted from the Keystone leaflets of the International Uniform Lesson series have been issued. There is an insistent demand for lessons for the Intermediate Department. These may be used in many educational institutions. The demand indicates the greater attention being given to Sabbath Bible teaching. The *China Sunday School Journal,* in English, with lesson notes and general Sunday-school information and high-grade material for the use of Sunday-school workers is edited by the general secretary.

The length of the session is about an hour. The program includes the usual features of song, prayer, lesson reading, reviews, calling the roll, the secretary's report, and reciting of Golden Text or other memory work. The chief feature of the Sunday-school service is the long summary of the lesson by the superintendent. Bibles are not yet generally in use in the schools, although many pupils have the New Testament, but many of the adults cannot read. The Scripture memory work of the Chinese children is remarkable. Seven girls in the Presbyterian girls' school in Canton are said to have recited the entire New Testament from memory. The usual special days of the year, such as Christmas and Easter, are observed by these schools.

II. The Pastor and His Work. The minister is usually the Sunday-school superintendent, and is often a teacher as well. Many pastors have not had special training for Sunday-school service, but some of the seminaries are planning to correct this lack by the introduction of special courses in Sunday-school pedagogy, psychology, and methods. While at present the preachers are usually the Sunday-school superintendents, it is from the lay membership, and especially from Christian students that the future leadership will be drawn. The new correspondence specialization courses of the China Sunday School Union afford a splendid channel of training for superintendents and a number have received the first certificates for this course.

III. Teacher Training. In well developed Sunday-school sections, such as the Fo-Kien province, the personnel of the teaching force is encouraging. For the training of Sunday-school teachers the China Sunday School Union has issued a special course of six books in English and Chinese: *The Sunday School of To-morrow,* by G. H. Archibald; *The Primary Department,* by Ethel J. Archibald; *The Junior School,* by G. H. Archibald; *Teacher-Training with the Master Teacher,* by C. S. Beardslee; *Talks to the Training Class,* by Hetty Lee; *The Seven Laws of Teaching,* by J. M. Gregory. The special gift of $1,000 from the World's Sunday School Association has made it possible to issue these books. Certificates of the China Sunday School Union are issued to those passing examination upon the first book of the course, seals being added for each succeeding book mastered.

Three summer schools of method have been held at Kuling and Peitaiho. The course covers six weeks, is conducted by the general secretary and select leaders, and is attended by Chinese Sunday-school workers and Bible teachers; also Sunday school institutes for Chinese workers have been held in many places.

IV. Pupils. The Sunday-school pupils in China are also largely in attendance at the Christian day and boarding schools and are taught week day and Sunday by the same teacher. Home visitation by teachers is not usual. The social plans often include the annual school rally, but recreation, as such, has not entered largely into the plans for China.

The proportion of homes that are probably Christian varies decidedly in different localities, Fo-Kien province, reporting one tenth, Swatow, ninety per cent, others one half. The Sabbath is used as a day of labor and this hinders the Sunday-school attendance of non-Christian children. Children of the Christian day schools usually attend the Sunday school, although in many cases they are obliged to work on Sunday.

The question of reaching the home of the non-Christian Chinese through mission Sunday schools and extension of the day schools is one of the most promising features of the work. These schools could be established without limit if there are means and workers. Disused temple court yards are being offered for use for this purpose. At Kiukiang, Miss Hughes has 1,500 heathen children in five Sunday schools in the city, and reports that the number could easily be increased to 5,000 if she had the equipment. Graduates of the Bible school would be used as teachers. The Chinese are willing to help defray expenses of the primary day schools if the missionaries will open them and send a student as a teacher.

V. Public Attitude Toward the Sunday School. From the non-Christian teachers of the Confucian classics, naturally there would be opposition to an institution which gives emphasis to the Christian Bible. The thoughtful Chinese leaders recognize the insufficiency of the Confucian classics to develop religious character, and at the present time Christianity is welcomed as a solvent of many of China's problems. (See China, Moral and Religious Education in; Non-Christian Scriptures.)

In China the church has usually preceded the Sunday school. While opportunities for the extension of Christian work through new Sunday schools are almost limitless, the missions have usually no funds for this, even if workers were available, but the Sunday school is recognized as essential to the church as a training place for new converts in Bible truth, and it provides definite work for church members. Owing to the general poverty of the Chinese church, funds for Sunday-school equipment and support must be supplemented from foreign sources. In many places the missionaries assist with their own funds. With adequate funds and literature, encouragement of the work by special secretarial supervision, Chinese trained Bible teachers and workers, proper housing, etc., the results will be greatly increased.

E. G. Tewksbury.

CHOICE.—See Motives, The Appeal to, in Religious Education; Will, Education of the.

CHRIST AS A TEACHER.—The Hebrews never became schoolmen. The method of their teaching was incidental, rather than deliberate, intentional and systematic. "Thou shalt teach these words diligently unto thy children. Thou shalt talk of them when thou sittest in thy house and when thou walkest by the way; when thou liest down and when thou risest up; thou shalt bind them for a sign upon thy hand and write them upon the doorposts of thy house."

These familiar words from the Book of Deuteronomy indicate the general method. Men were to go about their business intent upon living real lives and in the ordinary course of action they were to make known by word of mouth and by actual deed those principles which they had received at the hands of Jehovah their God.

We have here an anticipation of the prevailing method of Jesus as a teacher. He was intensely social in his habit of life. He came eating and drinking with such freedom of social contact that his enemies accused him of being a gluttonous man and a wine bibber. He talked with men in the fields as they sowed their grain, in their boats as they fished, with the shepherds as they guided and guarded the sheep, and with housewives as they wrought with the leaven and the meal. In the ordinary intercourse of every day life he delivered his message. He was about his Father's business teaching the truth while he sat in the house and while he walked by the way.

Like the healthy natural man he was he liked the outdoors. He gave his first address in the little synagogue at Nazareth. He then appeared in the larger Temple at Jerusalem. But when he came to give his charter day address in what is called "The Sermon on the Mount" announcing those fundamental principles which would underlie the establishment of his kingdom, he was standing in a pulpit, not made with hands, out under the open sky. He enlarged his audience room as his vision widened.

He went out-of-doors because the people were there, the great main movements of life were there. He was not content to remain apart teaching a small esoteric circle, but allowing the great common interests of human existence to go untaught, unblessed by the message he brought. And when the people did not come to him, he went to them.

He may have gone out-of-doors also because his breadth of view and his sense of reality made him feel more at home in the open than in some place walled in by the hand of man. It is harder for any speaker to indulge in bombast and fustian, exaggeration and make-believe in the open—the trees and the stars rebuke him. And Jesus, the apostle of reality, found in the simple every day realities of the open air that which was congenial. The place and manner of his teaching made it well nigh inevitable that his teaching should be incidental and occasional rather than systematic.

I. *His teaching was eminently personal.* He came to save the race, but he made the beginnings of a world movement by changing the lives of individuals. He was not a teacher of the science of sociology or of economics or of ethics though he touched upon the values contemplated by all these lines of inquiry—he dealt primarily with the person, seeking to instruct and renew his life.

He was as fond of personal conversation as was Socrates. He took a wider range, for the Athenian sage gave most of his time to the more or less cultivated people of the city of Athens. The conversations of Jesus with Nicodemus, a well-to-do, learned theologian, and with the poor blind beggar, with Nathanael, a man of singular purity, and with the woman of Samaria who had been living somewhat promiscuously with seven different men, with Mary and Martha, choice and generous in their mode of life, and with Zaccheus, a thieving, stingy tax collector, with Simon, the respectable Pharisee who gave him a dinner, and with the woman of the street who crept in at the end of the feast—these and many other personal conversations recorded at considerable length indicate what method of teaching on the part of Christ most impressed his biographers.

He had a deep sense of the worth of the individual. A political aggregation like the Roman Empire, an army containing a thousand legions of men, a mass of wealth that would buy the whole world, never impressed the mind of Christ as did the possibilities of an individual life. What is there that a man could afford to give in exchange for the real worth of his own life? One sheep out of a hundred, one coin out of ten, if lost must be found, though the others are all safe and sure.

His instruction was personal rather than abstract in that he practiced what he preached. In him the word of truth was made flesh and dwelt among men, full of grace and truth. He bade his followers love their enemies and pray for those who despitefully used them—and then he loved his enemies and prayed for them even though they killed him.

He was bold enough to put himself forward as the perfect embodiment of his teachings. "I am the truth." "I do always those things that please the Father." "He that followeth me shall not walk in darkness, but shall have the light of life."

II. *He was pictorial in the whole method of his teaching.* "Ye are the salt of the earth," the saving principle in it. "Ye are the light of the world"—the guiding element in society. "Do men gather grapes of thorns"—the useful from the hurtful? "The kingdom of heaven is like yeast." "New wine must be put in new wineskins"—the new fermenting expanding truths in channels of conveyance and expression suited to their character. There are scores and scores of these pictorial statements.

The Orientals are as fond of stories and pictures as children. They have shown no great turn for scientific or philosophic discussion, but they have seen visions and dreamed dreams. The goal of endeavor as they pictured it was not a state of character as with us—it was a city, another and a new Jerusalem, with golden streets and pearly gates, with the kings of the earth, the ruling forces of society, bringing their glory and honor into it. The story of the young man going into a far country and by wrong living meeting with reverses until he was reduced to the low level of a swine herd; the story of the brilliant wedding with the ten lamp-bearing bridesmaids, five of them sensible and five silly; the picture of the superb feast refused by the wicked and short-sighted and then enjoyed by the less fortunate to whom invitations had come in the highways and the hedges—all these concrete pictures of spiritual truth would appeal much more powerfully to the Hebrews than would the wisest chapters in Herbert Spencer's *Data of Ethics* or the profoundest reasoning in Calvin's *Institutes.*

The story, the parable, the allegory was the leading form in which his truth was conveyed. There are between thirty and forty of these parables contained in the brief compass of the Synoptic Gospels. The truth is thereby made interesting and effective even to a more intellectual age like our own. The parable of the Good Samaritan has been more fruitful a thousand times over in kindling kindly impulse than any abstract discussion of the standing obligation of the strong to render humane service to the needy.

The pictorial sometimes became paradoxical. We may say without irreverence that Jesus shared in the Oriental love of saying striking things in order to make his appeal effective. The unusual is the more easily remembered. "He that saveth his life shall lose it" is much more striking than the statement that only as a man gives his life to useful service does he develop and retain its true values. "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven" is more striking than to say that it is exceedingly difficult to retain and administer large fortunes in a thoroughly Christian way.

When Jesus said "Resist not evil," "If a man smite thee on the one cheek turn the other," "If any man take away thy coat let him have thy cloak also," he did not intend evidently that these bold paradoxes should be observed literally. He meant, as Dr. William Newton Clarke pointed out in his last book, that every man was to find his rule of action in the best instincts of his own nature and not allow some unworthy rule to be imposed upon him by the evil actions of others. Rather than strike back vindictively he would suffer a second blow. And Jesus put this noble principle of conduct in these bold paradoxes. His main method was illustrative as he taught them many things in pictures.

III. *He taught principles rather than rules.* The Scribes and Pharisees were rule-makers and rule-keepers. They had fallen into a peddling, pelting way of using the sublime principles of Scripture in such fashion as to make them minute and petty. They had loaded the original commands with countless traditions and amplifications grievous to be borne.

In place of the numberless details prescribed in regard to a proper observance of the Sabbath, Jesus announced a few vital principles. "The Sabbath was made for man"—because he needed it. It was made particularly for those interests in a man's life which suffer neglect during the other six days. "The Son of Man is Lord of the Sabbath day." The perfect humanity manifested in the character of the Son of Man is to furnish the determining principle in Sabbath observance. We are to admit or to exclude activities from the sacred hours of the Sabbath as they bear upon the development of that perfect humanity.

"Whatsoever"—in all those situations which could not be contemplated and provided for in a set of rules even though they might fill all the volumes of the Britannica—"whatsoever ye would that men should do to you do ye even so to them." Here we have a principle rather than a rule.

"Thou shalt love thy neighbor as thyself"—taking his interests into consideration not as excluding your own but as included with them in that broader moral outlook characteristic of the right minded, honest-hearted man. Here is no rule prescribing the details of conduct in some particular situation but a principle capable of universal application. His habit of teaching principles rather than prescribing rules is one reason why the influence of Jesus as a teacher is permanent. The rule may be quickly superseded by a shift in circumstances but the vital principle abides.

IV. *The teaching of Jesus was positive rather than negative.* The Old Testament in its Ten Commandments said, "Thou shalt not." The New Testament has two great commandments and they are both positive. The Beatitudes are all positive. Blessed are the men who are something—

merciful, gentle, peaceable, pure in heart. The test of discipleship was not abstention from certain evils—it was a positive test. "By this shall all men know that ye are my disciples if ye love one another."

The positive quality in Christ's teaching indicates the type of good man the Master had it in mind to produce. He was not to be a cloistered saint who had run away from the world to escape the evil of it, but an active, virile, robust type of man who had overcome evil by the militant goodness of his life.

The contrast between the varying types of goodness in John the Baptist and in Jesus is noted in the Gospels. The forerunner was a good man of the negative and separatist type. His saintliness demanded for its exercise that it be taken off into the desert to live on locusts and wild honey quite apart from the normal interests and occupations of human existence. The Son of Man came eating and drinking, building his ideals into an actual human order; he was a concrete rather than an abstract idealist. Wherefore though among them born of women up to that time there had not arisen a greater than John the Baptist, he that is blest after the method and according to the spirit of the kingdom is greater than John.

> "The common problem,
> Yours, mine, everyone's is not to fancy
> What were fair in life, provided it could be,
> But finding first what may be, then find,
> How to make that fair, up to our means."

The fact that the method of Jesus was so largely personal, occasional, incidental indicates that in the letter of it we may find incompleteness. There is very little in his reported sayings which bears on political duties. The men he addressed were practically without political rights and privileges. While the principles of right political action may readily be deduced from the body of Christ's teaching, there is very little specific instruction touching our obligations as citizens.

V. *It is perfectly clear that He would have us regard the spirit rather than the letter of what he taught.* The letter would often kill the value of a saying where the spirit suggested in it will give it life. When Jesus said "Give to every one that asketh thee," he was not proposing a fixed rule of philanthropic effort, but rather suggesting a disposition to be cultivated and maintained unbrokenly. When he directed men to cut off right hands and pluck out right eyes rather than retain those members as occasions of stumbling and offense, he was indicating the spirit in which all our members are to be regarded. It were better for a man to pluck out his eyes and grope with the blind rather than use them for evil. It were better for him to cut off his feet and sit down for the rest of his days than to walk with springing step in paths of evil. As between the degradation of any faculty by wrong use and the mutilation of the body by the destruction of that member, mutilation every time! It is better to enter into life maimed than not to enter at all. But beyond that "better" would be the "best" form of action, the consecration of the faculty to right use so that a man might enter into life not maimed but whole and sound.

The main purpose of Christ's teaching seems not to have been to furnish us a complete and exhaustive code of conduct or even a systematic statement of religious doctrine. He taught that he might create, mature and direct a body of Christian impulse which would find expression in all the nobler forms of conduct and in the highest lines of service. And to this end the teaching which was personal and pictorial, the teaching of principles and positive precepts seemed best adapted.

C. R. Brown.

CHRISTIAN CHURCH, SUNDAY-SCHOOL WORK OF THE.—Connected with the organization of the Christian denomination (Christian Connection) are a few names that have become historic, not to say famous. One is James O'Kelly of Virginia. Another Rice Haggard, who in a conference met in the interests of Christian liberty and to hear a report of a committee appointed to formulate a church government, stood with open New Testament in hand and said: "Brethren, this is a sufficient rule of faith and practice, and by it we are to know that the disciples were called *Christians,* and I move that henceforth and forever the followers of Christ be known as Christians simply." The motion was carried without a dissent, and here, in 1794, began the movement that culminated in the organization of the "Christian Church" of America.

Another name is Abner Jones of New England, who took as his guiding principle—"I will have nothing but for which I can bring a 'thus saith the Lord,' and, 'thus it is written.'" Mr. Jones organized a church in Linden, Vermont, in 1801. Associated with Abner Jones was Elias Smith of Portsmouth, N. H., who in 1802 came to believe that Christ's followers should have no name but Christians. In Kentucky two names connected with the rise of the Christian denomination are Barton W. Stone and David Purviance. Churches were organized in Virginia and the Carolinas by O'Kelly and his associates, in New England by Jones, Smith and their associates, and in Kentucky by Stone, Purviance and their associates. Out of these grew the Christian denominations, which were organized into the General or United States Conference in 1820, which ultimately became known as the Christian denomination.

For a number of years the denomination was not specially active in the work of religious education further than that which could be promoted through pulpit, religious press, and pastoral ministrations. At first the denomination was inclined to hold aloof from Sunday-school work, but as early as 1826 a Sunday school was organized in the Christian Church of Kittery, Maine. Before 1830 other churches had organized Sunday schools and during the thirties a number of churches had taken up the work and Sunday schools were organized. In 1848 the Christians reported forty schools in New England. The work having started in Atlantic coast cities it worked westward and southward. In 1835 the ministry instead of speaking against the Sunday school, as in former days, began to encourage the work of organization and throughout the territory of the denomination churches were urged to adopt Sunday schools. Each school, like the church under whose auspices it was organized, was independent in its government.

The following will give some idea as to the early method of conducting Sunday schools in the Christian Church. In response to the writer's request Rev. Thomas Holmes, D.D., wrote: "My recollections of my first Sunday-school experiences are very vivid, and very interesting to me. They commence about 1830. I know nothing about organizers, but the method of the school of which I was a member can never be forgotten. It was in a country school house. Classes were formed according to ages of members. Each member was instructed to commit as many verses as possible during the week, and the teacher heard each recite the verses learned, and gave credit for the number recited. Each pupil selected his or her lesson from any portion of the Bible preferred. Psalms and Proverbs were frequently chosen because the verses were short. I chose the New Testament. My first lesson, I remember, was the third chapter of Matthew. I remember reciting also at one lesson the twenty-fifth chapter of Matthew, forty-six verses. The pupil soon had large portions of the Bible at tongue's end and they were ready for use during all the rest of his life, for they were seldom forgotten."

Not until 1850 did the schools assume a form of general organization. During the forties conferences organized the work and had reports given at their annual sessions. This was about the time of the earliest mention of Sunday-school work in the organic law of the denomination. In 1878 the work took on a more definite phase. The secretary, though unable to secure replies from the Sunday schools in general estimated the number of schools at about eight hundred, and their total membership at forty-one thousand.

For a number of years the schools patronized other publishing houses for their Sunday-school papers, but in 1865 *The Sunday School Herald* was founded and it, together with the *Junior Herald,* published by the Christian Publishing Association, at Dayton, Ohio, continues to supply the needs of the Sunday schools. In 1882 the *Teachers Guide and Scholars Help* was published under the editorship of A. W. Coran. Later the *Intermediate Quarterly* was issued and the *Teachers' Guide* changed to the *Bible Class Quarterly.* During the quadrennium from 1906 to 1910, under the editorship of S. Q. Helfenstein, the *Junior Quarterly* was begun. In 1911 the Sunday-school *Teachers and Officers Journal* was founded under the editorship of Hermon Eldredge. The five quarterlies that reach the schools of this denomination from its own press are the *Teachers and Officers Journal, Bible Class Quarterly, Intermediate Quarterly, Junior Quarterly,* and *Little Teacher.* In general the schools seem satisfied with their denominational literature. Some of the schools are using the graded series, which are procured from other publishing houses.

At present the Sunday-school work is in a flourishing condition, the administration being under a corps of officers and teachers. Efficiency is sought through care in the selection of competent teachers; and many schools have teacher-training work and the front line standard. Cooperation is accomplished through the assistance of the Sunday School Board, with its general secretary and many field or conference secretaries.

From the Sunday schools largely come the recruits of the church, and those trained in Sunday school make the best workers. Both the conferences and the American Christian Convention are giving special attention, and are putting forth extra effort, to make the Sunday school the efficient agency of the church in training the young and building Christian character, and the effort is not without encouraging results. The schools are growing in numbers, efficiency and missionary spirit.

S. Q. Helfenstein.

CHRISTIAN ENDEAVOR SOCIETY.—See Young People's Society of Christian Endeavor.

CHRISTIAN FLAG.—See Flags of the S. S.

CHRISTIAN SCIENCE CHURCH, SUNDAY-SCHOOL WORK OF THE.—Pupils may be received in the Sunday-school classes of any Church of Christ, Scientist, up to the age of twenty years. No pupil, however, shall remain in the Sunday school after reaching the age of twenty. The Church Manual, comprising the By-Laws or Organic Law of Christian Science Churches, treats of the Sunday school under the general head of Church Services. Here, in Section 1 of Article XX, are to be found the regulations named above, controlling the admission of pupils to the Sunday school. The teaching of the children is provided for in Section 2 of Article XX, which reads:

"The Sabbath school children shall be taught the Scriptures, and they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught."

Then follows explicit direction respecting the subject for lessons. The first lessons of the children, the Manual provides, shall be the Ten Commandments, the Lord's Prayer and its spiritual interpretation as found in the Christian Science textbook, *Science and Health with Key to the Scriptures,* by Mary Baker Eddy, and the Sermon on the Mount. The next lessons consist of such questions and answers as are adapted to a juvenile class, and may be found in the Christian Science Quarterly Bible Lessons read in Church Services.

The children are taught the *meaning* of the Ten Commandments, the Lord's Prayer and its spiritual interpretation, and the Beatitudes. With these spiritual fundamentals provided, the teaching has for its purpose so to elucidate their import by means of practical illustrations and everyday examples of love, obedience, and good that the children will catch their spirit, understand them, and as a result be genuinely interested in them. It is apparent that a child may be taught the words, "Thou shalt have no other gods before me," with comparative ease. But to teach a child the meaning of that Commandment so thoroughly that he can and will prove in his living that he actually has no other gods before God, divine Life, Truth, Love, is the special privilege of the Sunday-school teacher. The words of Jesus, "I am the way, the truth, and the life: no man cometh unto the Father but by me," leave those intrusted with the responsibility of teaching in no doubt as to the way to teach. As stated in *Science and Health,* "Jesus was 'the way'; that is, he marked the way for all men" (p. 46). Clearly, then, what Jesus taught respecting the truth underlying our manner of living is the "way" the children should be taught.

Consideration is given to the fact that some of the older children may not remain in the Sunday school more than a year. Effort is therefore made to see that they are equipped with a knowledge of the spiritual interpretation of Scripture, and to prepare them not only to read the Bible intelligently, but, with its aid, to meet and master the problems that come up in their daily experience. "The entire purpose of true education," Mrs. Eddy writes, "is to make one not only know the truth but live it—enjoy doing rightly—and not work in the sunshine and run away in the storm—but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity." (*Christian Science Sentinel,* October 31, 1903.)

Regarding teachers, the Christian Science Leader wrote,

"It is a joy to know that they who are faithful over foundational trusts such as the Christian education of the dear children, reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, 'And they shall all be taught of God.'" (*Ibid.,* November 19th, 1904).

No provision is made for the "entertainment" of Sunday-school children. The exercises are simple and are presided over by a superintendent. This officer is appointed by the governing board of the individual church of which he is a member. It is deemed best in the interests of the Sunday school that none except the officers, teachers, and pupils attend the Sunday-school exercises. The church polity being democratic, the general affairs of the Sunday school are administered by each church separately. The officers usually include a secretary or an assistant superintendent, or both, and a treasurer to aid the presiding officer. Experience seems to point the wisdom of arranging for small classes—a teacher for six to twelve children. Exceptions to this plan are frequent, however.

In June, 1913, there were approximately 1450 church organizations of the Christian Science denomination. These, with few exceptions, maintain Sunday schools as an integral part of their services. The proportion of Sunday-school pupils to the attendance upon church services appears to vary in different parts of the world, as it does in sections of this country. Numbers are not used in determining the importance and growth of this Sunday-school work. Consequently no figures are available upon which to base an estimate of the numerical strength of the Christian Science Sunday schools.

H. C. Wilson.

CHRISTIAN YEAR.—Three principles enter into the formation of the Church calendar; first, the calendar is designed to commemorate the chief events of the Incarnation; secondly, to commemorate those more intimately connected with our Blessed Lord in his life and in the planting of the Church; thirdly, to keep a memorial of local saints, martyrs, doctors of the faith and heroes and leaders of the world. These principles were not recognized, of course, at the beginning. The Church followed the general principle of treating the life of Christ in a series of commemorations. These, in the Episcopal calendar, do not follow the order of their original establishment. Easter was necessarily the first in observance. But out of this others grew naturally and inevitably.

I. The Chief Seasons and Holy Days.—1. Christmas and Epiphany were originally one festival commemorative of the Nativity of our Lord. It was early believed that the life of Christ, from his conception to his death, lasted an exact number of years. Hippolytus (200 A. D.) fixed upon March 25th for the Annunciation because he calculated that the Crucifixion took place on that day. He therefore settled upon December 25th, as the date of the Nativity. Another factor in the choice of December 25th, is the heathen festival of the sun on the same day. In the fourth century the Christmas festival began to be commonly observed, and owing to an uncertainty of dates, it is not impossible that the Church availed herself of this coincidence in order to Christianize the ancient pagan feast. (See Christmas, Observance of.)

Epiphany, January 6th, was early selected as the date of our Lord's Baptism; and the tradition became current that he was baptized on his thirtieth birthday, thus his physical and spiritual birth synchronizing. This festival became thus one of the two great days for the administration of baptism. It was not until the fourth century that December 25th came into general observance as Christmas Day. The separation of the day of the

Nativity from that of Epiphany, the day of the baptism, may have been furthered by the recognition of the Incarnation as having been effected at his birth, and not by the rite of his baptism. Thus the establishment of Christmas became the substantial affirmation of the actuality of the Incarnation. He was born, he became flesh, "He was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

2. *The Presentation of Christ, and the Annunciation B. V. M.* The former feast was not observed before the sixth century; and no trace of the latter is found in the first four centuries. The Collect for this latter festival is of singular beauty. It does not refer to the Blessed Virgin Mary save by implication in the words "by the message of an Angel." In the old Sarum use of the English Church this day was known as "Our Lord's Annunciation." The present name was later authorized, and the title "Lady Day," came into popular use, marking the increasing reverence for the Mother of our Lord.

The Collect comes from the Sacramentary of Gelasius (about 490) but its writer is unknown. No other Collect furnishes a finer illustration of the literary genius that produced these brief and wonderful prayers. This Collect is familiar to all because it forms part of the memorial of the Departed said at close of compline, and is used also after other services.

3. Lent preceded Easter, originally, as the fast of preparation both for Easter, and for the Sacrament of Holy Baptism which was on that day administered. The word itself is of Anglo-Saxon origin, meaning "the lengthening days." The Latin name was Quadragesima, *i. e.*, the fast of forty days. The Sundays in Lent are not fast days. The ancient ceremonial for Ash Wednesday was conducted in the church. Penitents presented themselves inside the door of the church. The Penitential Psalms were chanted, followed by a general confession, after which the bishop sprinkled ashes upon them, saying: "Remember, man, that dust thou art, and unto dust thou shalt return!"—then "Break thine heart, for a humbled heart God does not despise!" They were then sent from the church, or were directed to a secluded part reserved for them, till Maundy Thursday, when they received absolution, and were restored to Christian privileges.

4. *Palm Sunday.* This was one of the ancient holy days. Its observance is fortunately being revived. For those who desire to do this nothing could be more fitting than the Office of Blessing the Palms that come down to us from the old Sarum use. This service may be held before the early celebration, or it may be made a separate and most impressive service, in place of the regular Sunday-school session. The Sarum Office will be found to appeal with peculiar power to the young, and it should be ordered with careful attention to every detail.

5. *Good Friday.* The observance of Good Friday began, we may believe, in the Apostolic Age. Wednesday and Friday came to be used as the weekly fasting days, suggested probably by the Jewish custom of fasting twice in the week, Monday and Thursday. (Luke 18:12.) But attention is here called to the fact that very largely children have been left out of consideration in the modern use of Good Friday. It is a day devoted to grown people. There would seem to be ample reason for gathering the children for a service at some time during the *three hours.* Such a service need not last more than an hour—from two o'clock to three. Simple hymns and prayers, the telling of the story, and as they leave the church, the distribution, of a memorial card, form a fitting service.

6. *Easter.* The Apostles continued to observe the Passover, but this would not naturally be the case with Gentile Christians. The words of St. Paul (I Cor. 5:7) seem to suggest an additional reason for his own keeping of the Jewish Passover, and also a very significant reason why Gentile Christians might celebrate the Lord's Supper at that same time with more than ordinary interest and solemnity. But there is no mention of Easter in Justin Martyr's writings nor by other early Fathers. Yet St. Polycarp (69-155 A. D.) Bishop of Smyrna, gave St. John as his authority for keeping Easter. He was still a young man when the Great Apostle died, and this carries one back to the very Apostolic Age. (See Easter, Observance of.)

7. *Ascension Day.* The observance of

this feast only goes back to the fourth century. St. Augustine speaks of it as of apostolic origin, and its observance was in his day universal. This is not the case at the present time. The day falls always in midweek, and receives more than the ordinary neglect of a busy age. Its name, Holy Thursday, is common in the English and American churches.

8. *Pentecost.* In the first four centuries Pentecost meant: (1) The name of the 50th day after Easter, and also (2) the name of the whole season. Acts 2:1; 20:16; and I Cor. 1:6-8 use the word in the first sense. Irenæus, Bishop of Lyons, France, in the second century observed this feast. He was born in Smyrna and remembered to have heard the preaching of Polycarp, who died in 155 A. D. and he frequently mentions having met those who had known St. John the Apostle.

The Octave of Pentecost is Trinity Sunday, and is set apart as a distinct festival in honor of the Holy Trinity. Our name for Pentecost is Whitsunday, from *pfingsten,* German for fifty. Others derive it from White Sunday, so called because of the white robes worn by those baptized on the Eve of the Feast.

9. *Trinity Sunday.* The earliest notice of this festival in England is in 1162 A. D. In the old diocese of Sarum (Salisbury) they numbered the Sundays as "after Trinity," while, in the Roman and Greek churches, these are numbered from Pentecost. It is one of the noblest of days, and has a singular elevation as the *Festival of God.* The Collect dates from the Sacramentary of Gregory the Great (540-604 A. D.), who sent St. Augustine to England (596) and who organized other missionary enterprises, and revised and improved the liturgy and music of the Church. This prayer may have been, however, the composition of Pope Gelasius (492-496) whose Sacramentary Gregory revised and enlarged.

10. *Ember Days.* These come at four seasons, and are called the Fasts of the Four Seasons. The word *Ember* is abbreviated from Quatember (Latin, *Quatuor temporum*). Some trace their use back to apostolic times. The ancient Jewish Church observed fasts on the 4th, 5th, 7th and 10th months. These Ember Days fall on the Wednesday, Friday and Saturday after: the 1st Sunday in Lent, Whitsunday, September 14th, and December 13th, representing, broadly, the four seasons. In the early Church instead of these fixed dates, the days varied according to local circumstances in different places. The present dates appear to have been fixed about the eleventh century.

11. *The Rogation Days.* These are the three days fast preceding Ascension Day. The originator of this fast and of the processional litanies used during it, was Claudius Memertus, Bishop of Vienne, in France, in the fifth century, at a time of earthquake and other calamities. These days with their litanies became widely used, and extended into England, and finally to Milan and Rome, about the ninth century. Charlemagne the Great is said to have marched with bare feet in these solemn processions.

12. *Feasts and Fasts.* The table of these will be found in the Prayer Book, p. XXIV. On looking over this table it will be seen that the Church Year falls into two divisions. Barry names thus the Festal, from Advent to Trinity, and the non-Festal from Trinity to Advent. This is only partially correct. Into the first division come not only the great festivals but also the great fasts, while in the second come the Saints' Days, the Feast of the Transfiguration and the Festival of the Holy Angels.

13. *Octaves.* Certain of the more important festivals continue for eight days. The eighth day is called the Octave. Through the whole Octave the Collect for the feast will be said at all services. These festivals are marked by the use of proper Prefaces—Christmas, Easter, Ascension, and Whitsunday. The Preface for Whitsunday is ordered to be used only six days after that festival, because the seventh, *viz.,* the Octave of Whitsunday, would be Trinity Sunday, which has a Preface of its own. The first two days of the Octave of Easter and Whitsunday are Holy Days of Obligation.

II. Saints' Days. 1. In the Roman Breviary there are the names of no less than 278 saints, whose names, either in separate days, or by commemoration, have places in the calendar. In the Eastern and English churches names would find place owing to local fame and interest. This was the condition at the time of the English reformation, and led to a necessary revision. The first Prayer Book of 1549, presented a very drastic revision, retaining only one class of Saints' Days, the present *"Red Letter Days," i. e.,* days which have their own Collects, Epistles and Gospels. The next Prayer Book (1552) introduced again "Black Letter Days," *i. e.,* days for which Collects, Epistles, Gospels, were not provided. The later revision of 1661 left the present calendar of the English Church. Including Sundays, there are 149 festivals in the English calendar. Of these 54 are festivals on which commemoration is made of saints and confessors not mentioned in the Bible. Twenty of these are martyrs in the age of persecution, and eleven are sacred to great defenders of the Faith, like St. Augustine and Saints of France showing the old connection between France and England.

2. *The American Calendar.* (See Prayer Book p. XXIV.)

This is identical with the corresponding one in the English Book with the exception of the addition of the Feast of the Transfiguration. But the American calendar leaves out the so-called Black-Letter Days. The Eastern Church calendar is remarkable as compared with those of the West, for containing, in addition to saints of Christian history, the names of eighteen Old Testament saints, one day sacred to the Seven Maccabean Heroes, and one in honor of Zacharias, father of St. John the Baptist.

3. The question arises, What is the purpose for which the Christian Year calendar exists? Many of the saints commemorated in the Roman calendar are of little or no general interest. Just why they find a place it is difficult to understand. The same is also true of the English, though in far less degree. On the other hand it is to be remembered that one of the greatest values of the Christian Year is its cultivation of the historic sense by the constant commemoration of past events and characters, and its fostering of devotion and faith. Every church would do well to have its own sacred and memorable names which could be added to some such broad and comprehensive calendar as that contained in the American Book of Common Prayer.

The Christian Calendar in 400 A. D. *A Recapitulation.* 1. The Lord's Day was observed from the earliest times and was no doubt due to the express teaching of the Apostles.

2. Wednesday and Friday as fasting days, are probably equally primitive. The Jews observed Monday and Thursday (Luke 18:12). The Christians moved their days forward, as the Lord's Day would naturally suggest, bringing Wednesday midweek, and Friday a fast in commemoration of the Crucifixion.

3. Easter and Pentecost came into general observance, together with Good Friday, very early, though it is possible that owing to the confusion of opinion as to the dates of such days as Easter and the Nativity, this observance was not universal before the third century.

4. By the year 400 A. D., therefore, it is known that the following had become fixed in the Christian Year: Christmas, Epiphany with Octave; Presentation, Palm Sunday, Easter with Octave, Ascension Day, Pentecost; also these, St. Stephen and All Martyrs Day, St. James the Brother of our Blessed Lord; St. Peter, St. Paul, St. James, and St. John. Holy Cross Day, September 14th, also belonged to this early calendar, which was in commemoration of the dedication, in 335, of the churches built by Constantine on the site of the Holy Sepulcher and Calvary. Silvia, who recorded the incidents of her travels, about 385, describes the customs at Jerusalem as she herself saw them, in what is known as "The Pilgrimage of Silvia."

Thus the calendar stood in the year 400. All other days and feasts to which reference has been made were added from time to time as the Church developed her life.

PASCAL HARROWER.

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CHRISTMAS, OBSERVANCE OF.—Jesus' birthday was first celebrated in the second century, so ordered, it is said, by Telesphorus (138-161 A. D.), the seventh Bishop of Rome, this with other offenses, being the cause of his martyrdom. The observance lived through flame and sword. For several centuries it was not a season of joy, but one of heroic devotion. On one occasion hundreds of worshipers were burned alive when assembled for this celebration.

December 25th is not the actual date of the birth of Jesus. That is unknown. The selection of this day as *natalis* by the Western Church was by no means arbitrary. At this season of the year a series of pagan festivals in relation to the social life of the Romans were held, culminating in that of the winter solstice, the birthday of the new sun. This festival was spiritualized and made symbolic by followers of the Christian faith. The Eastern Church chose January 6th as "Epiphania," but in the fourth century transferred its celebration to the same date as that of the Western. The Christmas of the Greek Church, however, is still twelve days later than ours. (See Christian Year.)

The legend of St. Boniface and the first Christmas tree tells of its use six hundred years after the first observance of Christmas. In brief this is the story: One wintry night, on a hillock where stood the "Thunder Oak" sacred to the god Thor, a company of people were assembled; in the midst were the high priest and a kneeling child—a victim to be sacrificed by the blow of a hammer. Boniface appeared, turned aside the blow of the hammer by the Cross, rescued the boy, and felled down the oak. "Here," said he, as his eyes fell on a young fir tree, "is the living tree that shall be a sign of new worship—the tree of the Christ Child, for this is the birth night of the White Christ. Go no more into the shadows of the forest to keep your feasts with secret rites of shame; keep them at home with laughter and song and rites of love."

The observance of Christmas in many lands can only be touched upon here. Constantinople, it is said, has more kinds of brilliant Christmases than any other city. Moslems do honor to "Christ Jesus, the son of Mary," and Roman Catholics, Greeks, Armenians, and Protestant Christians all celebrate the festival in different ways.

In Germany, on Christmas Eve, the whole household attends a simple and impressive church service, each person going with a lighted candle, the first comer finding the church in darkness. In Sweden and Norway the "Julafred," or peace of Christmas is publicly proclaimed. In early days a festival was celebrated to their gods and the old practices still maintain in the Christian celebration, one being the feeding of birds. Cartloads of oat sheaves are brought into the towns for this purpose, and the poor save pennies to buy bunches of oats. Animals, generally, receive a double amount of food.

In Roman Catholic countries the midnight mass—most wonderfully held at the Madeleine in Paris—proclaims "Unto us a child is born, unto us a son is given." An interesting study on this subject may be found in *Holy-Days and Holidays,* by Edward Deems. "Christmas in Many Lands" is set forth in song for children in a pamphlet published by Clayton Summy Company, Chicago.

For America's celebration of Christmas, Hamilton Mabie has well said: "He who does not see in the legend of Santa Claus a beautiful faith on one side and the *naïve* embodiment of a divine fact on the other, is not fit to have a place at the Christmas board. For him there should be neither card, nor holly, nor mistletoe; they only shall keep the feast to whom all these things are but the outward and visible signs of an inward and spiritual grace."

The wealth of good material to-day for a Sunday-school celebration of Christmas, both from the historic standpoint and that of the spirit of good will and love makes something fresh always possible, but the old in music, poem and story is, as a whole, better than the new.

At least sixty Christmas stories for children may be found. A list of many of these can be obtained at public libraries.

The Christmas religious service for the Sunday school may well be composed of that which is grand and beautiful rather than the trashy music and rhymes of some modern programs. There is a growing appreciation of that which is worthy of a permanent place in experience and an increasing tendency to discard what is ephemeral and trivial. The thoughtful teacher may render a great service by helping a church or Sunday school to cultivate a discriminating taste in regard to all that pertains to the Christmas observance. That which suggests an attitude of reverence and worship should have the preference over that which is merely mirthful; a worshipful spirit is not inconsistent with joy but a rollicking mirth may easily degenerate into boisterous hilarity, which may obscure the deeper meaning of Christmas.

Frederica Beard.

CHURCH ATTENDANCE OF PUPILS.—See Children's Church; Church, Relation of the, to the Religious Life of the Child; Junior Congregation; Worship, Children's.

CHURCH CAMPS.—See Camps, Church.

CHURCH GYMNASIUMS.—See Gymnasiums, Church.

CHURCH LADS' BRIGADE.—See Guilds for Young People, Anglican.

CHURCH OF ENGLAND IN CANADA, SUNDAY-SCHOOL WORK OF THE.—1. *History.* The beginnings of Sunday-school work in the Church of England in Canada go back to a time contemporary with the beginnings of the modern Sunday-school movement. As early as 1783, only three years after Robert Raikes (*q. v.*) began his work in Gloucester, and several years before the veteran Bishop White (*q. v.*) established Sunday schools in Philadelphia, St. Paul's Church, Halifax, Nova Scotia, had a Sunday school. St. Paul's thus ranks not only as the "mother school" of Canada, but also, in all probability, as the oldest Sunday school *with a continuous history* on this continent, and one of the oldest in the world. [This statement is made on the authority of Dr. Aikens, who was the Archivist for the Province of Nova Scotia and gathered all the Church of England documents. He states that Dr. Breynton established St. Paul's Sunday school in 1783. In 1790 St. Paul's Sunday school had thirty-five children enrolled. Bishop Charles Inglis speaks in his diary, which may be seen in Halifax, of having a Sunday school in 1788 with thirteen boys taught by a Mr. Tidmarsh, and ten girls taught by a Miss Clark.]

The growth of the organized Sunday-school work from this early beginning has been a very gradual one and follows naturally the development of the corporate life of the church. As the work of the church spread and the various dioceses were formed, each Diocesan Synod, in due course, through its own special Committee, provided for the furtherance of its Sunday-school work along its own lines. The formation of ecclesiastical provinces, by the grouping together of certain dioceses under a common Synod, broadened and unified the work of the church and had its effect upon the Sunday-school work. For a number of years a splendid work was done in Eastern Canada by the Interdiocesan Sunday School Committee representing those dioceses included, until quite recently (October, 1912), in the Ecclesiastical Province of Canada, comprising the civil provinces of Nova Scotia, Prince Edward Island, New Brunswick, Quebec and most of Ontario. (See Canada, History of the Associated S. S. Work in the Dominion of.)

The formation of the General Synod in 1893, however, made possible organization upon still broader lines, of which the Sunday-school leaders in the church were not slow to take advantage. In 1902, at the third session of the General Synod, the first Committee representing the Sunday-school interests of the whole church was appointed, and it was through the splendid efforts of this Committee that the way was opened for the establishing in 1908 of the Sunday School Commission for the purpose of unifying the various interests, parochial and diocesan, which center in and around the Sunday-school work of the church.

Previous to this, however, several of the dioceses had anticipated the work of the Commission and organized their Sunday-school work very effectively on broad lines. This was notably the case in the Diocese of Rupert's Land, comprising most of the Province of Manitoba, which in the year 1907 had so awakened to the necessity of action in this direction as to appoint a field secretary of its own.

2. *Organization.* The highest legislative body of the Church of England in Canada is the General Synod, which meets every three years. All the work of the church is, speaking generally, under the control of this body; but it delegates certain work to other bodies constituted by it. So far as the organized Sunday-school work is concerned, it centers about the Sunday School Commission, which was called into existence by a special canon of the General Synod passed at its fifth session in September, 1908.

The Commission is a very representative body, all the Bishops being members *ex officio,* and each diocese being privileged to elect two clerical and two lay representatives. The General Synod itself, through its Prolocutor, also appoints four members at each triennial session. The Primate of the church is *ex officio,* President of the Commission, but the other officers are elected by the Commission itself, which also elects its own Executive. Meetings of the Commission are held twice a year, but the Executive meets as often as necessity requires.

In order that the Commission may work effectively, each of the dioceses is expected to organize a Diocesan Sunday School Association and also to provide for the formation of Branch Associations for small groups of parishes or missions. Each of these Associations acts as the Commission's Agent in the furthering of the organized Sunday-school work. In both the Diocesan and Branch Associatians special officers are appointed to be responsible for the promoting of the following organized departments, viz: Teacher Training, Font Roll, Home Department, Missionary Department, Adult Bible Class Department, Statistical Department, and Literature Department.

By means of this scheme of organization the Commission is able to get into direct touch with the local schools, working through the Diocesan Association and its branches.

In December, 1909, a General Secretary to the Commission was appointed, who acts as the Commission's Executive Agent. He began his work in April, 1910, with headquarters in Toronto. The present office of the Commission is 137 Confederation Life Building, Toronto, where the editorial and secretarial work are carried on.

As the Sunday School Commission is a body representative of the whole church, its work is naturally a charge upon the whole church. Upon this principle a definite apportionment is laid upon each diocese. By resolution of the General Synod, the third Sunday in October is set apart as a day to be especially devoted to the interests of Sunday-school work, and is known as "Children's Day" (*q. v.*). On this day offerings are expected to be taken in every church and Sunday school throughout the Dominion for the work of the Commission. In this way funds for the support of its work are provided.

3. *The Work.* When the Commission was constituted, the task assigned to it was stated as follows:—

"It shall be the duty of the Sunday School Commission to study the problems of religious instruction and church training in connection with the Sunday school, as an auxiliary to the church's ideal and method of Christian education, and to adopt such measures as the Commission may deem advisable to promote the efficiency of Sunday schools and to advance the cause of religious education, all in harmony with the authority of the bishop of each diocese and of the incumbent of each parish."

To carry this out a very definite policy was outlined, which may be summarized as follows:—

(1) The effective organization of the Sunday-school work of the dioceses along the lines already set forth above under "Organization."

(2) The furthering of the various recognized departments of organized Sunday-school work.

(3) The preparing and recommending of schemes of study for Sunday schools.

(4) The securing of the publication of a Sunday-school paper to supplement the all too short hour available for teaching in the Sunday school.

As a result of a faithful adherence to this policy, the following results are noteworthy:—

(1) It has been instrumental in establishing or reorganizing fifteen Diocesan

Sunday School Associations, with fifty-six Branch Associations.

(2) It has established a First Standard Course in Teacher Training and conducts examinations regularly each year upon this course.

(3) It has provided a System of Examinations for the pupils of the Sunday schools upon the course of lessons prescribed for the main school.

(4) It has issued a special three-year course of lessons for children under nine years of age, a six year scheme of Scripture and Prayer Book Lessons for the main school, and has recommended special courses for use in Junior and Senior Bible classes.

(5) Through its efforts, the bishops of the church now require all candidates for Holy Orders to pass a special examination in the Art and Science of Teaching and in Sunday-School Management and Methods, and to this end courses of lectures are given at the various theological colleges by the General Secretary of the Commission and others.

(6) It has organized and conducted, either independently or conjointly with the missionary society of the church, six summer schools in the past three years and has made provision for the regular conduct of such schools.

(7) It has issued and circulated literature dealing with all the recognized departments of Sunday-school work as well as literature dealing with the work in its more general aspects.

(8) It has brought about, through the agency of the Society for Promoting Christian Knowledge (*q. v.*), the publication of a twelve page weekly Sunday-school paper known as *Our Empire,* which in the first year of its existence has reached a circulation in Canada alone of about 23,000 copies per week.

(9) The head office has become a Bureau of Information to which, more and more, the members of the Church of England in Canada go for advice and help in connection with their Sunday-school work. At this office, too, there is being gradually gathered an exhibit of the best Sunday-school literature and helps.

The prospects for the future are very bright. The work has grown so rapidly as to render it necessary to appoint in the near future an assistant field secretary. Eventually it is hoped gradually to increase the number of such field secretaries, assigning to each his own district but working under the authority and direction of the Commission. Several of the dioceses, too, are being so aroused as to consider the advisability of appointing field secretaries of their own. The Diocese of Huron has already done this as well as the Diocese of Rupert's Land referred to above. Other dioceses will no doubt soon follow their example.

4. *Statistics:*

These figures are approximate only.

1. Number of Diocesan Sunday School Associations....................	15
2. Number of Branch Associations....	73
3. Number of Sunday Schools.......	2,100
4. Number of Sunday School Pupils..	122,000
5. Number of Teachers and Officers..	13,000
6. Total Active Sunday School Membership........................	135,000

R. A. Hiltz.

CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.—See Church of England; Graded Lessons, British; St. Christopher's College.

CHURCH OF ENGLAND, SUNDAY-SCHOOL WORK OF THE.—The instruction of the young in the facts and doctrines of Christianity has from the earliest times been accepted by the Church of England as a part of its duty. Before the Reformation a school was considered a necessary part of a religious house of any size, numerous grammar schools were founded, and the Canon Law required that in every rural parish a clerk should be provided to keep school for the children. A catechism was published in the Prayer Book of 1549, and directions were given for the instruction of the children in it on Sundays by the clergy. These directions were repeated in the Canons of 1603, which enacted that "every parson, vicar or curate, upon every Sunday and Holy-day, shall instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief and in the Lord's Prayer, and shall diligently hear, instruct and teach them the catechism," and that "all fathers, mothers, masters and mistresses shall cause their children, servants and apprentices which have not learned the catechism to come to the church at the time appointed."

This authorized method apparently fell

greatly into disuse in the seventeenth and eighteenth centuries, for we find traces of other efforts to supply Sunday teaching. Mrs. Catherine Beovey, who died in 1726, was accustomed to have six children by turn at her house on Sundays, when after giving them dinner she heard them say the catechism. In 1763, the Rev. Theophilus Lindsey (*q. v.*) and his wife taught the Scriptures to the children on Sundays, letting them read in turn. Miss Hannah Ball (*q. v.*) of High Wycombe, in 1769, had classes in her house and in the nave of the parish church. These probably represent many instances of people desirous of improving the children of their neighborhood and leading to the movement begun by Robert Raikes and the Rev. Thomas Stock in Gloucester in 1780.

It is not necessary to tell here the story of Raikes and of the circumstances moving him to begin the Sunday schools in Gloucester, which were rapidly copied elsewhere. (See Raikes, Robert.) An article in the Gloucester Journal of November 3, 1783, shows that thus early "some of the clergy in different parts of the country" were "establishing Sunday schools for rendering the Lord's Day subservient to the ends of instruction," and describes how "persons duly qualified are employed to instruct those that cannot read, and those that may have learned to read are taught the catechism and conducted to church." For the first thirty years the teachers were paid a small sum each Sunday, and the teaching of reading occupied a large place in the program, but early in the nineteenth century the practice of paying the teachers ceased and with the spread of day schools the time devoted to teaching reading was reduced and gradually became unnecessary.

The next thirty years saw the steady extension of Sunday schools, until they became a recognized part of parochial work, and along with this expansion efforts were made to improve the efficiency of the schools by the Sunday School Union (*q. v.*), which under its composite committee helped the church schools.

In 1843 this help became less available. The Oxford Movement (*q. v.*) had directed attention to the distinctive principles of the church and some schools wanted lessons on Prayer Book subjects, which the Union did not see its way to supply. There was, therefore, founded in that year the Church of England Sunday School Institute, which began at once to help the church schools by publishing lesson notes, holding training classes on the subjects, providing lectures, meetings for discussing points of management, and normal classes for the study of method. In 1848 it began to publish a quarterly, and in 1851, a monthly magazine for teachers. These continued until 1864, when they were combined into the present monthly *Church Sunday School Magazine.*

The year 1871 marked another epoch in church Sunday-school progress. The Education Act which then came into operation concentrated attention upon the religious value of the Sunday schools, the annual examination of teachers began and Stock's *Lessons on the Life of our Lord* were published. From 500 to 1200 teachers have since entered annually for the examination and the new lessons set a standard which gradually rendered the earlier books obsolete.

Side by side with the improvement in manuals the instruction of the teachers in method proceeded. Local associations of groups of parishes arrange meetings for lectures and model lessons. These meetings have latterly become much more thorough than they were, by the substitution of courses of lectures for isolated addresses, and these have developed further into the "training weeks" now common. (See Teacher Training in England.) A later form of organization is that of the diocesan associations, which grouped the existing associations within their area and encouraged the formation of others. Some of these diocesan associations were formed about the time of the Sunday-school centenary. The plan has latterly become general, some of the dioceses employing officials, clerical or lay, to look after the work.

The increased study of the subject in the early years of the present century led to many plans of improvement, including the grading of schools, the provision of courses of lessons for different ages, and the suggestion of appropriate methods, notably those of the kindergarten. The Sunday school Institute and the National Society (*q. v.*) have carried the new methods into all parts of the country and the former has founded St. Christopher's College, Blackheath (*q. v.*), which was opened by the Archbishop of Canterbury on February 3, 1909, to train women as leaders of improvement in their own districts.

The visible results of the Sunday school in the church are numerous and varied. It has provided an opportunity for lay work and has furnished a large number of confirmation candidates, and of lay workers. Many persons have there received their first impulse towards the ministry or the mission field, and in the crowded parts of the large towns the Sunday school has often been the pioneer of church extension.

HENRY DAWSON.

CHURCH OF ENGLAND WOMEN'S HELP SOCIETY.—SEE GUILDS FOR YOUNG PEOPLE, ANGLICAN.

CHURCH OF SCOTLAND, RELIGIOUS INSTRUCTION OF YOUTH IN THE.—In no other respect is the Church of Scotland showing more vitality than in its care for the religious training of its young people; and, with each succeeding year, there are abundant signs that greater interest is being taken in the work of Sunday schools and Bible classes, and that methods are being adopted more in harmony with the modern system of education, to the great advantage both of teachers and pupils. The General Assembly of the church has placed this important department of its work in the hands of a large Committee of specially gifted and interested ministers and laymen.

The General Assembly of 1911, recognizing that to a committee charged with so important and extensive work a regular income is indispensable, resolved "that the Committee shall receive a periodical collection as its circumstances may require," and the first of these collections, taken in 1912, realized £1101-16*s*-8*d*. While this is so, it is interesting to note that, in the same year, the total amount of collections in Sunday schools and Bible classes was £11,893-9*s*-0¾*d*, of which £4,712-7*s*-6½*d* was contributed for the Schemes of Lessons and other objects sanctioned by the General Assembly.

In their efforts to maintain close and living relations with the schools and classes the Committee has been increasingly impressed with the importance of keeping their publications at a high level, and although it has necessarily involved increased expenditure, they have both improved existing publications and added to their number. Of their *Schemes of Lessons* and *Lesson Booklets* no fewer than 171,097 were sold in 1912, and in regard to the *Schemes of Lessons* in actual use it is a matter of great rejoicing that, as a result of mutual negotiations entered into between the Committee and the Welfare of Youth Committee of the United Free Church, there is a practical certainty that in the very near future a Joint Scheme of Instruction will be in force in the Sunday schools of the two great Presbyterian churches in Scotland. *The Teacher's Magazine,* which is the official organ of the Committee, has afforded invaluable assistance to superintendents and teachers, containing, as it does, notes by competent writers on the *Schemes of Lessons,* articles by outstanding authorities on methods of teaching, informative notes on general Christian activity, besides articles of special interest to parents and teachers. Its circulation for 1912 reached the highwater mark of 176,250. But even this comes only second to the popularity of *Morning Rays* which, with its circulation of 840,250, has attained a high position among religious papers for the young and has achieved notable work in pointing its readers to the exercise of practical Christianity.

In no other way, perhaps, has the Committee brought itself into more living touch with the children of the schools than through its introduction, in 1911, of a system of examination on all the subjects comprised within the lessons and subjects of study. The scheme has already had phenomenal success and bids fair in due time to accomplish its aim of bringing into union all the Sunday schools of the land. While in 1911, 3,993 pupils were examined and 3,512 certificates awarded, the corresponding figures for 1913 were 8,271 pupils examined and 7,452 certificates awarded, and of this last examination the examiners state that the character of the work testifies highly to the careful instruction given in the schools by ministers and teachers, as also to the intelligent interest displayed by the children in all the subjects of the examinations. It is worthy of note that in accordance with their determination to maintain the continuity of religious teaching during the period between leaving the Sunday school and entering the communicants' class, ample provision has been made in this annual examination scheme for Bible class members and that, of the 371 such members examined in 1913, twenty came from Alexandria, Egypt, one from Amsterdam, and four from Rotterdam.

As a further means of attaining a closer living contact with the work of the schools the General Assembly has, on the suggestion of the Committee, recommended the formation of Presbyterial Associations in all districts, where it may be practical, for the mutual help of Sunday-school teachers. The meetings and conferences of these Associations are readily visited by delegates from the Committee who expound its aims and policy, lecture on methods of teaching, or actually teach demonstration lessons on religious subjects. While such means afford both help and encouragement to their workers in the schools, the Committee has felt that their large band of untrained teachers, through whose Christian conviction and earnestness so much good has been wrought for the children, require more direct means of further equipping themselves for their important duties. With this end in view they have instituted *The Sunday School Teachers' Diploma* to be obtained on the candidate's passing an examination on principles and practice of teaching, Christian evidences, and Our Lord's teaching. Ample preparation for this examination is afforded through articles in *The Teacher's Magazine* and a highly successful correspondence class conducted by one of the ablest ministers of the church. What is being done through this plan may be inferred from the last report of the chief-examiner: "In the correction of the work I was not conscious of a weary minute, and more than once I wished I could come face to face with and congratulate those teachers who, in the reverent and beautiful thoughts of their papers, were confessing themselves an honor to the Church of Scotland." Such teachers will be glad to know of the Committee's *Travelling Library Scheme* by means of which the finest religious and educational literature will, for the asking, be sent free of charge. No less than 856 teachers have already been presented with *The Long Service Certificate,* granted only to those whose service has been not less than twenty-one years.

D. S. Calderwood.

CHURCH, PLACE OF THE SUNDAY SCHOOL IN THE.—**The Sunday School is a Church Activity.** The present day conception of the Sunday school is that it is not an institution standing alone, but is the church engaged in one of its legitimate lines of work. In the day of its beginning this was not true, for what is known as the modern Sunday school had its birth quite outside and wholly independent of the church. It was not recognized by the church except in rare instances, and not until many years afterwards did the church begin to realize the value and importance of the Sunday school.

The recognition of its true value has grown during the passing years, until now the Sunday school is almost universally regarded with favor. However, a study of the official religious statistics reveals the fact that even to-day the number of churches exceeds the number of Sunday schools. When a church really comprehends the true Sunday-school idea, it has opened the door to its greatest opportunity and largest usefulness. Thousands of churches have realized by experience that the best way to reach their highest efficiency is by giving proper emphasis to their Bible teaching-and-studying service. The preaching service can claim no higher Biblical authority than can the teaching service, and a modern Sunday school more nearly resembles the service in the synagogue in the days of Christ than does the usual preaching service of the present day.

The Sunday School is a School. The Sunday school is a place of earnest study and investigation of the Word of God and the truths of the Christian religion. An efficient and well-trained corps of teachers is necessary to the best results. The teaching and studying are not spasmodic, but are continued from week to week and year to year. As it is impossible to calculate the educational value of the public-school systems of the present day, so it is impossible to estimate the moral and religious influence growing out of a thoroughly good Sunday school. No small part of this influence is due to the fact that the services of the officers and teachers are rendered voluntarily, and in many cases, at much sacrifice of convenience, time, and money. This spirit of devotion on the part of the Sunday-school workers is a vital force and a real asset to the church. It is possible that all churches may be richly blessed through the faithful work done in their Sunday schools.

The Sunday School is the Church's School. When the church fully appreciates its responsibility for the religious education of its members—particularly for the children and young people—the Sunday school becomes a concrete expression of that responsibility. The church is in authority and should see that the Sunday school is properly officered, housed, equipped, and maintained. Here is the place in which to teach the great fundamentals of the Christian religion, and also the particular beliefs of the denomination. As in the early days of our country the public school and the church stood side by side, and the pupils were expected to pass from the school into the church, so the Sunday school of to-day should be related to the church with which it is connected. The more seriously the church accepts her responsibility, and seeks to develop her fullest teaching efficiency, the shorter becomes the step from the Sunday school into full membership in the church, and the more readily will it be taken by the children and young people.

The Sunday School is the Training-ground of the Church. Armies cannot be maintained without the addition of new recruits trained for warfare; neither can the church continue efficient service unless constantly taking into its ranks the boys and girls and young people trained for Christian service. Whether or not these recruits are to be helpful to the church depends upon the extent and quality of their training, and the Sunday school is the place in which to train them. The study of the church and all of its activities should be made a part of the regular work of the Sunday school. (See Leadership, Training for.) The young people of the Sunday school should become familiar with the duties of church officers—deacons, elders, stewards, trustees, etc.

The importance of proper training in the Sunday school is apparent when one remembers that a large proportion of those who give their lives to Christian service—secretaries of religious bodies, missionaries, and other similar callings—receive their first impulse and a part of their training, in the Sunday school. (See Evangelism through Education.) Ninety-five per cent of the ministers of the Gospel come from the Sunday school. (See Ministry, Recruiting the, through the S. S.) It is important that there should be systematic training, not only for efficiency in the local church, but for positions of larger usefulness.

Likewise, the Sunday school is the place in which to teach systematic giving and the right principles of benevolence. (See Benevolences in the S. S.) The young people properly trained in the Christian grace of giving will immeasurably enrich the church and enlarge her powers. The opportunity is afforded by means of pupil-training, teacher-training, practice in teaching, work through organized classes, and various other ways to create a desire in the hearts of the young people to engage in definite Christian work, and to prepare them for such service. (See Vocation Day.)

The Sunday School is the Church's Best Channel for Community Service. There is scarcely a feature of the church's service for humanity along the lines of good citizenship, civic righteousness, prison reform, better sanitation, feeding the hungry, educating the poor, providing playgrounds to the children, beautifying the city, etc., but is now being effectually carried on by numerous Sunday schools through their organized classes of young people and adults. (See Activity . . . in Religious Education; Social Aspects of Religious . . . Education; Social Service and the S. S.)

The flexibility of the Sunday school, its adaptability to the needs of all localities, its familiarity with the field through its large membership, its abounding life, and its loyalty to the directing hand of the church, tend to make it peculiarly effective in fulfilling the church's responsibility to make the world better. Through its proper committees, the church may decide upon certain features of social service in which to engage, and then in consultation with the Sunday-school officers, the various activities may be assigned to organized classes or departments. By assuming such responsibilities these classes or departments have the exercise that is necessary to secure and to maintain a strong spiritual life, and an opportunity for expression by putting into practice the things they have learned from studying the life of the Saviour who "went about doing good." (See Organized Adult Classes.)

The Sunday School is the Richest Portion of the Church's Great Field. In the Sunday school are found larger numbers of the unsaved than in any other organization of the church, and they are at the age when most easily influenced to accept Christ as their Saviour. The number of young people who become Christians in the middle teen years—especially from fifteen to seventeen—is larger, by far, than at any other period. Passing beyond the twenty year mark often means to pass beyond the dead line, as comparatively few are reached in middle and later life. It is estimated that approximately eighty-five per cent of those who join the church through conversion or confirmation come from the Sunday school. While this is true, yet not over twenty or twenty-five per cent of the members of the Sunday school become members of the church while they are in the Sunday school, and about an equal number become members of the church after leaving the Sunday school. Therefore, more than one half the members of the Sunday school never unite with the church.

But the success that has been attained should stimulate the church to more activity in cultivating this fertile field. Here is shown more plainly than anywhere else how far short the church often falls of a proper appreciation of the building power of the Sunday school. A large proportion of the churches put but one-fifth of their time and money and membership into the active work of the Sunday school, though they continue to draw four-fifths of their membership from it. The greatest present need of the church is that the teaching in the Sunday schools may be more efficiently done; that the atmosphere may be more distinctively evangelical, and that the efforts to lead the pupils to personal decision for Jesus Christ shall be more definite and compelling. The church that addresses herself vigorously to building up a strong, efficient Sunday school, along right lines and with the best ideals, is strengthening herself at every point, not only for to-day but for the future. The Sunday school is the very life of the church.

Marion Lawrance.

CHURCH, RELATION OF THE, TO THE RELIGIOUS LIFE OF THE CHILD.—The following propositions will be generally allowed as axiomatic; namely, (1) The general duty of educating the child primarily rests with its parents, and only secondarily devolves upon the state. (2) The special duty of the moral-religious education of the child primarily rests with its parents, and only secondarily devolves upon the church (whether the church be established by law or not). This article can concern itself only with the larger implication of the second of these two propositions. The obligation of the church to care for the religious life of the young is inwoven in the whole texture of the teaching of the Bible, and it is expressly enforced both in the Old Testament and in the New. In the former we read, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house . . . when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son" (Deut. 6:6, 7, 20): and in the latter we read, "ye fathers . . . bring them [your children] up in the nurture and admonition of the Lord" (Eph. 6:4). But far above all such utterances is the sweet and solemn word of the Risen Lord, "Feed my lambs,"—a charge which rightly will go unrepealed to the very end of the church's history.

The Jewish synagogue had its affiliated school, in which the ages of five, ten, and thirteen years marked the successive grades of religious instruction imparted: and from the second century onwards the early Christian churches had their catechetical schools which also were graded according to the attainments of the catechumens. The provision of such catechetical schools arose out of the felt need of careful preparation of converts for Christian baptism and of their further instruction in the doctrines of the Christian faith. For a thousand years, from the sixth to the sixteenth century, the importance of the catechist dwindled before the growing importance of the priest. With the Reformation there came a revived sense of responsibility to the young and the reestablishment of catechetical instruction, Luther's example making itself felt even in some quarters of the Roman Catholic Church. (See Luther, Martin.) Not, however, until the closing years of the eighteenth century was there any general movement and organized system of schools for religious instruction. The modern Sunday school was one of the most splendid fruits of the Evangelical revival. The work begun by Robert Raikes (*q. v.*) at Gloucester in 1780 was a purely missionary enterprise on behalf of the poor and neglected children of his time. The churches were slow to perceive the need of the universal extension of the system, without distinction of class, high or low, rich or poor; and they have been slower still in converting the higher and broader ideal into the actual. The modern Sunday school in the Old World is still too exclusively a mission school to the poor: in the New World the conception of the relation of the religious life of the child has been more liberally interpreted and more thoroughly applied.

What then is that conception? Whatever be the ecclesiastical polity of its several denominations the church catholic stands for a fourfold idea and praxis; namely, (a) the Worship of God; (b) the Fellowship of Saints; (c) the Teaching of Truth; (d) the Redemption of the World. These are "first things" that must always be put in the first place; and with each one of them the child is intimately concerned, for the child-nature is marvelously receptive of religious instruction and experience. (See Religion, The Child's.) In worship and fellowship the child is capable of sustaining a real part; of truth and redemption the child is capable of receiving all that the church will impart, provided it be adapted in the method of its presentation to his growing needs and capacities. Hence the propriety of the child's presence in the sanctuary to enrich its worship and fellowship; from his earliest days he can show himself responsive to the august yet tender character of the worship. The service should be so ordered that it is adapted to his capacity and to his need.

The unit of the church is not simple, it is complex; it is the family, not the individual; and, so far as the exigencies of modern life will permit, the assembly should (at least, at the morning session) be composed of families sitting together for common prayer and praise and meditation. The conception behind the "League of Worshipping Children" (*q. v.*) is far truer than that behind separate services. From this same conception of the church springs the true relation to itself of the Sunday school. The teaching office and missionary enterprise of the church should be directed first of all to the young. "Suffer the little children to come unto me . . . for of such is the Kingdom of Heaven." "Go ye . . . and make disciples . . . baptizing . . . teaching." The school is not an institution separate from the church; the school is the church at work among the young. The school is the necessary and chief department of the church's work. A school may conceivably exist without a church, but a church without a school is more than an anomaly. (See Church, Place of the S. S. in the.) The school is the concern not only of the individuals who compose its staff; it is the concern of the whole church, whose duty it is to make provision of adequate buildings and equipment, and of duly qualified officers and teachers.

The minister's presidency of the school should be real, not merely honorary; his part in the conduct of its business, and in the decisions of its policy should be more than official, it should be active, personal, constant and ever animated by the spirit of gracious comradeship and leadership. (See Pastor and the S. S.) The superintendent should be the nominee of the teachers, but his election should be by the highest authority in the church—the "church meeting" (where that institution exists)—so that the church may be constantly informed of its needs and its progress. In churches where a board of deacons or a court of elders exists the superintendent might well be *ex officio* a member of the board or court in order still further to strengthen the bond between the church and the school, and to make the church's work in the school still more efficient. Space does not here permit mention of the necessary qualifications of the officers and teachers; but one or two matters of great moment should be noted as of special import in all discussions of the relation of the church to the religious life of the child. (a) The ranks of the teachers increasingly need to be recruited from godly men and women who are at least the equals of the day school teachers in intellectual ability and educational equipment. (See Teacher, The S. S.) (b) The studies which are (not too happily) named the "psychology of the child," and "child conversion," need to be far more widely understood and applied. Efficiency in the Sunday school is as imperatively needed as in the day school. Other articles in this Encyclopedia will deal with some of these matters in detail; this article is only intended simply and broadly to outline the splendid ideal of the church's work among the young, and to suggest the more important lines upon which that ideal may be reached.

SIDNEY W. BOWSER.

CHURCH SCHOOL, THE.—This article undertakes to present a tentative ideal. It is an ideal that has not yet been fully realized by any church, so far as is known, but one which with varying degrees of success many churches are striving now to attain.

The term church school is used inclusively to comprehend all the agencies of the local church which are distinctly educational in purpose and method. Under the term are included the Sunday school, the various Young People's societies and clubs, the communicants' class, the teachers' and workers' training classes, and all other adult classes. But the church school also contemplates the careful correlation of these various agencies into a comprehensive and unified system of religious education.

The purpose of the church school may be stated thus: To develop lives of the Christian type, which are instructed, trained, and consecrated to the realization of God's Kingdom on earth. Therefore, the aim is the same as that of the church itself; but, while the church seeks to gain this end by a variety of agencies and method, the church school confines itself to graded instruction and training. The influence of Christian personality is counted upon as the greatest single factor in the entire process. (See Educational Agencies of the Church, Correlation of the.)

If the church school is to attain the end in view the following factors are to be taken into consideration: The Nature of the Child, the Organization of the School, the Selection of Expressional Activities.

THE NATURE OF THE CHILD. It has become a truism to say that the nature of the child should determine all that is done for him. The endeavor is not to adapt the child to some rigid system of religious thought and ecclesiastical practice, but to nurture him as a free and developing personality into the highest type of life, and this task demands the fullest knowledge of what he is. Popular knowledge of the child is being supplemented by the more exact knowledge furnished by child psychologists, and through numerous books and articles on this subject.

ORGANIZATION OF THE SCHOOL. In order that many persons may work together efficiently and harmoniously in the promotion of this object careful organization is necessary. What shall be its form? We have called it the church school. In this school there should be two main divisions: (I) The Young People's or Undergraduate Division; and (II) the Adult or Graduate Division.

I. The Young People's or Undergraduate Division. Of this there will be two subdivisions—the Sunday school, or school of instruction; and the Young People's societies, or training schools for service. Or, as these two schools stand for complementary phases of one educational process, they might be combined into one school which should provide both for instructional and expressional work. The Sunday school will have the customary departments, grades and classes. The Young People's societies should be at least four in number, and each one should be closely correlated with the corresponding department in the Sunday school. For example, the Primary Department should be regarded as also a Primary Society, meeting once a week in the Sunday school for instruction in the knowledge of God, and once a week or less frequently for training in the service of the Kingdom. So with the Junior and Senior societies. But, for psychological reasons, the Intermediate Department of the Sunday school should be formed into two societies or clubs, in which boys and girls meet separately. The personnel of each department and of its corresponding society should be identically the same so far as the pupils are concerned, and when possible the same teachers should be in both schools. Where it is practicable the grade formations, though not the class formations, of the Sunday school should continue in the societies each grade of which should have an adult leader in charge. The young people in each society should elect officers from their own number, and appoint their own committees, and these, aided by the unobtrusive counsel of the adult leaders, should conduct their own societies. As the young people advance year by year from grade to grade in the Sunday school, they should keep pace with equal step in the societies, and graduation from one department of the Sunday school into the next higher should be accompanied by graduation from the corresponding society into the one above.

Character of the Teacher. The means or methods relied upon for securing the desired results are personal influence, instruction, and training. The first and greatest factor in the work is Christian personality, hence the importance of carefully selecting teachers and workers for the church school. The choicest personalities in the church should engage in this work. The second factor is the scope of knowledge possessed by the teacher or worker—knowledge of the pupil, knowledge of the truth, knowledge of the fields of service, and a knowledge of the right principles and methods of teaching and training. The third factor is practical training, which enables the teacher to present the truth to the mind of the pupil, and to direct his activities into channels of useful service, in order to secure the desired reactions in his life. All of the modern devices and instruments which scientific invention puts at our service should be utilized in the teaching work. (See Teacher, S. S., Personality and Character of the.)

Curricula and Programs. What should be taught in the Sunday school? What programs of expressional activities should be provided as aids to training for service through the Young People's societies? This is the crux of the problem, and these questions are still being discussed. At present the church school is in a state of transition from a traditional type to one whose activities are more definitely related to the pupil and the object to be attained. In a brief article a full discussion of so large a question cannot be attempted; but a few suggestions may serve to indicate the line of thought.

(a) What should be taught in the Sunday school? One subject only: God and His revelations. In the Beginners' and Primary departments, God mainly as revealed in nature; in the Junior Department, God as revealed in typical historic events through which the Kingdom of God was advanced. . In the Intermediate Department, God as revealed in worthy and useful Christian lives both great and humble, but supremely in the life of Jesus Christ our Lord; in the Senior Department, God as manifested in truth, scientific and theological, and in the church. The revelations of God in nature, in the significant events of history, in Christ and in worthy human lives, in truths and institutions which are, in part, recorded in the Bible. This should be the chief textbook. Since, however, these revelations are continued in general church and missionary literature, lessons from these sources should be taught occasionally. It is desirable that the youth having learned by the study of the Bible to find God in life, should be taught to interpret religiously the events, movements, and persons in so-called secular history and in his own time, and to recognize God in what he sees, and wherever he goes. (See Extra-Biblical Studies.)

(b) What training should be given in the Young People's societies? What should be taught? Such training should be given as will help the child or youth to be of the greatest use within the sphere of his developing life. In the Primary period the field is the home; in the Junior period it is the school and play circle; in the Intermediate, the church and the community life; and in the Senior it is the country and the world. How to provide expressional activities which will contribute to this result is the problem under consideration.

What should be taught in these societies? One subject: the Kingdom of God, but the Kingdom of God as it is, or may be interpreted, for each stage of developing life. In the Primary society instruction should be given in what children should do, and how they should live, in order to contribute their share toward making the home a section of the Kingdom of God. So in the Junior, Intermediate and Senior societies appropriate instruction should be given with reference to the day school, the church, the community, the nation and the world. But the instruction will not be given for its own sake, but for the sake of providing incentive to and wise direction in actual doing.

Missionary instruction should not be deferred until the Senior period, but that which is suitable should be given in each period. It should be given at the point of contact; that is, in the Primary period children will listen with interest and comprehension if they are told about the home life of foreign children. In the Junior period the pupils will listen to stories of foreign children's school and play life; in the Intermediate period the pupils are interested in what concerns the religious and community life in the mission field; and in the Senior period any phase of home or foreign missionary life may be presented. (See Missionary Education in the S. S.)

At approximately twenty years of age, the young people should graduate from the Senior into the Adult Department, which comprises the adult church membership organized for study; and from the Senior society they should advance into the adult society, which is the adult membership organized for work.

II. The Adult or Graduate Division (twenty-one years up). In the Adult division, which should include as many of the Adult members of the church as are willing to organize for study and work, the main departments would be: The Home Department; Parents' Class; Teachers' and Workers' Training Classes; Bible, Mission, Social and Study Classes; Women's Organizations; Men's Clubs.

In all Adult departments, classes, and clubs, the theoretical and the practical should be held in the closest possible relation. If a group of adults is organized for some phase of social and missionary work textbooks relating to those subjects would be the natural material for study.

The Home Department (*q. v.*) aims to promote in the home and among those who cannot attend organized classes during the regular sessions of the Sunday school, the reading of the Bible and other books which help one to see and know God, and which inspire to service in His Kingdom.

The Parents' Class aims to gather together the parents of the children and others who are in the church school, and to secure their interested and intelligent coöperation in promoting the moral and religious nurture of their children by instruction in the use of the principles and methods which the best knowledge and experience offer. (See Parents' Classes.)

The Teachers' and Workers' Training Classes seek to instruct and train members to be teachers and workers, not only that they may serve the church, but also that they may learn how to make the church a more effective agency in the service of the community. (See Teacher Training.)

Women's Organizations and Men's Clubs. In order that the community and world life may be transformed into the Kingdom of God, the people who are to lead in this work must be instructed and trained. Hence, classes of various kinds should be formed which will be working organizations also, such as Bible and mission study classes, classes in social service, personal work, church polity, church history, comparative religion, religious psychology. At least such classes are theoretically desirable.

The church school will aim to become the agency through which the church exercises its teaching function, and trains its members for efficient and consecrated service for the realization of God's Kingdom on earth.

W. H. Boocock.

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CHURCH SCOUTS' PATROLS.—See Guilds for Young People, Anglican.

CIGARETTE EVIL.—There is no greater menace to the life of the American boy to-day than the cigarette. The author of this article has made a ten years' study of the effects of smoking upon the character of youth. This somewhat extensive survey has shown that in practically all the large cities of America and in the majority of the small towns and villages, the juvenile smoking practice is extremely prevalent and is on the increase. Even the rural communities are becoming seriously infected with this insidious boy-killing disease.

Upon the question of the harmfulness of cigarettes when used by growing boys there is no division of opinion among the many persons who have made a fair inquiry into the matter. During all his researches on the subject, the writer has not found one person of respectable standing who was willing to defend the use of the cigarette by boys. It has been proved beyond question that cigarette smoking injures not only the present but the future well-being and usefulness of youths in respect to their health, mind, morals, and business success.

1. In the tabulated account of more than 2,000 cigarette-smoking boys, it is found that the following terms were most frequently needed to describe the physical conditions: sallow, sore eyes, sore throat, sickly, puny, short winded, extremely nervous. Twenty-five well developed cases tested as follows: sore throat, 4; weak eyes, 10; pain in chest, 8; "short wind," 21; stomach trouble, 10; pain in heart, 9; ten of the number appeared to be very sickly.

According to Dr. Sims Woodhead, of Cambridge University, cigarette smoking in the case of boys, partly paralyzes the nerve cells at the base of the brain and thus interferes with breathing and heart action. The author tested with the sphygmograph the heart action of 100 boys who inhaled cigarettes. In practically every case the result was as follows: the first record, taken after two hours or more abstinence, showed a slow and weak heart beat; the second record, taken about two minutes after inhaling the fumes, showed an extremely strong and nervous response, the width of the stroke being about 100 per cent above normal; the third record, taken 15 to 20 minutes after the indulgence, showed an extremely weak and rapid palpitation, the rate being more than 100 per minute.

2. The mental deterioration of the cigarette-smoking boy is quite as marked as the physical. An examination of the grades of 50 habitual smokers and 50 nonsmokers all in the same school class showed a difference of 17½ per cent in favor of the nonsmokers. Dr. George H. Meylan of Columbia University found that among the students there the smokers were eight months behind the total abstainers in their classwork and that they also ranked lower in scholarship. Many other educators and scientists have made careful inquiries of the same nature and have reached the same conclusion; namely, that the youth who habitually uses tobacco is far inferior mentally to the one who does not. An even more striking difference is revealed when one examines the upper class of schools and colleges and finds that the cigarette users, who are so numerous in the lower grades, have now practically all dropped out of the class.

3. Cigarette smoking and immoral conduct go hand in hand. W. L. Bodine, Superintendent of Compulsory Education in Chicago, who sent more than a thousand boys to the parental school, an institution for habitual truants under fourteen years of age, reports that 80 per cent of these were addicted to the cigarette habit. The reports that come from the juvenile court (*q. v.*) procedures, the reform schools, and other institutions of the kind confirm without exception this theory of immorality.

4. The economic disadvantage of the boy who uses cigarettes is very great. Many scores of large industrial establishments refuse to give employment to the cigarette smokers. Not a few who do accord them work find the cigarette users ranking lower in efficiency than the nonusers, and in many cases slower in winning their promotions. A small amount of inquiry will indicate beyond question that there is a deep-seated prejudice in the business world against the youthful cigarette smoker.

Some Practical Conclusions.—What can the Sunday-school teacher and worker do to combat the cigarette evil? Very little can be accomplished toward breaking up the cigarette habit in the case of any boy who has fully acquired it, although a few scattered cases of success have been reported as follows: (1) In certain instances, religious conversions have been the means of overcoming the habit. After conversion the victim of the habit should be given friendly counsel and sympathetically guided for many weeks. He should be kept from temptation so far as practicable and away from the company of youthful tobacco users. He should be given something to do and encouraged to assist in duties connected with the Sunday school or the Young People's society. (2) In a few other instances the cigarette poison has been worked out of the system by means of vigorous physical exercise. Great care in selecting the companions of the victim and in introducing him to work that is interesting will help. The knowledge that he cannot win honors in athletics is often a strong incentive to the boy smoker to quit the habit.

Prevention the Only Hope. The only certain method of combating the cigarette evil is to prevent the boys from taking up the practice. In this important field of endeavor the Sunday-school worker may proceed as follows:

1. Whenever occasion offers in connection with the teaching of a lesson the teacher should picture attractively the clean, pure-minded boy and show every possible advantage of this good life. He may call attention to the mistakes which boys make, and which interfere so seriously with the attainment of the best in life. In this connection he may present data showing the extreme harmfulness of cigarette smoking—the health undermined, the morals weakened, the intellect impaired, and the opportunities for business success destroyed.

2. It has been found helpful to induce the boys to sign a temperance pledge against the use of both tobacco and intoxicants. This pledge should be written or printed in language simple enough for the boy to understand, and arranged in an attractive typographical form. Throughout the discussion there should be an effort to make the nonuse of tobacco appear both advantageous and attractive.

3. The greatest handicap for one who would combat the cigarette evil among boys is the example of the man smoker. This matter needs to be handled tactfully. It must be admitted that many good men smoke, but the boys should be assured that many of these men began the habit before they were old enough to know better; that the practice is expensive to them and annoying to others; and that the majority of those who smoke try to break off the habit and fail because of its deep-seated nature. It should also be pointed out to the boys that they are in duty bound to surpass their parents in many things and that abstinence from the use of tobacco will help them to reach a higher standard of excellence than their fathers reached.

4. It should be explained to the boys that smoking is merely a habit, easy to begin and difficult to break off; that nearly all of the great and brilliant leaders among modern men are total abstainers from the use of tobacco and liquor. It should be pointed out that women and girls have legitimate needs and desires whose gratification is reasonable but often impossible, because men waste money in a form of self-indulgence peculiar to themselves.

5. Finally, boys should be taught how great a menace the use of tobacco is to the practice of a clean Christian life—that it seems inconsistent to pray for purity of heart and for righteousness while at the same time one is debauching his body with the cigarette. They should be warned that boys who take up this habit soon drop out of Sunday school, are apt to fall into evil company and sinful ways, and at length to sink beyond the reach of parental sympathy and divine help.

6. An anti-cigarette meeting may be held among the boys, and every one of them may be called upon to speak in turn, each declaring the method whereby he is determined to keep himself free from the destructive cigarette habit; how they shun the company of the cigarette smokers and resent as an insult the proffers of smoking materials. This occasional experience meeting may be found an excellent means of strengthening the moral purposes in the minds of all the boys in the class.

W. A. McKeever.

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CIRCLE TALKS.—See Beginners' Department; Primary Department.

CITY BOY.—See Boy, The City.

CITY GIRL.—See Girl, The City, and the S. S.

CITY PLAN OF RELIGIOUS EDUCATION.—The religious nurture of the children of a city demands the correlation and unification of all the agencies of religious culture into a well articulated city system of religious education which will supplement and complete the system of public schools. Scientific child study must be the basis of methodology in both secular and religious education. There must soon be worked out a unified program of education in which the classification and curriculum of the two systems of schools will be in perfect agreement.

What has come to be known as the "Des Moines (Iowa) Plan" has been in successful operation since the fall of 1911. The religious workers of that city have projected a city system of religious education which includes the following distinctive features:

1. *A City Board of Religious Education.* This board represents the churches of the city. It holds the same relation to churches and the church schools of the city that a board of education holds to the people and the public schools. It elects the city superintendent, directs the model school, selects the faculty of the city Institute, and has general charge of all interchurch educational activities.

2. *A City Superintendent of Religious Education.* The city superintendent of religious education is the executive officer of the Board of Religious Education. He should be a trained educator who is in every way competent to inaugurate and administer a scientific program of religious education. This officer should be granted adequate salary, and he should give his full time to the supervision of the church schools of the city and the directing of all interchurch educational enterprises. (See New Haven Religious Education Federation.)

3. *A Model School.* The training of a city's religious teachers can be greatly facilitated by means of a model church school which is entirely under the control of the city superintendent and the faculty of the city Institute. The apprenticeship system needs to be supplemented by a model school where emphasis may be given to principles and processes rather than to the technique of class management. The model school should not be established until a capable teaching force is assured.

4. *A City Standard.* Every city should have a system of inspection of its church schools. A common standard should be adopted as a basis of grading. The standard should be a statement of the ideal for which the local schools are expected to strive. (See Standards, S. S.)

5. *A City Institute for Religious Teachers.* This should be a high-class night school of religious education. It should be organized as an educational institution with its board of trustees, director, faculty, curriculum, etc. The task of this school is to train the leadership for the church schools of the city. (See City Training School.)

The city system of religious education will be a gradual evolution. It will usually grow out of the city training school if the leaders have a clear cut conception of the entire city program and consciously direct the sentiment of the city towards the final goal.

W. S. Athearn.

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CITY TRAINING SCHOOL.—*The Aim.* This is a night school of religion for the study of Sunday-school problems and of methods for increasing its efficiency through teaching and better organization. Its primary object is to train leaders and to provide classes for more thorough study of the special departmental and grade work than can be followed in the classes of a single church.

Organization. The school, or institute, is usually organized by calling together representatives of as many churches as are willing to coöperate in the improvement of the Sunday school by careful education in modern methods. The Ministers' Union, The City or County Sunday School Association, or The Superintendents' Union, The Graded Elementary Union, The Young Men's Christian Association, The Young Women's Christian Association, and kindred organizations are asked to unite in promoting and sustaining the city school.

A Council formed from representatives of each church meets once a quarter to determine the general policy, elect a principal, who shall have charge of the school, and a small Executive Committee. This Committee chooses the corps of teachers; the principal directs the working of the school week by week.

The School at Work. More than a score of such training schools were working successfully in 1913. In 1914 the number had risen to fifty, the smallest of them enrolling fifty students, the largest, reported in Topeka, Kansas, numbering over four hundred. The school has passed beyond the experimental stage, and proved itself a practical force in the difficult undertaking of lifting and maintaining the standards of graded and departmental Sunday-school instruction.

A central church, Association Building, or other suitable building, is chosen for the regular meeting place. Two periods of forty-five minutes each, for one evening a week, during at least thirty weeks of the year, is the plan usually adopted.

The teachers are found in the public schools and colleges, and among the ministers and other studious and successful religious leaders of the city. There is seldom difficulty in securing a faculty which possesses scholarship and teaching skill. Necessarily the choice must be made with great care. Only teachers able to sustain interest and to offer a superior type of lesson can keep the attendance of their classes, as the members are present to secure some information of a special sort, or to discover better methods in teaching and receive training in them. They will not attend regularly unless the teaching is thorough, practical, and well adapted; unless they themselves are made students and working partners in the class.

The Officers. The officers should be—a president, vice-president, principal or dean, secretary and treasurer. They may be appointed by the Executive Committee or elected by the Council. It has been found advisable, in some cases, to entrust the educational direction to the principal and the administrative direction to the president. In some cases the offices of principal and president are combined. In the larger schools, a superintendent of each division, who shall have the supervision of its departments, may be elected.

The first period of forty-five minutes should be a general assembly. It should be opened with a moment of worship, the faculty being seated in a group on the platform. The period may be devoted to a section of Bible study—historical outlines, character study, or messages of the books—or to the problems of Sunday-school organization, gradation, management, etc., or the study of child nature and the methods of teaching. Or, there may be textbook study presented by some teacher of ability, with outline method and use of note books.

During the second period. The classes should meet in separate classrooms. A carefully chosen teacher should be in charge of each class. Time—forty-five minutes. There should be a moment of worship in each class.

The classes should be divided as follows whenever the enrollment is large enough:

Bible Study Class
  Old Testament
  New Testament

Elementary
  Teachers of Beginners' Classes
  Teachers of Primary Classes
  Teachers of Junior Classes

Secondary
  Teachers of Boys' Classes
  Teachers of Girls' Classes
  Teachers of Senior Classes

Adult
  Teachers of Men's Classes
  Teachers of Women's Classes

Special Classes

- Superintendents and Officers
- For Teachers of Training Classes
- Superintendents of Missionary Instruction
- Superintendents of Temperance Instruction

Each class should use a textbook with reference reading. There should be discussions of reports and theme writing. The books for text and reference work should be of the more thorough and accurate type—the best that can be found for each department.

The work may be divided into three terms—twelve weeks in the fall, ten weeks in winter and ten in spring; or it may be divided into two terms, beginning in October and completing first term in midwinter, with a vacation time at Christmas. There may be a reorganization at the beginning of the second term, and the work may be completed with some public exercise in the late spring. This would allow change of texts and subjects, and would give time for recruiting classes and securing new students.

The plans for such a city school or institute should be laid long in advance. Some weeks should be devoted to the selection of teachers, the enrollment of students, the awakening of interest and the completion of organization.

The enrollment can be best secured by personal appeal. The few who are leaders can find some one in each of the different Sunday schools who will secure names of teachers and officers in his own school. A diligent preliminary survey and canvass insure a solid and reliable working organization.

Success or failure will be determined in large measure by the choice of a principal. With a leader of commanding enthusiasm and wide vision, a noble contribution may be made to the Sunday school life of any city.

The Training School or Institute in Town or Village. The City Training School or Institute for Sunday-school workers is adapted to the town or village as well as the city. It is not a union training class; its true purpose is work far beyond the standards of ordinary training classes. The town or village with forty or fifty willing students and a real leader can organize with every promise of success. The large cities have found it possible to draw the elect spirits of their Sunday schools together to study more efficient leadership.

The Value of such a School. 1. A call for teachers of training classes. The need has never been felt so keenly as to-day. The public school, the high school, stands as a daily challenge to the Sunday school, demanding higher standards for religious work. The problem of training classes is not in finding students, but of obtaining teachers.

2. Specialization. The different departments of the Sunday school stand out now with a distinct call for service, very different from the easy-going massing of children all together in other days. The trained department leader who can take charge of the teachers and the whole management of a Primary, a teen age or any department, is doing highly specialized work. The training school offers to these workers an opportunity for study and discussion.

3. There is a particular need to-day of the study of early and later adolescence—the teen years. This has been a weak place and it is the point receiving the most attention at present. (See Adolescence and its Significance.)

4. Superintendents and officers. The superintendent cannot be the true leader of the modern Sunday school simply by standing on the platform, announcing hymns and ringing the bell. He must have an intelligent grasp of the work of the whole school. The Training School brings together superintendents and officers, in order that they may study the organization of the school and then, in groups, study the special work of each. For instance, thousands of organized classes in individual schools are losing their opportunity because the president is doing nothing. If the presidents of the classes from a half-dozen schools could meet together under some strong leader, it would give efficiency to the movement in a whole community. (See City Plan of Religious Education; New Haven Religious Education Federation.)

5. There is need of advanced Bible study. The groups of students who can follow special studies can here be called together from several churches and follow

a type of work which can seldom be established in any one school.

6. Such a school draws the workers together to study the religious needs of their own community, and it binds them in fellowship. It offers the inspiration of comradeship in work and that spiritual uplifting which comes from the vision given to those who are drawn together in common tasks.

Expenses. A fee of one or two dollars for each student is charged to meet the incidental expenses of the school. The Sunday schools in some cases pay the fees for their own students. A term fee is sometimes better than fees for a year.

Extension Work. Extension work may sometimes be carried on to advantage in various parts of the city under the direction of the Executive Committee of the school. It should also promote plans for advancing the standards and uplifting the ideals of Sunday-school work in the whole city. It can promote training classes in the individual churches, and can offer assistance in regard to organization, gradation and the use of graded lessons.

Franklin McElfresh.

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CLARK, SAMUEL WELLMAN (1823-92).—Known as the "father of the Sunday-school blackboard." His childhood days were spent in Fayetteville, New York, but at thirteen years of age he started to New York city with the purpose of seeking work and an education: Both were furnished him in the printing business, and he became a scholar and an educator. At the age of twenty-one Mr. Clark opened a private school for girls in Newark, N. J., and later became principal of one of the public schools of Newark.

Mr. Clark carried the pedagogical and educational methods of the schoolroom into the work of the Sunday school, and introduced the blackboard as an agency of teaching truth to the heart of the pupil through the gateway of the eye, as well as through the ear. The use of the blackboard was so skillfully demonstrated that opposition was overcome, and it was recognized as a valuable tool. He was editor and publisher (1869-74) of the periodical *The Sunday School Blackboard* (first published under the title *The Teacher and Child*), a magazine containing blackboard lessons illustrating both the National and the Berean Series of Sunday-school lessons, and later the International Uniform Lessons.

Mr. Clark served twenty-eight years as general secretary of the New Jersey Sunday School Association—1861-79—without compensation, but during the period from 1882-92 devoting his full time with salary. During the intervening years (1879-82) he was engaged on the editorial staff of *The Sunday School Times.* In 1889 he attended the World's Sunday School Convention in London, and served as enrollment secretary; in 1890 he was recording secretary of the Sixth International Sunday School Convention which met at Pittsburgh, Pa. Mr. Clark's death occurred on February 27, 1892.

Joseph Clark.

CLARK, SARAH MAYHEW (1832-1906).—Wife of Samuel Wellman Clark. Her own six children proved to be the normal school and training class in which she was prepared for forty years' effective work in the Sunday school. Her success in teaching the "infant class" in the Union Street Methodist Church, Newark, N. J., soon became known, and other Sunday-school teachers of small children sought her assistance.

In May, 1870, "The Newark Association of Infant Class Sunday School Teachers" was organized and began regular weekly work, of which Mr. Clark was the leader for ten years.

Finding either the National or Berean Series of Sunday-school lessons difficult of adaptation to the understanding of the pupils of the infant class age, Mrs. Clark planned a special graded courses of lessons which were based upon familiar Bible stories. She thus became a pioneer of graded instruction in the Sunday school, and in organized primary Sunday-school work.

The value of Mrs. Clark's methods became known beyond the confines of Newark, and she was called upon to introduce the new method of primary work into Connecticut, Massachusetts, Pennsylvania, Washington, D. C.; and for several years at the Chautauqua Institute she instructed thousands of teachers how to do effective primary work in the Sunday school.

In 1880, Mrs. Clark removed from Newark, but through her advice the training work there was continued. For twenty-five years she was the President of the New York City Primary Union, and in its beginnings taught the lesson each week. In the history of the Sunday school Mrs. Clark is known as the "Mother of the Primary Union." She died in March, 1906, in her seventy-fifth year.

JOSEPH CLARK.

CLASS INSTRUCTION.—SEE CLASS MANAGEMENT; HANDWORK IN THE S. S.; LESSON, PLAN OF THE; LESSON PREVIEWS; READING THE LESSON; REVIEWS.

CLASS MANAGEMENT.—What are the marks of a well-managed class? Certainly it will not attract the attention of other classes or persons in its vicinity by disorderly conduct; every movement will be performed quickly and quietly; the pupils will do anything the teacher may ask, promptly, exactly, and with an evident desire to please; there will be constant and complete attention to what is being said or done in the class itself; the teacher will be treated with courtesy and politeness similar to that which he himself gives to the pupils; finally, whatever may be the outward apearance of the class, it is mismanaged if the teacher does not succeed in accomplishing the results which it is the function of a good teacher to achieve in the child's character. If a teacher can speak affirmatively on these matters about his own class, he may consider it to be well-managed.

Obviously then the teacher must, first of all, be quite clear as to his aim; he cannot manage his class well if, when he meets it, he does not know what he wants to do, and how he wants to do it. If he aims at nothing, the class will arrive at nothing. He must have a deliberate aim. This, of course, means complete and careful preparation. An interested teacher makes an interested class. If the children are uninterested and inattentive let the teacher examine himself; if his preparation is complete and the class is still out-of-hand there must be something wrong in the handling of it. (See Discipline.)

Years of experience in dealing with young professional teachers leave us with the impression that when they fail it is largely because they do not *see* the class. Some will stand before it, and talk to the wall behind the class, or to the floor, instead of looking straight into the eyes of the children and expecting the pupils to respond with their eyes. Others make the mistake of talking to a *section* of the class, ignoring the rest; then when the neglected part begins to amuse itself in its own way, the teacher turns to it, and neglects another section. The successful manager sees *all* the children *all* the time, and makes every child realize that the teacher is engaged with him, personally, from start to finish. That this is not impossible may be seen by watching any successful teacher.

Of course to see a class as a whole, the teacher must choose his position, unostentatiously placing himself so that he *covers* the whole class. And this must be done politely—the children never getting the idea that they are being watched.

There are certain teachers who need never expect to manage a class well: (1) The teacher who thinks too little of the children, talks down to them, regards them as inferiors; (2) the teacher who has no dignity, acts foolishly before the children, and allows them to be unduly familiar with him; (3) the teacher who attempts to *buy* order and attention; (4) the teacher who nags, or attempts to bully, the class; (5) the teacher who *expects* the class to be unruly. The fact is that each of these teachers employs his own peculiar manner to conceal the lack of *matter* and *method* due to his own indolence or incapacity, and an ordinary child instantly perceives this.

There are many details of class management that one learns only by experience. The children must be comfortable; the subjects dealt with must be such as concern them; the teacher must not be inferior to them in character even if he be so in attainment; he must let it be seen, without mentioning the fact, that nothing in the way of disorder or inattention will escape his eye, or will be tolerated, and that nothing in the way of interest will be overlooked or fail to be received sympathetically.

It should not be impossible in a Sunday-school class to promote *esprit de corps,* and to create a high tone. The class should be an entity, feeling itself as a class, not merely as a number of individuals. Then a class *tradition* can be cultivated; it may come to be "understood" that in this class bad manners do not appear; not that the children are superior prigs, but that any one who introduces an element of disorder is doing a shockingly unusual thing with which no one will sympathize. The contagion of numbers is very marked among children; they are especially open to suggestion from a common life; group-consciousness is pronounced, and individuals can be led instinctively to wish to contribute more than others to the good reputation of the class, and to be specially loyal to the rules it has been found necessary to lay down.

A statement of all that one ought to be to manage a class successfully is somewhat disheartening; yet one must aim at the ideal. The teacher must be never in doubt as to the right course to take—must never say "I have a mind to—," but must firmly exercise power. He must be true to his own orders, making them quite explicit and seeing that they are obeyed. Never allow an act of disobedience, even of omission, to go unseen. He must be self-reliant; quite just; extremely kind, and sympathetic and patient. It is well to associate with the children in their happy moments.

Above everything, *see all;* not merely what every member of the class does, but what is passing beneath the surface, what is happening in the mind, what is developing in the soul. (See Pedagogy; Psychology, Child.)

J. Eaton Feasey.

CLASS NAMES.—The class name is one of the popular methods promoting spirit in organized classes. In schools, athletic teams, ball clubs, regiments, and the like, a characteristic name is highly prized. The popular ball teams of the day are known almost exclusively by the slang names given them by their admirers. With boys' and girls' classes, and with classes of young people, the name often becomes a watchword which inspires class loyalty. With boys' classes, names with a suggestion of humor, or with a challenging sound, are popular; girls' classes are apt to choose names with a view to sentiment or beauty; classes of men will bear, probably, the names of chosen leaders, Bible characters, heroes of Christian history, some popular teacher, or local religious leader. Mr. Marshall Hudson gave to the classes inspired by his leadership the name of Baraca—the valley of blessing. The women's classes in the Baraca movement took the name of Philathea. (See Baraca-Philathea Bible Classes.) A class of Seniors which has organized many others took the name of Agoga—leadership, or the trained life. (See Agoga and Amona Bible Classes.)

Among the popular names for mixed classes are—Comrades of the Cross, The Friendly Class, Front Line Class, Front Rank Class, Golden Rule, Heralds of the King, Loyal Legion, Messengers of the King, Research Class, The Twentieth Century; for women's classes—Daughters of the Covenant, Daughters of the King, Gleaners, Loyal Daughters, Priscillas, Inner Circle, Bethany; for men's classes —The Business Men's Bible Class, Friendly Fellows, Gideon Bible Class, Knights of the Red Circle, Loyal Brotherhood, The Busy Man's Class.

Franklin McElfresh.

CLASS PINS.—The Sunday-school class often adopts the method of all lodges and orders by the use of a class pin. Its value as an aid in promoting a fellow-feeling can never be doubted by any one who has seen the fraternity spirit in school or college. The badge of the modern class organization is used to cement the members in close friendship, and to secure loyal loyalty to the class. A pin which has an emblem and displays the class name and motto or color, or has some definite significance, is one of the most successful means of binding groups together; especially in pupils of Junior or Intermediate years. There is a satisfaction in displaying a class pin which should not be neglected by those who would adapt the organization of the Sunday school to the real wants of young life.

The Use of Pins for the Divisions of the Sunday School. The pin worn by teachers and pupils of the Elementary Division has a white center encircled with green; the pin of the Secondary Division—the teen years—a white center encircled with blue; the Adult Division a white center encircled with red; the Teacher Training Division a white center encircled with gold; and the Home Division a white center encircled with purple. The pin of the Adult Department has been a wonderful means of advancing fellowship among men; it is a frequent means of recognition among strangers, and of promoting class loyalty.

FRANKLIN MCELFRESH.

CLASSIFICATION OF THE SUNDAY-SCHOOL LIBRARY.—SEE LIBRARY, THE S. S.

CLASSROOMS.—SEE ARCHITECTURE, S. S.

COBB DIVINITY SCHOOL.—SEE BIBLICAL INSTRUCTION BY CORRESPONDENCE.

COLLECTION, THE SUNDAY-SCHOOL.—SEE FINANCES, S. S.; SUNDAY SCHOOL, COST OF THE.

COLLEGE STUDENTS AND THE SUNDAY SCHOOL.—College students are becoming increasingly interested in the Sunday school. Of the 37,336 women students and 47,157 men students enrolled in voluntary Bible study groups in colleges and preparatory schools (1913-14), 21,857 women and 24,836 men were in church classes. College students are also finding in Sunday schools one very important field for voluntary community service, especially in connection with the organized classes of boys or girls, with their social, athletic, and other activities. The students of one college are conducting Sunday schools in seven centers, and sixty students are working as superintendents and teachers. Upper class students are also leading groups of under classmen. These leaders are usually under expert supervision and are receiving training both in the principles of successful leadership and the actual conduct of their groups.

The larger recognition of the need of Sunday-school work especially adapted to students makes it possible to relate an increasing number of college students to the Sunday school. The very experiences of college students make their problems different and more pressing than those of young people of the same age in the ordinary community. The sudden change from the discipline of home and the influence of local community sentiment to the freedom of the college environment immediately brings out acutely various practical questions of morals and religion. Science and philosophy raise numerous problems in regard to the Bible and religion. Many students thus pass through a period of religous doubt and reconstruction. The university spirit of independent investigation leads many of them to wish to face these problems for themselves. Again, there is the opportunity for academic training in the Bible and other subjects in the field of religion. Increasingly it will be possible to offer such academic training to college students which is not generally available to other young persons.

These considerations have led those interested in college voluntary study to feel that college students should have studies especially adapted and different from those of young people of the same age in the community. This means classes in the Sunday school composed exclusively of students, and where there is a sufficient number, a department; leaders having the student viewpoint; classes of the discussional type in order that students may be given the opportunity to form personal convictions and make decisions; special studies adapted to the psychological characteristics, interests, and problems of students, and personal guidance in daily Bible readings, weekly study and group discussion.

Accordingly the Sunday School Council (1913) took the following action:

> "A subcommittee of this Committee has been working in coöperation with a Commission representing the Young Men's Christian Association, the Young Women's Christian Association, biblical instructors in colleges and universities, and headmasters in secondary schools in the consideration of the problem of working out a systematic and

progressive course of Bible study for students, both for curriculum study and for voluntary classes, looking to a more perfect correlation of the work of Bible study and instruction as carried on in the Sunday schools, the Christian Associations, and the higher institutions of learning. We are in entire sympathy with this effort, and we are convinced that so far as the Sunday school is related to this student element, students should be provided for as a distinct group, and that in school communities student departments should be organized in the local Sunday schools, and special courses should be provided adapted to this class of young people whose training makes it possible for them to do more efficient work than the average young people of a corresponding age, and whose problems and whose intellectual and religious interests are peculiar. We recommend that the Committee on Lesson Courses of this Council be requested to coöperate with the Commission above referred to and report results to the Council at its next session, or to the Executive Committee."

Following this action, a Subcommittee on College Courses of the Sunday School Council of Evangelical Denominations (*q. v.*), and the Committee on Voluntary Study of the Council of North American Student Movements (representing the Student Young Men's and Young Women's Christian Associations and the Student Volunteer Movement), with the coöperation of various other leaders acquainted with the student field, made a fresh study of the college needs and have prepared the outline for a new graded four years' voluntary study curriculum for the use of nonacademic classes both in and outside of the Sunday school. This curriculum is based on the psychological characteristics and dominant interests and problems of students. It combines the study of the Bible with that of foreign missions and North American problems, and is planned to supplement study in the academic curriculum in the field of religion. These Committees are preparing detailed outlines for the work of each year. In short, this means practically the suggesting of graded lessons for college students. Several of the denominations and the North American Student Movements are coöperating in the preparation of textbooks based on these outlines. *Student Standards of Action* and *Christian Standards in Life,* Part one and Part two of the first year have thus been prepared (1915).

The local churches in college towns, and the denominations at large, are taking a greater interest. Classes more adapted to college students are now being provided, and led by ministers, student pastors, professors in Bible chairs, and other professors, graduates in the community, and able students, they are attracting an increasing number of students.

The North American Student Christian Associations have made the voluntary study of the Bible, foreign missions, and North American problems one of their main lines of activity. Each year in this work there is a larger coöperation between the local women's and men's Associations and the Sunday schools in the college town. During the first years these voluntary study groups were held very largely outside of the church. While the local Associations have possibly been more tardy than necessary in recognizing the possibility of a closer relation to the Sunday school, it is doubtful if the movement would have started except from outside the Sunday school. When this widespread student Bible study movement commenced, the Sunday school was considered largely for children, and most college students felt they were beyond that age. Further, it was before the days of the graded Sunday school, and most local churches were unwilling to make special provision for students. The Student Christian Associations sought to reach these students through small discussional classes, following the natural social groups of dormitories, fraternities, and college classes. Special study texts were prepared and leaders adapted to students were provided. In this way students were won for voluntary Bible and mission study, and a great service has been rendered the church.

The policy of the Student Christian Associations during the last few years has been to help in allying just as many students as possible with local Sunday schools which are willing to make provision for work adapted to students. (See Young Men's Christian Association and the S. S.) For instance, among the men students reported in Sunday-school classes (1913-14) almost one-half were in church classes promoted directly by the Association. This does not include many more Associations which reported they were coöperating in Bible study within the local churches. The coöperative work nationally on graded studies for college students is making this local coöperation more easy and effective.

If the voluntary study is to be the most effective it must be planned to reach the life of the entire student body. This means united and coöperative effort in which the churches and the Student Christian Associations will join. The first efforts will be centered on reaching every last student possible for the church classes, but for the present, at least, the outside-church groups must be continued. These usually meet a different hour from the church classes, and are conducted at convenient centers in rooming houses, boarding clubs, fraternity houses, etc. Through them large numbers of uninterested students are reached who cannot as yet be won for the church classes. They also provide for the study of foreign missions and North American problems, supplementing that offered in the Sunday school. In this way 24,250 men and 15,479 women were enrolled (1914) in voluntary Bible study groups outside the church, and 16,000 men and 18,000 women were enrolled in supplementary voluntary groups for the study of foreign missions and North American problems. With statesmanlike planning the voluntary study may be made to play its full part in touching the life of the entire college or university.

The relating of the college students to the Sunday school during undergraduate days is of largest significance to the church. The thousands of students in colleges and preparatory schools are training for future leadership. They are needed in local communities in all parts of the nation, as members of Sunday-school classes, to help bring to backward communities the ideal of a modern graded Sunday school, and to be part of the more adequate and better-trained teaching force which the graded Sunday school demands. Adequate training in the Bible, religious pedagogy, and kindred subjects in the field of religion, is needed in the academic curriculum for these future Sunday-school workers. Increasingly these are being offered. But there is also need of the voluntary classes and voluntary service. The voluntary study classes are giving the students opportunity to come to personal conviction which results in action. Membership in Sunday-school classes, and Sunday-school teaching during the undergraduate period, are bringing to thousands of college students such a conviction of the importance of Sunday-school work as leads them to ally themselves with it after graduation, and are furnishing theoretical and practical training in preparation for such future activity.

H. S. Elliott.

COLLEGIATE PROHIBITION ASSOCIATION.—See Temperance Teaching in the S. S.

COLLIER, WILLIAM (1771-1843).—Baptist clergyman. Born in Scituate, Mass., October 11, 1771. He was graduated from Brown University in 1797. While a student at Brown University he opened a Sabbath school in Pawtucket, R. I., for the employees of Mr. Samuel Slater's factory village. He studied theology with Dr. Maxcy, and was ordained in Boston in 1799. He served brief pastorates in Newport, R. I., and New York city. He spent sixteen years as pastor of the First Baptist Church in Charlestown, Mass., when delicate health caused him to resign. He was appointed "minister at large" in Boston where he labored effectually. He was editor of the *National Philanthropist,* and later of the *Baptist Preacher.* He died in Boston, Mass., March 9, 1843. It was said of Mr. Collier: "The sphere that he filled was not large, but he filled it well."

S. G. Ayres.

COLT, SARAH.—This little girl of eleven years of age is said to have been the means of starting the first Sunday school in the state of New Jersey at Paterson, in 1794. The school was for the benefit of the workers in a calico factory.

S. G. Ayres.

COMBINATION SERVICE.—This service seeks so to relate the Sunday school and public worship that the entire Sunday school will be in the preaching service and the entire congregation will be in the Sunday school. This is accomplished by combining the two into one service which occupies about one hour and forty-five minutes. The following order of worship will illustrate:

1. Organ Voluntary
2. Hymn
3. Prayer
4. Doxology or Gloria
5. Anthem
6. Invocation, Offertory, Choir
7. Announcements
8. Hymn
9. Sermon
10. Hymn
11. Bible Study
12. Reports
13. Hymn
14. Benediction

For the sake of clearer explanation the program is divided into three sections. The essential element is that of the *length* of the service. The first section should occupy from thirty to thirty-five minutes. The second from twenty-five to thirty. The third from thirty-five to forty. In every other respect than that of time, the different sections may be varied to suit the congregation's form of worship. To be successful, the preaching service must precede the Sunday school. In some sections many adults will not leave home to attend Sunday school first, but they will come to the preaching service, and when present, it is not difficult to hold them to the school.

The *crisis* in the service is at the time the pastor announces the hymn following the sermon. He should not dismiss the congregation, but should kindly persuade all to remain to the Sunday school. At this point the superintendent assumes charge of the school. He calls the school to order at the close of the study period and closes the session. The pastor pronounces the benediction.

Advantages of the Plan. It trains the children *in the church.* The Sunday school thus holds them in the church and not apart from it, as the separate school sometimes seems to do.

It tends to keep the adults in the Sunday school. The shorter public service does not tire them, and they are willing to remain for Bible study.

It multiplies Adult Bible classes by increasing the number of adults in the school. It increases their efficiency by giving them the benefit of both services.

It holds young men and boys to the church and school. The parents are present and the young people cannot outgrow such a school.

It promotes evangelism in the school. The pupils witness the reception of members, the administering of baptism, are present at the communion, hear the appeal of the Gospel, are sensitive to the atmosphere of reverence and worship; all of which causes them to want to become members of the church and to lead a Christian life.

It cultivates reverence in the Sunday school. They go from worship to the study of the Word and carry the spirit of reverence with them. This is a very marked effect. (See Reverence in the S. S.)

It creates and maintains enthusiasm by greatly increasing the number attending both services.

It promotes family religion by permitting the family to attend the church service together, sit together, and return home together.

It enables families to have Sunday dinner at noon. Permits hotel and boarding house residents to attend church and return for the meal.

It gives a long Sunday afternoon for family life or rest, and increases the attendance at the evening service on that account.

D. H. Glass.

COMENIUS, JOHN AMOS.—See Moravian Church (Unitas Fratrum).

COMMENCEMENT IN THE SUNDAY SCHOOL.—See Graduation and Graduate Courses.

COMMISSION MOVEMENT.—See Protestant Episcopal Church.

COMMITTEE ON RELIGIOUS EDUCATION.—Behind every efficient Sunday school there is either one person or a group of persons who are its motive power, its inspiration. The more permanent that center of influence the more substantial will be the character of the school. With the purpose of establishing and maintaining such a permanent council a Committee on Religious Education is suggested and proposed.

I. Name. The Committee on Religious Education (inserting the specific name of the local church or Sunday school) is a name both appropriate and easily understood.

II. Membership. The members of this Committee should consist of three, five, seven, or more persons according to the size and character of the school. They should be (a) the pastor; (b) the director of religious education (if there be one); (c) the general superintendent of the Sunday school; (d) the departmental principals; (e) the director of music; (f) the secretary of the school; (g) the clerk of the church; (h) the chairman of the Committee on Religious Education.

The character of the duties that fall upon this Committee as the responsible head of the Sunday school requires that its members should be made as permanent as any other regularly elected officials of the church.

III. Qualifications for Membership. 1. It is assumed that the persons whose positions give them a place on this Committee were chosen for this duty because of their competence and training in that particular phase of Sunday-school activity.

2. They should be in full sympathy with the best ideals of Sunday-school efficiency, and also in hearty accord with every effort to coördinate the work of the Sunday school with all the other activities of the church.

3. The method of appointment of members of the Committee should be so elastic as to allow the church to take advantage of any newcomers or professional educators who might be available. Let nothing be iron-clad in methods of finding and drafting new helpers.

4. Use the very best material of the church whether men or women.

IV. Purpose. The purpose of this Committee is to provide a small well-equipped body of persons upon whom shall rest the full responsibility for the policy and general conduct of the Sunday school.

V. Duties. 1. To act as a kind of an official council on all matters that pertain to the life and activities of the Sunday school in the local church.

2. To determine the whole range of activities of the school, the needs, the material to meet these needs, and the best method of guiding the school in the proper lines of work and service.

3. To pass upon the qualifications of teachers, to recommend for appointment on the teaching staff those who are fully qualified to render the service required, and where advisable, appoint such teachers.

4. To exercise some personal supervision over the general and special work of the school, to ascertain whether instructions are being carried out, and whether the methods adopted achieve success in the results obtained—but to do all this tactfully and with as little show of authority as possible.

5. To maintain close fraternal relations between denominational and interdenominational agencies in Sunday-school work, so as to take advantage of any new material or methods which may become available.

6. To report in detail to the church at each annual meeting the statistical and other tangible results of the year's work.

VI. Organization. The members of the Committee should take their positions by virtue of their respective offices. To these positions they are usually elected annually to serve one year. The Committee should have a chairman and secretary, and at least the following standing subcommittees: (a) *Order of Service:* To study and recommend to the Committee for adoption the best order of service that the size and departmental arrangement of the school permits.

(b) *Courses of Study:* To examine and recommend to the Committee that course or those courses of lessons which seem best adapted to the abilities and capacities of the teachers and pupils of the school.

(c) *Social Service:* To plan and supervise methods of expressional activity for community betterment.

(d) *Recreation:* To devise and oversee the athletics, play, picnics, and other recreational activities of the school.

There might be such other committees as one on each of the following items, *viz.*: —music, missions, library, decorations, follow-up schemes, honors and prizes.

VII. Powers. 1. Each local church should grant to the Committee on Religious Education such authority as said church may deem wise.

2. Its powers should be limited to the

Sunday school, to investigating, to planning, to determining and to supervising the entire activity of the school.

3. As a Standing Committee, it should have authority to present to the church at any regular meeting recommendations for any action which it considers wise for the improvement in any way of the general management of the school.

4. It should have authority to sit in council with other bodies of a similar character, and to report upon any measures which seem to commend themselves.

VIII. Meetings and Quorum. 1. The Committee shall meet at least once a month, and shall follow a regular order of business, which it has adopted for itself. Special meetings may be called by the chairman either on his own initiative, or at the written request of any two members.

2. A majority of the members should constitute a quorum for the transaction of business.

Ira M. Price.

See The Church School; Organization, S. S.

Reference:

Folder No. 2 of Commission on Religious and Moral Education of the Northern Baptist Convention (1913).

COMMUNION, THE CHILD'S.—See Child's Communion.

COMMUNITY SUPERINTENDENT.—See New Haven Religious Education Federation; Religious Education Association.

COMPLETELY GRADED SERIES.—See Bible Study Union Lessons.

CONDUCT.—See Activity and its Place in Religious Education; Moral and Religious Education, Tests of Efficiency in; Motives, The Appeal to, in Religious Education; Prizes and Rewards; Psychology and Pedagogy, Contributions of, to the Work of the S. S.; Public Schools (United States), Moral Instruction in the.

CONFIRMATION.—The ceremony called confirmation is used by several branches of the Christian Church to supplement or complete baptism, either infant or adult. In some churches it is held to be a sacrament, in others a rite. The word in its technical sense is not used in the New Testament, but appears about the fifth century. It is derived from the Latin *confirmare,* to establish. Its primary reference is to the strengthening or confirming of character through the gift of the Holy Spirit, this being the point of emphasis wherever confirmation is regarded as a sacrament. It is also considered to refer to the ratifying or confirming of baptismal vows. Confirmation is practiced by both Greek and Roman Catholics, by Lutherans, by the Church of England, the Protestant Episcopal Church in America, and a few other minor bodies.

History. Both the main emphasis in confirmation, *i. e.,* the gift of the Spirit, and its ancient symbol, the laying on of hands (still practiced by Anglicans and Lutherans, though superseded some centuries ago in the Roman usage by a tap on the cheek) connect the ceremony with the Biblical custom of conferring a blessing through the laying on of hands. Both Catholics and Anglicans appeal to Acts 8:14-17 and Hebrews 6:2 as warrant for the usage. In earliest Christian times, the bishop being present at all baptisms and the candidates being mostly adults, it was customary immediately after baptism to anoint the candidate with oil, and for the bishop to place his hands upon him in blessing.

When increase of baptisms rendered it less possible for the bishop always to be present, two different procedures arose. In the East, where greater emphasis was laid upon the anointing, the bishop reserved to himself the consecration of the oil, but allowed it to be applied to the candidate by any presbyter. Hence, today, in the Eastern Church, infants are baptized, confirmed, and receive communion, all in a single service, which is conducted by a presbyter. In the West, however, the emphasis remaining on the laying on of hands, confirmation was separated from baptism and was reserved for the bishop's convenience, being ultimately deferred until the child's eighth year, or even longer. At the Reformation many Protestants, owing to the revulsion against sacramental ideas, abandoned confirmation entirely, and substituted an educational process based upon the catechism, and culminating in a formal admission of the candidate to the holy communion, after due examination before the congregation.

Luther (*q. v.*) in spite of harsh criticism of confirmation as a sacrament, did not oppose it so long as it was thoroughly understood to be purely a human invention. It was only in Hesse, however, so far as Germany was concerned, that a definite rite of confirmation was adopted, chiefly through the influence of Martin Bucer, about 1538-39. The influence of Spener (1635-1705) (*q. v.*) and the Pietists secured a far wider adoption, and the rite is now universal in the Lutheran Church. Meantime, in England, the ancient custom of confirmation, with a service in English, was continued, though the sacramental conception of it was abandoned.

Significance. Views of confirmation have been extremely varied since the Reformation. The Roman Church regards it as the second of the seven sacraments, attributing it, by help of an argument from tradition, to Christ's command. It is considered to confer a grace *ad robur* (for strengthening), distinct from that conferred in baptism. The use of the "chrism" (anointing with oil) is held to take the place of the ancient laying on of hands as a symbol, and the bishop's tap upon the cheek of the candidate is to remind the latter that he must fight a good fight in Christ's name. The Latins have thus separated confirmation from baptism on the one hand (as effecting spiritual growth where baptism gives spiritual birth), and from the holy communion of the other (in that it is no longer considered a gateway to the latter). Children in the Roman Church to-day receive their first communion several years before confirmation, and on the ground of their baptism.

Among Lutherans confirmation is considered partly as a necessary consequent to infant baptism. The Lutherans maintain that little children are received into God's covenant of grace in holy baptism.

In accordance with Christ's command they have been instructed in the word of God and have been taught the principles of the Christian religion. In their confirmation they acknowledge as their own the faith which their parents and sponsors professed in their name when they were baptized, and are received into the fellowship of the congregation and admitted to the holy communion. The act itself consists of the confession, the benediction, the laying on of hands, and the prayer of the congregation. The sacramental idea is entirely rejected.

The conception of confirmation prevalent in the Anglican Churches is closely related to the Lutheran, but gives greater emphasis to the spiritual blessing received. There is an inclination toward the sacramental position though the ceremony is distinctly called a "rite." The candidate also "ratifies and confirms" his baptismal vows, and is not admitted to communion until he is either confirmed, or "ready and desirous to be confirmed."

Usages and Ritual. Both Greeks and Romans employ the "chrism," but the Greeks anoint not only the forehead, as in the Roman use, but the eyes, ears, nose, and feet as well. A special service for confirmation is found in the rituals of all the churches. Among Romans and Anglicans the bishops alone confirm. The Roman Church requires a sponsor and each candidate is allowed to choose an additional Christian name which is conferred upon him in the service. The Greek Church confirms at baptism, even infants; the Roman usually at ten to twelve years of age, though there is a present tendency toward a still earlier age; the Lutheran and Anglican usually from twelve to sixteen. In each of the three latter churches considerable catechetical instruction precedes, but Romans and Lutherans are more systematic in this respect than Anglicans.

Educational Value. Quite apart from any question of spiritual gifts received, confirmation is justified as a practical matter by its value for Christian nurture and education. By using it as supplementary to infant baptism, the church has the advantage of inspiring its children from the very first with a sense of membership and yet requiring at the age of discernment a personal acceptance of Christian standards of life. The preparation of candidates is a most important feature. It offers exceptional opportunity for instruction in the peculiar confessional life of a church, and in devotional and spiritual standards. Dealing immediately with character and the inner life confirmation instruction forms a complement to the necessarily more intellectual teaching of religion in the public schools of Germany, and even in the Sunday schools of America. It puts the pastor into more intimate touch with the younger members of his flock. Unless carried back by dogmatic reasons into the years of childhood proper (a most undesirable tendency), confirmation coincides with the early period of adolescence in which the natural psychological development of the individual tends to produce a new and larger self, with deepened ethical and social outlook. (See Adolescence and its Significance.) The instruction and spiritual impression of confirmation help to direct and fix this new self, and should therefore be a feature of the opening period of adolescence.

In addition, one may well believe that from both the psychological and spiritual standpoints new and decisive efforts of will, called to a climax by confirmation, receive as their corresponding reward a special influx of spiritual ability. Thus the century-long appreciation of confirmation as a strengthening from above appears as a true insight into the divine method of character-building.

LESTER BRADNER.

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CONFUCIANISM.—SEE CHINA, MORAL AND RELIGIOUS EDUCATION IN; NON-CHRISTIAN SCRIPTURES; RELIGIOUS EDUCATION, ANCIENT, HISTORY OF.

CONGREGATIONAL BROTHERHOOD.—SEE BROTHERHOOD MOVEMENT.

CONGREGATIONAL CHURCH (ENGLAND), SUNDAY-SCHOOL WORK OF THE.—The Congregational churches as a whole showed early zeal in the foundation of Sunday schools. In the *Story of English Congregationalism* the Rev. T. Hooper says: "To the credit of the Independent churches they were among the first to perceive the worth of the Sunday school and to avail themselves of it." At the same time it must be recognized that the Sunday schools which first sprang up were the products of individual effort rather than of collective action. Their connection with the church was unregulated, and the responsibility of the church for their welfare unfelt. They were regarded as a vital addition, or otherwise, to the work of the church, according to the attitude taken by the authorities as to the importance of this new development of Christian activity.

As the Trust Deeds of some churches bear evidence, the attitude in the earlier years of the movement was in some cases actually hostile. In the majority of instances, however, the work commenced by a few devoted men and women was warmly welcomed as an enterprise that would prove an ally of no small importance to the church.

Growth. The growth of Congregational Sunday schools was as a result casual and spasmodic, and many years elapsed before they found their rightful place as an integral part of the activities of the church. In some cases, more especially in the north of England, the Sunday school grew up as an agency independent of the church, although mainly relying upon its adherents for its supply of teachers and for financial support. This separation of two agencies that should be complementary is still felt in some degree. In the *Story of English Congregationalism* already quoted, the fact is commented upon as follows: "At present between the church and the Sunday school there is often a great gulf. Some ask, 'How can we bridge the gulf?' I answer, 'Don't build a bridge; abolish the gulf.'"

There is, however, increasing evidence of a closer relationship between the school and the church to which it is attached. Keen interest is being evinced in its growth, and the pastor of the church is invariably president of the school and takes an active part in its development. There are, however, matters still requiring urgent thought, if growth is to continue unchecked, such as the training and supply of teachers. A solution is being found in a general adoption of methods of grading, and an adequate supply of teachers obtained through enlisting, *at the moment of opportunity,* the services of the young people of the church.

The erection of school buildings, too, more in accord with present-day needs cannot be neglected; and lastly, there must be a fuller recognition of the fact that the school cannot flourish if financially starved, so that the collecting of proper equipment is rendered impossible.

Its Place. A recognition of the place of the school in the economy of the church and its development has been more rapid in America than in England. Early in the present century, however, the need for reform in the Sunday school to keep pace with the growing educational consciousness, became apparent. Many Congregational churches at once realized the value of such new methods as were then being advocated by Mr. G. Hamilton Archibald; and Toxteth Congregational Church, Liverpool, instituted the first Primary Department started in England.

The necessity for grading the Sunday school throughout, according to the needs of the pupils, is becoming increasingly seen, and at this time many schools are in a state of transition from old methods to new. Although the ultimate results are still to be appraised, present indications show that this development will prove one of untold blessing to the Sunday-school movement.

To the late Rev. Albert Swift, a Congregational minister for some time associated with the work at Westminster Chapel, London, the Institute movement owes in large measure its initiation and impetus. This development is proving of no small value in keeping elder pupils in touch with school and church.

In 1899 the Congregational Union of England and Wales officially recognized the important place of the Sunday school by including in the Congregational Yearbook statistics as to the number of pupils and teachers connected with each church and in the denomination as a whole. This practice has been continued and the figures annually obtained are eagerly scanned, and looked upon as a measure of the growth of the church.

In 1906 a further step was taken in the institution of an exhaustive inquiry into the efficacy of the Sunday schools connected with the denomination; this resulted in the issue of a lengthy report entitled: *Our Sunday Schools; as They Are, and as They May Become.* In this report the numerical strength of the schools and their relative efficiency is estimated. In addition, recommendations are made for drawing the church and school into closer union, and so increasing the permanent value of their work.

As an outcome of this official inquiry, the Young People's Department of the Congregational Union was formed early in 1908 and recognized as an integral part of the Congregational Union of England and Wales, one of its expressed aims being to make the Sunday school of more value to the pupil and the church, by the advocacy of carefully suggested reforms.

To carry this aim into effect, County Committees for Work Among the Young have been formed in connection with Congregational associations of churches throughout England and Wales.

The newly formed department by the issue of literature and by keeping in touch with individual schools, assists churches to organize and build up their work among the children so that it may become permanently effective, and thus stay the decline in church membership, which has been the mark of recent years. It is a recognition of the collective responsibility of the denomination to the children of the church.

W. M. Harris.

CONGREGATIONAL CHURCH IN CANADA, SUNDAY-SCHOOL WORK OF

THE.—The Congregational schools in Canada have had a most interesting history, dating back to the first year of the nineteenth century. The denomination itself began operations in Newfoundland in 1645; Nova Scotia, 1753; New Brunswick, 1774; Quebec, 1801, and in Ontario, 1819.

The Rev. Dr. Bentom came from England at the request of some non-conformist soldiers, but arrived too late to be of service to them, as they had been removed. However, he organized a church of forty members. For officiating at a marriage, and for exercising other ministerial functions, Dr. Bentom was fined forty pounds and imprisoned for six months. In the reign of King William IV a statute was passed which placed Congregational ministers in this respect on an equality with other clergymen.

During Dr. Bentom's imprisonment Rev. Francis Dick arrived from England and began the pastorate. In Quebec, in the year 1801, Mr. Dick organized the first Sunday school in Canada in connection with the Congregational Church. This honor, however, has been claimed by some for a Miss Hedge of Montreal. There is no distinct history of Sunday schools in Lower Canada, as it was then called, until 1835 when a church was built in St. Maurice street, Montreal, and a Sunday school was regarded as an essential part of the church's work. Subsequently, "Zion Church" had one of the largest schools in that city.

In the Province of Ontario the first Congregational Sunday school was organized at a place called Frome in Elgin county. In 1819 a church had been organized by Rev. Joseph Silcox, who remained its pastor for forty years. Some time elapsed before a Sunday school appeared, but when organized it met wherever public worship was held—in log houses, barns, or public school buildings. Here the children were instructed in the Bible, without lesson helps, which were then unknown. The Bible was its own interpreter.

The school began at 9 A.M., and it still continues to meet at the same hour. It is worthy of note that one, Andrew Horton, was superintendent for forty consecutive years, and was only absent three Sundays during that time. The children were expected to "learn by heart" and recite not less than six verses of Scripture every Sunday, for which they were annually rewarded with some inexpensive present. These conditions were general elsewhere.

As time passed new features were introduced to keep pace with the progress of events. The International Series of Lessons was regarded as a decided step in advance in Sunday-school work, and this series continues in use in most of the schools to-day, though in some instances the Graded Series has been adopted. However, this series is considered as rather too expensive yet for the ordinary school. The Adult Bible class early found a place in some of the schools. It has proved most helpful and its numbers have gradually increased.

It is estimated that there are about 150 Sunday schools, with a membership of 10,000 pupils supervised by a staff of about 1,000 teachers.

In some schools the Boy Scout and Girl Guide movements have been introduced, and when properly carried on they have been found to increase the interest of the young, not only in the school, but in the church as well. The three most highly organized schools of the denomination in Canada are probably Emmanuel Church, Montreal, Northern Church, Toronto, and St. James Park, Winnipeg.

In the teaching of the schools great stress is laid on home and foreign missions, together with the vital question of temperance. Probably the majority of the schools have a well signed temperance wall pledge.

The conviction is constantly growing that the church can do its best work by paying greater attention to the religious education of the young, and that the growth of the denomination depends very largely upon having a well-equipped and thoroughly aggressive system of Sunday-school work.

E. D. Silcox.

CONGREGATIONAL CHURCH, SUNDAY-SCHOOL WORK OF THE.—Congregationalism in America dates its beginning from the landing of the Pilgrim Fathers at Plymouth, Mass., in 1620. They brought with them a church organization which was established in Scrooby, Eng., in 1606, and transferred to Holland in 1608. With the spread of the colonies and the growth of the Union, they became a national denomination. At the outset emphasis was laid upon the individual church, the churches uniting together simply for fellowship and coöperation.

The churches of the Congregational fellowship from the very first took a deep interest in religious education. It was a motto among them that the school and the church should be planted side by side. The instruction in the school as well as the church was considered religious. The close association of religion and education led to the founding by these churches of Harvard College in 1636, with the motto "For Christ and the Church," and to the founding of Yale University in 1701.

These churches made provision for teacher as well as pastor in each church. Because of limitations, generally the office was combined and very frequently the ordination and installation services made recognition of "Pastor and Teacher," even when both of these were held by one person.

It was expected that all the children and youth should be catechized in the home as well as instructed in the church. With the growth of population and the entrance of many aliens, it was found that, even in the most favored parts of the country, large numbers were growing up without religious instruction. The early Sunday schools were not organized as the direct result of either denominational or church action, but in the places where they were established the idea was quickly adopted by the Congregational churches.

In the year 1816 a Society was formed in Boston called "The Boston Society for the Moral and Religious Instruction of the Poor" (*q. v.*) Many organizations with a similar purpose grew up in all parts of the country, generally by a union of individuals and churches of different denominations. This led to the formation of the American Sunday School Union in 1824. Feeling, however, that the work should be more closely associated with the churches, in the year 1825, the Congregational and Baptist churches of Massachusetts united in forming the Massachusetts Sabbath School Union. In the year 1832 this Society was dissolved, and each denomination formed its own Society. This was heartily approved by both denominations, and at the first Annual Meeting it was stated that it was not a case of division, but of multiplication, as each Society had been able to accomplish as much singly as both had previously done unitedly.

The Baptist organization some years later became a part of the National Society of that denomination, at Philadelphia, and the Congregational organization by different stages became the recognized denominational agency for carrying forward the Sunday-school work. Different organizations for publishing were merged with the Society, and in 1868 the name became "The Congregational Sabbath School and Publishing Society." With the change of name in 1868 it became in the fullest sense a National Society.

The Massachusetts Sabbath School Society had been aiding with grants of literature, and to some extent with missionary service, the Sunday-school work in the newest states of the West, especially Ohio, Indiana, Michigan, Wisconsin, Illinois and Missouri. The Congregational churches in these new Commonwealths were united in state associations, and by vote gave recognition to the work of the Sabbath School Society.

The larger part of the work, however, was in preparing and publishing Sunday-school material, and aiding with grants of literature through the agents of the Home Missionary Society and to individual pastors.

In the year 1834, Rev. Asa Bullard (*q. v.*) became the secretary for the Society, and continued in its service for over fifty years. He was untiring in his zeal and efforts for the extension and improvement of Sunday-school work.

Reorganization.—In response to urgent petitions from state Congregational organizations and other representative bodies, Rev. A. E. Dunning, D.D., was elected Sunday-school secretary in December, 1880, and entered upon his duties January 1, 1881. Plans were then made for extending the missionary and educational work of the Society, especially in the central and western states.

After the special reorganization, the first superintendents and missionaries sent out in 1883 were appointed to Colorado, Nebraska, the Dakotas, and Washington, and soon older states with frontier conditions asked and received missionary service, until all the interior as well as western states were furnished with workers from the Sunday School Society.

From the beginning of the organization, the need for improving as well as for the extension of Sunday-school work was recognized. In the first years this was largely done through the issuing of literature. With the reorganization in 1882 each field superintendent sent out by the Society was commissioned in regard to improving the condition of existing schools, as well as in relation to extending missionary work in this vicinity.

In the year 1883 the name was changed to "The Congregational Sunday School and Publishing Society," which name it has since borne. During the early periods the voting membership consisted of Annual and Life Members, so constituted on payment of certain sums of money, and on condition that they were members of Orthodox Congregational churches. In 1892 the Constitution was changed, giving representation to each State Association, Conference or convention of Congregational churches which could elect five Annual Members, and also the right for each contributing church to elect one delegate.

The organization received recognition in the action of each Triennial Council of the Congregational denomination, beginning with the Boston Council, 1865.

Editorial Department.—A Sunday-school magazine, especially useful for teachers and for stimulating the work, called the *Sabbath School Treasury,* was published from 1825 to 1832, by the Massachusetts Sabbath School Union. The Congregational organization, under the name of the Massachusetts Sabbath School Society, continued the magazine with the name *The Sabbath School Visitor.*

During the first seven years there were 352 works published, of which 203 were for Sunday-school libraries, seventeen were question books, and three singing books. The first question book on Romans was issued in 1835. In 1853 a question book was published, which anticipated the name which afterwards became very popular, *The Inductive Question Book.*

Previous to 1868 the Society had issued 750 publications, of which 700 were for Sunday-school libraries.

The *Wellspring,* the oldest young people's paper, was issued in 1844, and has continued under the same name to the present time.

Previous to the organization of a distinct department, the editorial work was done by Rev. Asa Bullard, and by different persons outside of the office. The necessity was felt of having the work coordinated under one direction. In 1884, M. C. Hazard, D.D., then western secretary at Chicago, was called to organize and take charge of the Editorial Department. The lessons were unified and graded, and instead of a teachers' edition of the Pilgrim quarterly, at the beginning of 1885, the publication of the *Pilgrim Teacher* as a monthly was begun. *The Mayflower* was begun in 1887, and owing to the decreasing demand for question books, they were dropped in 1888. Some lesson helps were discontinued and others put in their places, until the Society had a complete list of publications covering the Senior, Intermediate, Junior and Primary departments of the Sunday school. The circulation increased from 215,200 in 1884, to 541,641 in 1889. The growth amounted in 1887, to 85,642 and in 1889, to 89,441. The circulation continued to increase thereafter, though not with such remarkable rapidity.

In the publication of books, the Society also had a somewhat similar experience. Hitherto very few books issued were written by attractive and competent writers. The Society, through its Editorial Department, endeavored to change the idea of what was suitable for a boy or girl in Sunday school, and offered one thousand dollars in two prizes of seven hundred and three hundred dollars respectively for the two best manuscripts, with the privilege of retaining any of the others that should be offered on terms satisfactory to the writers. Not only were the prize manuscripts exceedingly good, but so many others were so nearly their equal that for two or three years, the Society did not have to depend upon unsolicited manuscripts. The reception given to these books showed the popular appreciation of the higher ideal, and stimulated writers who hitherto had not thought of Sunday-school literature as a field worthy of their attention.

Educational Developments.—With the new awakening in religious education and in response to recommendations of the National Council, steps were taken in 1910 for organizing an Educational Department, resulting in the calling of Rev. B. S. Winchester, D.D., as educational secretary and editor of general publications. For four years this department maintained a small force of trained specialists who devoted themselves to institute work and the promoting of teacher-training classes in addition to other duties in connection with the Editorial Department, and in coöperation with the field force of the Missionary and Extension Department. The expenses of this department were temporarily defrayed from the profits of the Business Department. Through a change of policy in 1914 this method of support was discontinued.

Present Status.—The work of the Sunday School Society is administered by a National Board, consisting of fifteen Directors, elected at the Annual Meeting of the Society. Nearly all the State Conferences have elected Committees or Boards to coöperate with the National Board in carying forward the work. The Society has one Treasurer. There are expended for the missionary and extension work contributions from churches amounting to about $100,000 per year. Through the change of policy referred to above in 1914 the work of the Educational Department is to be provided for out of the contributions of the churches to the Missionary and Extension Department. All the national benevolent societies of the Congregational denominations are [1915] in process of reorganization in course of which the ultimate disposition of the educational work will be more definitely determined.

The Missionary and Extension Department employs twenty-five superintendents, who have charge of districts comprising one or more states. They have as assistants about forty Sunday-school missionaries and a number of temporary helpers. From the year 1884 to 1913 there were organized 12,565 Sunday schools, and for the same period there were developed from these organizations 1559 Congregational churches.

William Ewing, M. C. Hazard.

CONGRESS OF MOTHERS.—See Mothers and Parent-Teacher Association, National Congress of.

CONNEXIONAL SUNDAY SCHOOL UNION COMMITTEE.—See Primitive Methodist S. S. Union.

CONSCIENCE, TRAINING THE.—The term *conscience* has been defined in so many different ways that difficulties present themselves at once upon endeavoring to make a formal statement as to the character and function of this essential and fundamental quality of mind and spirit. Some of the best and clearest thinkers hold that it is reserved for the period of *reason* for conscience to act as such, and this would altogether debar the little child from the realm of conscience. Noah Davis affirms that "Conscience is pure reason discerning right and wrong," and Webster claims it to be the "faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections." The difference in the standards of morality in the ancient and Christian views caused a new and enlarged conception of the function of conscience, and man's *conduct* instead of his *knowledge* came to be regarded as the condition of salvation. (See Religion, Psychology of.)

The purpose of this article is not to discuss the origin of conscience, but to suggest its influence at the various periods of childhood and youth. Teachers of young children are prone to believe that conscience plays a part in the moral development of the very young and that a little child learns through love for his mother to "be sorry" when he has done what is painful to her and to try to make amends by some outward display of unusual affection.

The *Beginners' teacher* may learn much from the mother of the child, regarding the way in which the soil of the child's mind is made fertile for the seeds of daily suggestions to conscience in thought, word, and deed. In the majority of cases a mother's standards of right and wrong become those of her young child, just as his physical and mental nature take on the tone which she imparts and which the home atmosphere fosters. He believes what she tells him and accepts her word without question, if he has been governed by the strength of love rather than by the weakness of tyranny. Until the child has acquired some basis of experience on which he is able to form right judgments, it is the duty of those in authority over him to help him to form ideas of what is right and what is wrong.

It is difficult to lay down a rule in regard to the exact age at which the voice of conscience speaks, for this varies according to the environment, heredity, and training of individuals, but one may assume that there are certain universal tests which may be applied to that part of the psychic nature which will later develop into well-defined conscience.

Obedience is one of the first laws which the child learns. Therefore, one of the earliest opportunities for *conscience* to express itself would come through disobedience. If a child is *voluntarily* sorry and asks to be forgiven when he has been disobedient, one may conclude that conscience has been at work in him. He may not, as a child, suffer any poignant grief over his misdeed, or think anything concerning the consequences of the deed itself, but he is sorry that he has pained the one to whom obedience rightfully belongs—his mother or father. Taking this as her guide the Beginners' teacher will help to keep sensitive and active this phase of the spiritual nature in the child by adding to the influence of the home the emphasis of a similar suggestion by her personal attitude toward right and wrong, and the teaching which the child may normally receive on the subject of obedience in relation to God's word—the obedience that comes through love.

The innate power which develops into the quality called conscience is a gift of God and is the reflection of his divine stamp upon humanity. However, the exercise and value of conscience at various stages of development is a subject for earnest thought and conscientious study on the part of both parents and teachers.

Truthfulness is another of the common standards which becomes possible of more intelligent exercise as the child grows older and the opportunity to study the action and development of conscience in relation to untruthfulness affords a rich field for investigation and deduction. When a child is "caught in a story" and then is simply "sorry" because he is punished, conscience has not yet done any very active work; but if, after the nature of the act has been explained to him, he is sincerely sorry before the punishment is given, and if he shows no resentment after the punishment has been administered, one may consider that conscience has been nurtured and strengthened by the wise adult who has shown the child the way to appreciate the value of truthfulness to himself first of all.

At this period of the child's development he still accepts the standards of right and wrong which are laid down by those in authority over him. The attitude toward truthfulness which the parents maintain in their daily life in the home will have the greatest influence upon the child, and will either aid or interfere when they are obliged to come into the relation of adviser and sponsor in regard to the right action of conscience. The temptation to untruthfulness is peculiarly insistent in the imaginative period and the wise Primary teacher should reënforce the teaching of the home by appropriate and well told stories designed to help the child to hold in his imagination those things which will enable him to exercise his will in the right direction. (See Children, Falsehoods of.)

One of the best indications that the conscience is a divinely implanted quality of the mind is the readiness with which this inner power acknowledges its relationship and responsibility to the Creator, after it becomes consciously active. It may be but an embryonic faculty in the small child, but it is capable of constant normal development and it must be thus developed if the man is to be furnished with a sensitive moral compass which shall guide him aright. Early in his experience the child becomes acquainted with the law of obedience. This law is imposed upon him by the forces of his environment and by those in authority over him. The first is a blind force that controls him in his weakness, the other is intelligent and manifests itself as restriction and guidance, but he does not always cheerfully conform to either.

In order to make the law of obedience of intrinsic value to the child he should be provided with the authority for which he can have genuine respect. Out of this law of obedience should grow the better and progressive ideal "I ought," and if he has been wisely guided in adjusting himself to the law of compulsion, the transition into this voluntary and conscience-guided obedience, will be easy and natural.

It is with this stage in the development of the conscience that the Junior teacher comes in contact. If those requirements which have seemed arbitrary to the child are reasonable and within his powers of attainment, his translation of the principle "I ought" into terms of daily living will be a much simpler process. If he comes to do the things he ought from a sense of moral obligation or a conscious willingness, he will have incorporated the law into his own heart and adopted it as part of his personality.

Strong moral teaching in *honesty* should be given at this period. This is the time when such teaching is peculiarly congenial to the pupil's natural tendencies. He wants no confusion in statements or ideas when a subject is being presented to him. He appreciates a straightforward, simple statement of real facts. His duty must be clearly defined; his achievements justly and honorably accomplished. His admirations are all on the side of the heroic. One way in which to help him to resist the temptation to dishonesty (which makes its appearance at this stage because of the natural acquisitive tendency) is to make it possible for him to respond to the appeals to courage and loyalty until it becomes a normal thing for him to do it with his whole being. The *hero story* is now the teacher's large asset in addition to a personal and active standard of absolute honesty toward all moral questions that involve the elements of courage and loyalty. The outward opportunity to be honest, when tempted to perform the dishonest action, is a deliberate challenge to the law of obedience in the spirit of the boy or girl, and if fearlessness has been nurtured the chances are that conscience will win more often than it will be silenced. (See Visual Instruction in Morals.)

Another strong interest along positive lines at this period is a desire for justice and fair play, and it offers a fine opportunity for the exercise of the law "I ought" in the life of the pupil when it is applied to his own attitude toward the principles which he would exact from others toward himself. His "personal ideal," which may be described as the outgrowth of physical, mental, and moral ideals, will be determined in a large measure by his intelligent conception and voluntary exercise of the law of obedience, which may be termed the voice of conscience. Upon this will depend largely his future usefulness and value to society and the adjustment of his relationship toward God and his fellow men. Conscience is a progressive and constantly enlarging quality, and Sunday-school teachers may assist in developing the sense of right and wrong into a conscious "obligation to do right."

NANNIE L. FRAYSER.

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CONSTITUTION OF THE SUNDAY SCHOOL.—Many Sunday schools have no formal or written constitution, many have no need of one. The two chief objects of a Sunday-school constitution are, (1) to define the work of the different officers and committees so that there shall be no misunderstanding and as little duplicating of work as possible; (2) to give such power to comparatively permanent officers or committees that the work of the school may be unharmed by frequent changes in any one or more of the officers. This second object is especially important for schools which have for superintendents the assistant ministers, who may receive a call before they have been with the Sunday school more than a year or two. The following is a type of constitution for a school with a permanent superintendent.

ARTICLE I.—Organization

SECTION 1. This organization shall be called, "The Sunday School Association of the First Presbyterian Church of ——."

SECTION 2. The Association shall act under the authority of the Session of the Church.

SECTION 3. The members shall consist of all regularly enrolled officers, teachers, and pupils of the Sunday school; but voting power shall be vested only in such members as are over sixteen years of age.

ARTICLE II.—Officers

SECTION 1. The officers of the Association shall be, a pastor, a superintendent, a secretary, a treasurer, a librarian, and an organist.

Section 2. The pastor of the church shall be *ex-officio* the pastor of the Sunday school.

(Here follow sections stating the duties of the officers, the rules for electing those which are elective, and directions for appointing assistants for several of the officers.)

Article III.—Meetings

Section 1. The stated business meetings shall be held at the close of the Sunday-school session on the last Sabbath of each month.

Section 2. The superintendent may call a special meeting at any time, and must do so when it is requested in writing by three members.

Section 3. Seven members shall constitute a quorum.

Article IV.—Amendments

Section 1. The Constitution may be altered or amended at any stated meeting by a three-fourths vote, notice having been given at the previous stated meeting of the intention to move such amendment or alteration.

The By-Laws of this school give the order of business at the stated meetings; the rules for the appointing of an Executive Committee, a Library Committee, and a Missionary Committee; and the detailed duties of the various committees and officers. The following are characteristic paragraphs:

3. The Executive Committee, in consultation with the officers, shall have the care and oversight of the school property, except the library; shall provide supplies for the use of the school; and shall be authorized to expend money on behalf of the school, not exceeding ten dollars per month, subject to the Association's approval.

15. The names of all members present every Sunday in the quarter shall constitute the First Honor Roll, and those present every Sunday except when excused, the Second Honor Roll. The Honor Roll shall form part of the Secretary's quarterly report, and pupils who are on the Honor Rolls for the year shall receive a certificate or other testimonial at the Anniversary.

For a school where the second object of a Constitution is important the following is a type:

Article I.—Name

The name of this association shall be . . . Sunday school.

Article II.—Object

The object shall be the advancement of Christ's Kingdom by sessions for study and personal influence.

Article III.—Organization

The members shall be the officers, teachers, and pupils of the Sunday school, but only the officers and teachers shall have voting power at the business meetings.

The officers of the School (or Association) shall be:

The rector of the church, who shall be *ex-officio* officer and member of all committees and departments of the Sunday school with power to make or veto any change.

The superintendent appointed by the rector; an assistant or lay superintendent, if so desired; a secretary; a treasurer; one or more assistant secretaries or treasurers; a librarian if so desired.

A chairman of the Primary Department.

A chairman of each three years above the Primary Department; or, when so desired, a separate chairman of girls and boys of each three years.

A Registrar.

All officers, except the superintendent (and rector), shall be elected at the annual business meeting of teachers by a majority vote, subject to the approval of the superintendent.

Vacancies, in any offices may be filled at any regular or special teachers' meeting.

(Here follow articles giving the detailed duties of the superintendent, secretary, and treasurer.)

Article VII.—Departmental Chairmen

It shall be the duty of the departmental chairmen to see that the teachers are provided with the proper teachers' helps; to explain the lesson system and Sunday-school customs to new teachers; to see that pupils who are above or below the grade in which they are properly transferred; to uphold and aid the teachers in cases of discipline; to ascertain in the spring which teachers expect to return in the fall, and which pupils are to be promoted; to report on the subject of teachers to the superintendent, and to give the registrar a list of the old pupils with their classes and gradings for the following fall; to aid the placing of the old pupils in the fall; to aid the superintendent in securing suitable teachers, and, in the absence of a superintendent, to appoint teachers in their respective departments; to preside at the departmental meetings; to ascertain and report to the superintendent at the officers' meetings whether or not the teachers are calling on all their pupils. (In this school the departmental chairmen are also teachers.)

Article VIII.— The Teachers

(Detailed duties.)

Article IX.—The Registrar

Shall place new children in classes, and in coöperation with the chairmen replace old pupils when they rteurn after the summer, or other prolonged absence. He (or she, the registrar being preferably a woman) shall fill out such cards as the secretary needs for his catalogues, and perform the other usual duties of a registrar.

Article X.—Meetings

There shall be at least three teachers' meetings a year, one on some Sunday in

November, when a Christmas committee shall be elected . . . each department shall hold a meeting on some Sunday in October. There shall be a meeting of the Executive Committee (consisting of the superintendent, officers, and chairmen) on the third Sunday of every month, and at other times when called.

ARTICLE XI.—Amendments

The By-Laws of this school provide for and state the duties of: A committee for visiting pupils whose teachers cannot do so; a committee on music; a lesson committee; a library committee; a committee on missions; a committee on recognition of work done or courses completed. The library committee provides for a teachers' reference library (*q. v.*), there being a good public library near for the use of the pupils. The paragraph on the Lesson committee is characteristic. It reads:

> This committee shall consist of the rector, the superintendent, the chairmen, and such other members as the rector may appoint, or as shall be elected at a regularly called teachers' meeting. It shall be the duty of this Committee to see that the lesson system of the school be based on Bible work, modern, graded in subject matter, as seldom changed as is consistent with rational progress, churchly, and as conducive to the awakening and nourishing of spiritual life as they are able to make it. (See Organization, S. S.)

MARIANNA C. BROWN.

CONSTRUCTIVE BIBLE STUDIES.—About the year 1890, William Rainey Harper, professor of Semitic languages and literature in Yale Theological Seminary, and of Biblical literature in Yale University, became interested in the promotion of a more systematic study of the English Bible. (See American Institute of Sacred Literature.) His attention was called to the effort of Rev. Erastus Blakeslee (*q. v.*) to produce a series of lessons for use in the Sunday school, which should be in some measure adjustable to the varying ages and capabilities of the pupils in a given school.

Working in coöperation, Mr. Blakeslee and Professor Harper produced a series of lessons in the life of Christ, which represented four grades of work, elementary, intermediate, progressive and advanced. (See Bible Study Union Lessons.) A little later Professor Harper having become president of the University of Chicago, withdrew from the association with Mr. Blakeslee, but did not lose sight of the great need of better material for the use of both pupils and teachers in the Sunday school. In 1899, in conference with members of the staff of the Divinity school of the University of Chicago, he conceived a plan for a systematic series of textbooks for the study of the Bible, which should be adapted for all ages of pupils from the kindergarten to adult years. He invited to participate with him in the editorial management of such a series, Professor Ernest D. Burton, head of the department of New Testament Literature and Interpretation in the same university. In 1900 the first volume, *The Constructive Studies in the Life of Christ,* was published serially in the *Biblical World,* reprinted in monthly pamphlets, and finally in book form. Upon the death of President Harper in 1906, the editorial management passed to Professor Burton, and is at present in his hands.

At the present date several impressions of the volume above referred to have been issued. This volume represented work suitable for adult use only. In 1904 two further volumes followed, one, *The Gospel of Mark,* by Professor Burton, a study of this Gospel adapted to about the eighth grade of the grammar school, or the first year of the high school. In the same year appeared *An Introduction to the Bible for Teachers of Children,* by Georgia Louise Chamberlin, a book which is designed to guide the teacher of pupils who have just attained the age of interest in reading stories, in giving them a general survey of the Bible from the point of view of stories. It was the first book to appear in any series in which the results of modern scholarship were used in the presentation of Biblical stories to children. Since 1904 new books have been published in rapid succession, the series now representing manuals for the teacher, those for the use of the pupil, and textbooks for pupil and teacher alike.

Sixteen different authors have contributed to the series, each representing in his contribution some practical and successful experiment in class work. The authors represent in some cases leading universities, in others, important phases of religious activity. In general they may be said to represent the point of view of modern scholarship, not however, in a controversial, but in a wholly constructive spirit. Each author endeavors to emphasize those principles and points of view which will be of moral and religious value to the pupil, and that will save him from the necessity of reconstructing his religious life as it develops from stage to stage.

Although at the time of the initiation of this series the thought of the editors embraced only a series of Biblical textbooks, later developments in the field of religious education (see Religious Education Association), and a wider study of the principles of religious education led the editors to modify their idea of a curriculum in religious education, and accordingly to introduce into the series books based on Christian principles but not strictly Biblical. Such books are *Social Duties,* by Charles R. Henderson, and *Great Men of the Christian Church,* by Williston Walker; and still others not falling strictly in the Biblical field.

Although it is possible at this time to provide a book for each grade of the Sunday school from the kindergarten to adult years, it is the intention and hope of the present editor to add alternative books in many grades. Believing that there will always be a necessity for textbooks based directly upon the Bible, but also, as the work of religious education advances that there will be an increasing demand for books discussing modern ethical problems, the history of the Christian Church and its work, and other like themes, the books that are necessary to round out an ideal curriculum will be prepared and added to the series as rapidly as circumstances permit.

The following books constitute the series as at present published:

(1) *Kindergarten. The Sunday Kindergarten: Game, Gift, and Story,* by Carrie S. Ferris.

(2) *Elementary.* Grades 1-3: *Child Religion in Song and Story* (Book I, *The Child and His World*), by Georgia L. Chamberlin and Mary R. Kern; *Child Religion in Song and Story* (Book II, *Walks with Jesus in his Home Country*), by Georgia L. Chamberlin and Mary R. Kern.

Grades 4-8: *An Introduction to the Bible for Teachers of Children,* by Georgia L. Chamberlin, *The Life of Jesus,* by H. W. Gates; *Old Testament Story,* by C. H. Corbett; *Heroes of Israel,* by T. G. Soares; *Paul of Tarsus,* by Louise W. Atkinson; *Studies in the Gospel According to Mark,* by E. D. Burton; *Studies in the First Book of Samuel,* by H. L. Willett.

(3) High School and Adult Grades: *Problems of Boyhood,* by F. W. Johnson; *The Life of Christ,* by I. B. Burgess; *The Hebrew Prophets, or Patriots and Leaders of Israel,* by Georgia L. Chamberlin; *The Life of Christ,* by E. D. Burton and Shailer Mathews; *A Short History of Christianity in the Apostolic Age,* by G. H. Gilbert; *The Prophetic Element in the Old Testament,* by W. R. Harper; *The Priestly Element in the Old Testament,* by W. R. Harper; *Christianity and its Bible,* by H. F. Waring; *Social Duties from the Christian Point of View,* by C. R. Henderson; *Great Men of the Christian Church,* by Williston Walker; *Christian Faith for Men of To-day,* by E. A. Cook; *A Handbook of the Life of the Apostle Paul,* by E. D. Burton.

Relation to other series. The Constructive Bible Studies are at present in use in nearly 2,000 schools. This does not mean that all of these schools are using the Constructive Bible Studies alone. The character of the volumes in this series is such that a single volume may be introduced into a school for the use of a single class or group of classes without disturbing the remainder of the school. In many schools, therefore, books from this series are in use in a single class or group of classes or in a department, while in other departments other helps are used. On the other hand, there are many schools whose work is entirely directed by this series. Just as the denominations provide educational secretaries to assist schools desiring to become graded, the publishers of this series employ persons experienced in religious education to assist schools in raising the educational standard of their work.

Characteristics. The volumes of this series are all in bound form (except the constructive notebooks, which are in looseleaf form) and cover one school year of work. Music, handwork, illustrations and maps have all been carefully prepared, from the point of view of artistic as well as educational value. In the lower grades, the religious value of play, of handwork, music, and other activities is recognized.

In the higher stages of elementary work, the constructive and collective instincts are provided for. In the prehigh-school stage the discussion of common ethical problems, and in the high-school grades the study of history with recognition of the social significance of reform, are the chief elements. The series provides between the first and the twelfth grades a threefold study of Old Testament history and prophecy, the Gospels, and the Acts, and Letters which give the apostolic history and thought, each time from the point of view most appropriate at that stage of the pupil's advancement.

Georgia L. Chamberlin.

CONTACT, POINT OF.—According to Herbart (*q. v.*) the first formal step in the teaching process is *preparation*—the preparation of the learner by the teacher, or in other words to establish a point of contact. If there is to be learning, the learner and the teacher must approach each other on the same plane; they must understand each other; and they must make use of no ideas that are not common to both. Perception comes only through ideas already possessed; the teaching process moves always from the known to the unknown. The teacher, therefore, must know what is already in the learner's mind that he may build on a real foundation. He must consider the learner's plane of experience, use language that he can comprehend, look at life so far as is possible through the pupil's eye, and understand his ideals and his ways.

If he is teaching children he must realize that he is dealing with one who speaks as a child, understands as a child, thinks as a child. He must know that the little child has little conception of chronology or of the perspective of events, that he will understand no allusions to history, or literature, or passages from the Bible, and that the Golden Text will probably mean little to him. To deal with such things is a waste of golden opportunity, for there is a whole world of material that may be given him.

First, it must be realized that the child's vocabulary is limited; that he knows nothing of even the most familiar theological terms. *Holiness, charity, faith, meekness, peace*—of the meaning of all such terms he knows nothing. He may look interested and even animated as the lesson is being taught; but one should not be deceived. It might be startling if the teacher really knew why the child is interested. One lady teaching a little girl about faith in God was impressed by the child's eager interest until she learned the secret—"Your nose moves up and down so funny when you talk," the child explained artlessly. Even so simple a text as "Forgive us our trespasses" may be wholly lost on children. The first task of the elementary teacher is to learn the language of her pupils for it is a first law of teaching that the language of the teacher shall be perfectly understood by the taught. (See Teaching, The Laws of.)

Then again, to bring a lesson home to a child one must know something concerning his life and his environment. Country children are not like city children. It is useless to tell of the shepherd and the lost sheep to a class that knows nothing about sheep. It is wise before one tells this story to a class of young children to prepare the class, to ask how many have seen sheep, and then have the one who seems to know the most in regard to the matter to describe a sheep to the class. The teacher may supplement as she thinks best, using pictures to make things more clear. Then she is ready to tell the story. She has established a point of contact.

The world of childhood is smaller than most teachers realize. In one city school 35 per cent had never been in the country; 47 per cent had never seen a pig; 20 per cent did not know where it came from. The teacher who has been for a long time in charge of her class realizes the condition of each of her pupils, and can work to much better advantage than could a stranger. She should draw her illustrations constantly from the child's little world. Jesus used no other method. He taught the profoundest truths, but he taught them in simple terms and he illustrated them at every step with simple material taken from the lives of the humblest of his hearers: the sower and the seed, the birds, the soils, the tares, the signs of the skies, the foxes, the goodly pearl, the traveler who fell among thieves, the landowner who let out his vineyard to husbandmen. He brought ever the unknown in terms of the known. (See Christ as a Teacher.)

The principle applies to adults as well as to children. One must know his class. One would not teach a class of farm workers as he would a class of college students. If one has a gathering of miners he should choose his illustrations from the miner's occupation in such a way as to make them very effective. *From the known to the unknown* is the first law in pedagogy.

F. L. Pattee.

Reference:

Du Bois, Patterson. *The Point of Contact in Teaching.* Ed. 4, rev. and enl. (New York, 1901c1896-1900.)

CONTAGIOUS DISEASES.—See Hygiene.

CONTINUOUS SERVICE PLAN.—See Combination Service.

CONVENTIONS, SUNDAY-SCHOOL.—The assembling together in convention of Sunday-school workers and friends of the Sunday-school cause has been a noteworthy feature of the Sunday-school movement in America; and the influence of such conventions on the development of local Sunday-school method has been profound. (See City Training School; Graded Unions of Sunday School Teachers; Method, Schools of.)

1. Early Local Conventions. The Sunday school, introduced by Robert Raikes (*q. v.*) in England in 1780, and first advocated by him three years later, was transplanted to America about the close of the century; and for the next thirty years its progress in the United States was that of a cause seeking recognition and adoption. Sunday schools multiplied under the influence of societies formed to establish them, and continued in correspondence with the local or general body of which each Sunday school was counted a branch. The local unions formed by the American Sunday School Union (organized 1824), and the societies which preceded it, in many cases held annual meetings which partook of the nature of Sunday-school conventions; and occasionally these were held in and for the townships, counties and other civil divisions of the field which these unions undertook respectively to cover. For the most part, however, the Sunday schools of that period were small and scattered, representing largely the personal devotion of individual Christians; so that large representative Sunday-school conventions were not possible. The new ideas and inspiration for service which modern delegates secure at the Sunday-school convention were ministered to these schools through correspondence with the local or parent union, and in some cases through the visits of a union representative.

In Hartford, Conn., the Sunday-school union covering the county of that name held regular annual meetings for many years after 1823. Numerous other series of annual meetings, more or less of the convention type, date from that general period. On January 13, 1831, a convention of Sunday-school teachers assembled at Mexico, N. Y., and organized "The Oswego County Sunday School Teachers' Association," holding a delegated convention under the care of a committee of their number. The organization formed at this time, however, appears to have been simply another one of the then numerous local auxiliaries of the American Sunday School Union.

What seems to have been a genuine "first county Sunday-school convention" was that held at Winchester, Ill., April 20, 1846, for Scott county, Ill., under the lead of Stephen Paxson (*q. v.*), who later became a missionary of the American Sunday School Union. Mr. Paxson's plan was original and was the outgrowth of his zeal in creating an interest in Sunday schools in the country around Winchester, his home, and of his sense of personal incapacity to teach them what they evidently needed to learn in order to be able to conduct Sunday schools intelligently. On the river bottoms the people were ignorant and poor; in other parts of the county there were educated settlers from the East; and his idea in calling the convention was to enable these parties, as he phrased it, to "swap ideas." Denominational prejudices at that time made the calling of an interdenominational gathering seem hazardous and unlikely of success; but with his customary persistence Mr. Paxson, after one or more preliminary efforts, succeeded in holding a good convention, and was invited the following fall to hold a like convention for

Pike county, adjoining. These conventions constitute the historical beginnings, at least for the central states, of the subsequent system of county, state, national, and International conventions, with the associations which have grown out of them and by which they are now conducted.

2. Early National Conventions. Three national Sunday-school conventions were held in the United States prior to the Civil War and the opening of the present series of triennial conventions in 1869.

Steps for calling the first convention were taken by the board of officers and managers of the American Sunday School Union, which resolved, April 10, 1832, "that it be recommended to the superintendents and teachers of Sunday schools in the United States to convene at some suitable time and place for the purpose of considering the principles of the institution; the duties and obligations which attach to the several officers of Sunday schools, the best plans of organizing, instructing and managing a Sunday school in its various departments, and such other topics as may pertain to the general objects of the convention." In view of the opposition to the Union by many leading denominationalists, the managers did not themselves call the convention. Instead, they arranged for a representative meeting of Sunday-school leaders, which met in Philadelphia on May 23 of that year, following the Union's annual meeting, laid well its plans, and issued a call for a national Sunday-school convention in the city of New York on the first Wednesday of the following October. A questionnaire, as it would now be called, was drawn up, embracing 78 inquiries into the existing state of Sunday-school practice and opinion. A committee of five was appointed to receive and digest the replies to these questions; while another committee was to submit to the convention "such simple directions for the establishment and support of Sunday schools as may be adapted to general use."

This early adoption of the method of preparing for a convention by a series of commissions using the questionnaire method, popularly associated in mind first with the great missionary convention at Edinburgh, in 1910, is in itself remarkable. Not less so was the thorough and successful way in which the two committees or commissions carried out their task, and the use made of their labors by the convention in session. More remarkable still was the idea of holding such a convention at that time. At the time of this convention there were less than 200 miles of railroad in the twenty-four states and four territories of the United States; with population sparse, transportation slow, fatiguing and sometimes hazardous, and the Sunday-school cause still under the necessity of defending itself against constant attacks and imputations of unworthy motives, the enterprise represented vision and courage of a high order. Perhaps the success of a meeting held by the Union at Washington the year before—February 16, 1831—to consider the Mississippi Valley resolution, and incidentally to defend the Union against the current charge that it was seeking a union of church and state, may have suggested the idea. At that meeting Webster, Frelinghuysen, and a number of other distinguished senators and representatives from various states spoke on behalf of the Sunday school and the extension of the Union's missionary and publication work; and their addresses furnished an illustration of what might be if the leading Sunday-school workers of these and other constituencies could once be brought together.

The convention met in the Chatham Street Chapel, New York city, October 3, 1832, with 220 delegates from fourteen states and four territories. In addition to the difficulties already mentioned, the cholera raged that summer in New York; and the size and representative character of the attendance must be regarded as phenomenal. Nearly all the noteworthy Sunday-school men of the time were represented in the discussion. Leading ministers and laymen of the Baptist, Congregational, Dutch Reformed, Methodist Episcopal, Presbyterian, and Protestant Episcopal churches, and of the Society of Friends, were present from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, North Carolina, South Carolina, Georgia, Ohio, Kentucky, Tennessee, Louisiana, and Michigan. The Hon. Theodore Frelinghuysen (*q. v.*) of New Jersey, eminent then and later as a Christian statesman and educator, was made president. The committee on interrogatories reported 138 responses from twenty states, and submitted a careful digest of the answers thus given, with recommendations under each head. The discussions, thus guided, traversed the whole range of current Sunday-school methods and problems, raising many questions which are now obsolete, such as the use of the rod in Sunday-school discipline, and the propriety of single Sunday-school sessions exceeding two hours in length. On the other hand, as Dr. H. Clay Trumbull (*q. v.*) points out in his review of the convention (*Report of the Fifth National Convention,* Indianapolis, 1872, pp. 12, 13), there is hardly a topic that was prominent at Indianapolis forty years later, or even at the present day, that is not at least foreshadowed in the able and far-reaching discussions as reported at the time in *The Sunday-School Journal* of the American Sunday School Union. As a whole, the effect of the convention was to gather up and systematize the previously diverse and unsettled body of Sunday-school traditions and methods, and to plant them on a foundation as broad and well-considered as could possibly have been laid at that stage of American educational progress.

The only mistake that seems chargeable to this convention was the hasty decision to call another the following year. It must be remembered, however, that these men were pioneers, and that convention work in America for any purposes not political had little experience as a guide. The Second National Convention—a body completely independent of the first, as Dr. Trumbull has convincingly shown—met in the Cherry Street Lecture Room, Philadelphia, May 22, 1833, and chose as president Hon. Willard Hall of Delaware, who had recently issued a notable pamphlet in defense of the Sunday-school cause and the American Sunday School Union as its standard-bearer. Nine states were represented in this gathering; and the delegates included many of those present the year before, with other noteworthy names. Various committees, appointed at the New York convention, brought in elaborate reports on the topics assigned them. The convention appointed a committee to act in conjunction with its secretaries for the publication of its reports and documents, and adjourned on Thursday noon, May 23.

Between the conventions of 1833 and 1859, there was considerable field activity in convention lines leading to the establishment of state associations, each with its annual convention, in various states, as related under the next head. But the men of 1832 were so far in advance of their day that even the idea of another national convention seems not to have been broached, until the great revival of 1857 and 1858 impelled Christian men to various new and broad enterprises.

The New York State Sunday-school convention of 1858 proposed what was to them the new idea of a national convention of Sunday-school teachers in Philadelphia. The Sunday-school leaders at that city promptly took up the suggestion; and a call was issued, inviting every evangelical Sunday-school in the United States to send at least one delegate. The signers of the call included Drs. Thomas Brainerd, Richard Newton (*q. v.*), W. T. Brantley, and W. J. R. Taylor with George H. Stuart (*q. v.*), Jay Cooke, John S. Hart (*q. v.*), Matthias W. Baldwin and Abraham Martin. The New York State leaders suggesting the call included R. G. Pardee (*q. v.*), Lucius Hart, Albert Woodruff (*q. v.*), Ralph Wells, and A. A. Smith. Religious interest ran high at the time, and the response was hearty and general.

This Third National Sunday School Convention met in Jayne's Hall, Philadelphia, on Tuesday, February 22, 1859. Former Governor James Pollock of Pennsylvania was made president. H. Clay Trumbull of Connecticut was one of the secretaries. Louis Chapin of New York, Nelson Kingsbury of Connecticut, and James W. Weir (*q. v.*) of Pennsylvania were on the business committee; Mr. Weir with many other of the workers in attendance, having been active in the conventions of 1832 and 1833. The convention was well attended and enthusiastic, and indicated a far higher level of general interest in Sunday-school work than had the first and second conventions. It did not, however, like those gatherings, address itself seriously to the original study and solution of Sunday-school problems. The inspiration to those attending and to the cause in general was great, and is reflected in the records of the near-by state associations of that date. *The Sunday School Times,* established by the American Sunday School Union on January 1, 1859, came into being in time to aid in securing delegates for the convention; and the proceedings, well reported by its editor, Rev. I. Newton Baker, were published in its columns, March 5, 1859, no other report being issued.

The convention of 1859 resolved to call "a similar assemblage of the representatives of the evangelical Sabbath schools of America" in 1861, and appointed a committee, with George H. Stuart as its chairman, to arrange therefor. The outbreak of the Civil War made such a project impossible and turned men's thoughts, North and South, in other directions; the chairman finding his place as head of the United States Christian Commission, which labored for the good of the Union soldiers during the war. Ten years accordingly elapsed before another national Sunday-school convention was held; and the initiative for this, as before, came from a source other than the convention preceding.

3. Early State Conventions. In the records of Sunday-school field activity for the years from 1820 to 1859, mention is more than once made of state Sunday-school conventions being held; the gathering being in fact the annual meeting and state-wide rally of one of the American Sunday School Union's auxiliaries, rather than a self-active, self-perpetuating, delegated and reasonably representative territorial Sunday-school convention, as the term is now understood. In Maryland the State Sunday School Union, established in 1843, developed sufficient independent life to hold its own annual conventions regularly and conduct a vigorous field campaign; and its organization passed into the new fabric of the International work without a break. Wisconsin similarly organized in 1846, but later discontinued its annual gatherings.

In 1856, however, was held in New York State a real convention to organize "the New York State Sabbath School Teachers' Association," as it was called; and from that date on the Empire State has brought together each year a delegated convention of its own Sunday-school workers. In 1857, similar first conventions were held in Connecticut and Massachusetts; in 1858, in New Jersey; in 1859, in Illinois. The coincidence of these dates with the great religious awakening commonly called "the revival of 1857" is more than fortuitous. In all the evangelical denominations, the most earnest and practical church members were in the Sunday school, and their leaders with one accord emphasized conversion as the great objective of Sunday-school effort. The impulse among these workers to convene and organize for mutual encouragement and help, present and future, was a natural outgrowth of the deep spiritual impulses then at work in the nation.

The initial Sunday-school convention in New Jersey may be taken as a type of these significant pioneer gatherings. Its call, issued by the secretaries of the Camden and New Brunswick city Sunday-school associations, summoned "a convention of the superintendents, teachers, and friends of Sabbath schools connected with all the evangelical churches in the state of New Jersey," to meet at New Brunswick on November 3, 1858, "to consult in respect to the establishment of Sabbath-school associations throughout our state; to effect a more thorough, systematic, and efficient effort in bringing every child in the state under religious influence and instruction; and for prayer and conference in regard to this important aid to the church of Christ." The Sunday-school ideals of the day are here clearly stated. From one to five delegates were sought from each school, and the recipients were asked to extend the call among the schools in their vicinity.

The convention, on assembling in the Second Presbyterian Church of New Brunswick pursuant to this call, was organized on motion of the local committee of arrangements, installed temporary officers, named committees on enrollment, organization, and business, settled its hours, and at the second session elected permanent convention officers, Governor William A. Newell being made president. The five participating denominations, Baptist, Dutch Reformed, Methodist, and Old and New School Presbyterian, were duly represented by vice-presidents. The business in hand was declared to be the establishment of a state Sunday-school association. The enrollment committee received its report with instructions to enroll the delegates as from the Sunday schools and not from the churches, and with power to include delegates later appearing. Pastors and others present, friends of Sunday schools, were recognized as members and directed to enroll. The convention thus clearly established itself as a convention of Sunday-school representatives, and not a convention of church representatives assembling in the interest of the Sunday school.

Following discussion and an evening of addresses, the convention proceeded, on the morning of Thursday, November 4, 1858, to "organize itself into a permanent association," and adopted a constitution. The perfecting of this instrument and the election of the association's permanent officers, with a few minor items, completed the work of the convention. See State and Provincial Sunday School Associations.

The business of creating efficient state Sunday-school associations, with a force of county secretaries and other means for extending local organization, having been completed, the subsequent conventions of these bodies rapidly assumed an inspirational character, and became mighty forces for the development of Sunday-school enthusiasm and the intelligent direction of local Sunday-school effort. In Illinois, the enthusiasm showed itself in annual gatherings of from three to five thousand delegates and the enlistment of leaders like B. F. Jacobs (*q. v.*), William Reynolds (*q. v.*), Dwight L. Moody (*q. v.*), Alexander G. Tyng (*q. v.*), and "Chaplain" McCabe, under whose vigorous lead the county organization of the state was rapidly perfected, and the missionary side of the work turned into volunteer channels through the holding of township and district meetings at which the reaching of the unreached was the principal objective. Other states besides those named soon swung into line; and at the National Convention of 1869, annual conventions, held by their respective associations, were reported from eleven states—Connecticut, Illinois, Indiana, Iowa, Massachusetts, Missouri, New Jersey, New York, Ohio, Pennsylvania, and Wisconsin; with Maryland, including the District of Columbia, holding annual conventions of its State Missionary Sunday School Union as stated above.

4. Triennial National and International Conventions, 1869-1914.—The Third National Sunday School Convention, Philadelphia, 1859, left behind it a committee empowered and directed to call a like convention two or three years later. At that time, however, the country was plunged in civil war and a delegated national convention was out of the question. After peace in 1865, the subject of another national convention was frequently agitated at state conventions and elsewhere; and in June, 1868, a conference of Sunday-school workers met in Detroit, Mich., in connection with the International Convention of Young Men's Christian Associations and appointed a committee from their number to call "an International Sunday-school Convention." This committee soon learned of the existence of the committee left by the Convention of 1859; and the two committees worked in harmony, accepting the invitation of the New Jersey Association to meet at Newark the following year. Thus, on April 28, 1869, in the First Baptist Church of Newark, N. J., met the convention which opened the present series of conventions representing the International Sunday School Association.

This body, the *Fourth National Convention,* called itself the Third National Sunday School Convention; its international character, as foreshadowed by its projectors, being limited to the platform recognition of one or two visitors from abroad. Its reckoning for itself as third in the list was due to the statement by the veteran James W. Weir, who in his account of the Convention of 1832, referred to that of 1833, as an adjourned meeting of the first convention, though himself indicating later that the latter gathering was entitled to separate enumeration. This convention was carefully planned, conducted with marked ability, and not only aroused even more enthusiasm than that of 1859, but marked a phenomenal increase in the efficiency of Sunday-school work and the extent of voluntary field Sunday-school organization. Field reports were heard, not only from the twelve states named above, but from various other states represented by delegates, from denominational Sunday-school bodies and from the American Sunday School Union. The convention president was the venerable George H. Stuart of Philadelphia; the secretaries were H. Clay Trumbull, John H. Vincent, and B. F. Jacobs; and the chairman of the executive committee appointed by the Convention was Edward Eggleston (q. *v.*) of Illinois.

The *Fifth National Convention* met in Indianapolis, April 16-19, 1872. As compared with that of Newark, this was a convention of business rather than for inspiration. Three steps of importance were taken. One of these was the enlargement of the convention's field to include the Dominion of Canada. Another was the election of E. Payson Porter as the convention's statistical secretary—the first step, as it proved, in the creation of a permanent official organization. The great event, however, was the adoption, after a memorable debate, of the resolution directing the appointment of a committee to choose uniform Bible lessons for all Sunday schools and denominations willing to use them. This measure, championed by B. F. Jacobs for several years previously, and recommended in the resolutions of the conference of superintendents conducted by him in connection with the Newark Convention three years before, was passed by the Convention with only ten votes recorded in opposition; a preliminary uniform series, arranged by action of a conference of lesson publishers, having been in effect since January, 1872. (See Uniform Lesson System.) The president of this Convention was Philip G. Gillett of Illinois; the secretary, George A. Peltz of Pennsylvania, and the chairman of the executive committee, chosen by the Convention, H. Clay Trumbull, of Connecticut.

The *First International Convention,* Baltimore, May 11-13, 1875, strongly voiced the spirit of fellowship between the United States and Canada and between the recently severed workers North and South. Dr. Warren Randolph (*q. v.*), as secretary of the New Lesson Committee, gave the story of the committee's work so far and of the phenomenally rapid acceptance of its lessons. Dr. J. H. Vincent, in an address, outlined improvements in Sunday-school method foreshadowing much of what has since been counted new. Great progress appeared in the work of state and local organization since 1869. The statistical secretary made a detailed report for North America, showing a Sunday-school membership of six and a half millions in the United States and three hundred thousand in Canada. President, Rev. George A. Peltz, New Jersey; chairman of the executive committee, John E. Searles, Jr., Connecticut.

The *Second International Convention,* Atlanta, April 17-19, 1878, still further emphasized the spirit of fellowship, dwelt on the continued success of the Uniform Lesson System, laid special stress on normal work, and aroused much enthusiasm for united Sunday-school effort. For the Second International Lesson Committee fourteen members were chosen. Dr. Vincent again sounded a note of educational progress in a scheme for graded Bible study, for ten minutes each Sunday, to supplement the uniformity of the new lessons. The reports from state and provincial Sunday-school organizations, while indicating steady progress, showed that the system was far from complete, many fields being unorganized and others organized in name only. The statistical secretary reported progress in securing exact returns; and the Convention by resolution decreed that its statistics should embrace Protestant evangelical Sunday schools only. President, Gov. Alfred H. Colquitt of Georgia; chairman of the new executive committee, Franklin Allen, of New York.

The *Third International Convention,* Toronto, June 22-24, 1881, marked the practical establishment of what has since been called the International Sunday school Association (*q. v.*). The Illinois delegation, under the lead of William Reynolds, B. F. Jacobs, and M. C. Hazard (*q. v.*), and seconded by the Convention president and delegates from various states, led a movement which resulted in the employment of E. Payson Porter as statistical secretary, his previous services having been free to the Convention, and the adoption of a system of pledges, payable annually for three years, from the state and provincial associations; the income thus raised to be expended in the aforesaid secretary's salary and further aggressive work for the promotion of field organization. The Convention ratified the new executive committee's choice of B. F. Jacobs as its chairman on this platform of advance. Reports were heard from the large delegation sent the previous year by the executive committee to London to attend the Raikes centenary. The London Sunday School Union was represented by F. F. Belsey, and other foreign work was reported. (See Sunday School Union, London.) Mention was made from New York state of a new plan for extending local Sunday-school influence through the organizing of "home classes" in adjacent neglected neighborhoods. President, Hon. S. H. Blake, Ontario.

The *Fourth International Convention,* Louisville, June 11-13, 1884, embodied, in its large and representative attendance and the high character of its addresses, an advance in convention quality over preceding gatherings. Mr. Jacobs, as chairman of the executive committee, made the first of his remarkable series of triennial reports, which showed, with that of the statistical secretary and the verbal reports from state representatives, that organization had advanced to a point where the territory in the United States and Canada yet unreached was reduced to a few weak and scattered fields; while nine states and one territory reported "banner" organizations, every county holding its county Sunday-school convention. The total Sunday-school membership was reported as 9,146,028, of whom 8,712,551 were in the United States. A conservative movement to dispense with a paid secretary was defeated, and the subscriptions for the next triennium were substantially advanced. One full session, with other time, was devoted to primary Sunday-school work, and Mrs. W. F. Crafts, as president, reported the organization of a national union of primary workers. Temperance addresses were made by Miss Frances E. Willard and others. The appointment of a third lesson committee, to select the lessons for the years 1886-93, directed interest to that subject. The committee was carefully reconstructed, with fourteen members as before and five corresponding members from Great Britain and France, and was recommended to provide quarterly lessons on temperance. President, Hon. Thomas W. Bicknell, Massachusetts.

The *Fifth International Convention,* Chicago, June 1-3, 1887, continued the high standard of convention work set at Louisville. As there, a session was devoted to primary work. The general trend of the addresses was in the direction of more efficient method in Sunday-school teaching. The statistical secretary's report showed a Sunday-school membership of over nine millions in the United States and nearly half a million in British America, with thirty-four of the fifty-seven state, provincial, and territorial fields furnishing fresh reports of their own securing. The report of the executive committee, presented by Mr. Jacobs, described several extended tours of organization over the continent by voluntary leaders; its recommendations of general advance were heartily adopted, including a resolution approving of the calling of a world's Sunday-school convention in Europe—the initial step, as it proved, toward the organization of the World's Sunday School Association (*q. v.*). An income of $10,000 a year was called for, toward which subscriptions to the amount of $4,400 per annum were secured. Considerable interest was manifested in foreign Sunday-school work, especially in connection with the reception of Mr. Edward Towers, Hon. Sec. and delegate of the London Sunday School Union. The Lesson Committee's report, through its secretary, Dr. Warren Randolph, was received with approval. William Reynolds of Illinois presided.

The *Sixth International Convention,* Pittsburgh, June 24-27, 1890, heard for the first time the report of an employed superintendent; William Reynolds of Peoria, Illinois, president of the former convention, having in October, 1887, accepted that position under the executive committee. Through his extended visitation of state, territorial, and provincial conventions and other gatherings, supplemented by like work on the part of Mr. Jacobs and others, the cause of the field Sunday-school organization had greatly advanced; and with enthusiasm a subscription of over $6,500 a year was raised for the work. Two sessions were devoted to primary work. The World's First Sunday-school convention, held in

London in July, 1889, pursuant to the resolution passed at Chicago, was reported, and a second world's convention provided for, to be held at St. Louis in connection with the next International convention.

The chief interest at Pittsburgh centered in the appointment and instruction of the Fourth Lesson Committee. On two points debate ran high—the enlargement of the committee to secure representation for additional denominations, and the question of whether or not four quarterly temperance lessons, without alternative lessons for those Sundays, should be required of the Committee. On both points compromises were made; the committee being increased to fifteen, and a modified temperance lesson plan, pursued by the Lesson Committee during the last year of the third cycle, being approved as the plan to be followed by the new Committee. By this plan, in 1892, the Committee furnished temperance lessons without alternatives for the first two quarters, and alternative temperance and missionary lessons for the last Sundays of the third and fourth quarters. When Miss Willard, the distinguished national representative of the movement for four nonalternative lessons, rose to move that the adoption of this compromise be made unanimous, the occasion became dramatic. The convention president was Hon. John G. Harris of Alabama.

The *Seventh International Convention,* St. Louis, August 30 to September 2, 1893, besides holding the usual primary workers' special session, held also a preliminary conference of field workers, in charge of a field workers' association organized the year before. Reports from the state, territorial, and provincial associations occupied much of the time. Besides the raising of pledges for the work, a special subscription of $4,000 was raised for the World's Sunday School Building at the Columbian Exposition then open in Chicago. The lesson question, accentuated by the recent issuing of Dr. Blakeslee's lessons and other symptoms of revolt against uniformity, aroused earnest debate, but without action changing the Lesson Committee's instructions. (See Bible Study Union Lessons.) The convention closed informally on Saturday afternoon, September 2, and was followed by the sessions of the World's Second Sunday School Convention. President, Hon. Lewis Miller of Ohio.

The *Eighth International Convention,* Boston, June 23-26, 1896, by relegating the state and provincial reports to a side meeting, secured the time for a series of inspiring addresses, and gave many indications of the continued progress of the field in Sunday-school organization and specialization. The devotional services were led by Dwight L. Moody. At the sessions of the International Primary Union, held simultaneously for part of the time, great advances in method were indicated, and changes in the Union's constitution were made with a view to assimilating this work to that of the Convention. A new Lesson Committee was elected to choose lessons for the years 1900-1905, and a movement to relieve them of definite instructions concerning the finding of temperance lessons was successfully opposed. The Executive Committee, through Mr. Jacobs, reported extensive field work performed by Field Superintendent Reynolds and also by Prof. H. M. Hamill of Illinois and others, and by Rev. L. B. Maxwell (colored) of Georgia, whom the Executive Committee had placed in the field pursuant to resolutions adopted at St. Louis. The reports of Mr. Reynolds and Mr. Maxwell as to their work aroused much enthusiasm. President, Hon. Samuel B. Capen of Massachusetts.

The *Ninth International Convention,* Atlanta, April 26-30, 1899, marked in several ways the beginning of the present stage of International Sunday-school organization. Field Superintendent Reynolds, who had died in the midst of his work in 1897, was fitly commemorated. Mr. Jacobs was made honorary chairman of the Executive Committee, and Hon. John Wanamaker (*q. v.*) of Philadelphia was elected chairman, but subsequently declined. The International Primary Union and the Field Workers' Association were recognized as departments of International work. Although it was resolved not to establish an International normal or teacher-training department, the work of Prof. Hamill as field secretary had stimulated interest throughout the associations in teacher-training work; and the primary delegates at Atlanta established for their own constituency an International primary normal course of study, with examinations and a diploma.

The Convention also resolved to employ a general secretary to take over the office direction of the work hitherto supplied by Mr. Jacobs, and the Executive Committee, at the Convention, chose Mr. Marion Lawrance of Ohio for that office, subsequently defining his relation as coordinate with that of the field secretary. At St. Louis, a special fund had been raised among the delegates to put a field worker in Japan; and at Atlanta the worker thus secured, Mr. T. C. Ikehara, was made the Japan field worker of the International Convention. The corresponding members of the Lesson Committee were recognized as the British Section with equal rights. The Convention addresses throughout were of a high order. President, Hon. Hoke Smith of Georgia.

The *Tenth International Convention,* Denver, June 26-30, 1902, opened under the shadow of the death of the great leader, B. F. Jacobs, three days before. William N. Hartshorn (*q. v.*), of Boston, who had been Acting Chairman of the Executive Committee for most of the triennium, was elected as Chairman. The primary work was represented not only in a special convention session but in a preliminary two-day "Western School of Methods," well attended and progressive in tone. The field workers also held preliminary conference sessions. General Secretary Lawrance made his first triennial report, showing a total Sunday-school enrollment for North America of over fourteen millions in 153,246 Sunday schools, and extensive field work by a large force, mostly voluntary. About $14,500 a year was pledged for the work of the new triennium.

The election and instruction of the Sixth Lesson Committee, combined with the demand for graded beginners' and advanced lessons, caused renewed interest in the lesson question. A proposed advanced course of lessons was disapproved; while a request from the primary workers for a two-years' beginners' course was by the same resolution favorably referred to the Lesson Committee—the first break in the uniformity of the Convention's lesson system since its adoption thirty years before (See Graded Lessons, International, History of.) The Convention addresses were inspiring and finely representative of the rapid progress in field and local method up to that time. President, Rev. Benjamin B. Tyler, D.D., of Colorado.

The *Eleventh International Convention,* Toronto, June 23-27, 1905, considerably exceeded the Denver Convention in the variety and freshness of the addresses and the range of topics covered. This was partly due to the large number of double sessions held. The official delegates alone numbered nearly 2,000 with 1,000 additional visitors from outside the city—nearly twice the enrolled representation at Denver. The well-planned series of auxiliary conferences, notably those for the field workers and the elementary workers, who now represented three departments of Sunday-school work, Beginners, Primary, and Junior, continued the institute feature begun at Denver. The reports showed a rapid advance in the organization of what was now formally designated the International Sunday School Association. Permission to incorporate was voted to the Executive Committee. The lesson issue came up in the form of a recommendation to authorize the advanced course which had been disapproved at Denver. By a close vote the Convention renewed its disapproval, but later unanimously agreed to the proposal. It was an educational and formative convention. President, Hon. Justice J. J. Maclaren, K.C., of Ontario.

The *Twelfth International Convention,* Louisville, June 18-23, 1908, was characterized, as at Toronto, by full and enthusiastic delegations and a purposeful series of auxiliary meetings. The addresses as a whole fell short of the high standard set at Toronto. The steadily growing power of the International Executive Committee, through its newly established central office at Chicago, its paid official force, its policies of management, and the increasing unwieldiness of the Convention as a deliberative body, was further accentuated by the presentation and approval of a charter granted in 1907 by the United States Congress which, as it afterwards developed, involved the future turning over of the power of the Convention to its newly incorporated Executive Committee, now frankly called "the International Sunday School Association."

Pursuant to its Lesson Committee's recommendations, the Convention unanimously passed two resolutions, one commending and continuing the Uniform Lessons and the other directing the newly chosen Seventh Lesson Committee, American Section, "to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday school which desires it, whether in whole or in part." An unsuccessful effort was made from the floor to alter the list of names proposed for the new Lesson Committee. The Field Workers' Association closed up its separate organization and left its interests in the hands of the subcommittee of the Executive Committee, somewhat as the elementary workers at Toronto had done with their originally separate organization. The recently developed department of organized adult class work was represented in a street parade of over a thousand men. President, Hon. John Stites of Kentucky.

The *Thirteenth International Convention,* San Francisco, June 20-27, 1911, brought together 2,342 registered delegates and well maintained the best International standards in the character of its addresses and work, the breadth of its discussions and the completeness with which it treated the current phases of Sunday-school work. The most noteworthy public feature was the great parade of men's classes, in which over 10,000 men, each armed with a Bible, marched through the streets to the Coliseum. In accordance with its newly chartered powers, the Executive Committee enlarged, reorganized and instructed the American Section of the Lesson Committee, adopting a set of by-laws which for the first time gave the International Association a written constitution. The graded lesson outlines which had been issued by the Lesson Committee in pursuance of the Louisville resolution formed the principal subject of Convention discussion; the principal issue being as to the propriety of using in the lesson lists material from other than Bible sources. Both sides of this question were presented; and the practical success of the lessons was well brought out in one of the separate conferences, of which there were many. Mr. William N. Hartshorn was succeeded as Executive Chairman by Mr. Fred A. Wells of Illinois. Mr. Hartshorn was made President of the Convention, but through temporary illness was unable to preside; his place being taken by the vice presidents, Mr. A. B. McCrillis of Rhode Island, Rev. H. H. Bell, D.D., of California, and Mr. William Hamilton of Ontario. Chicago was selected as the place for holding the Fourteenth International Convention.

The *Fourteenth International Convention,* Chicago, June 23-30, 1914, was planned on a vast scale, with fifty-five conferences, twenty-one special meetings, and numerous other gatherings and special features, in addition to the sixteen sessions of the main convention in the Medinah Temple. In the quality and number of the addresses and the vigor and illuminative power of the special sessions the convention was noteworthy. The delegated attendance was about 2,560, from 67 constituencies. The evangelical basis of International fellowship was reaffirmed. The convention period was lengthened from three to four years, subject to agreement (since obtained) with the World's Association. The misunderstandings as to the effect of incorporation were satisfactorily resolved, the primacy of the convention over its executive committee being stated and exemplified in action. The by-laws were revised, further improving the plan of organization. An agreement with the Sunday School Council was ratified, creating a new joint "International Lesson Committee," consisting of eight members chosen by the Convention, eight chosen by the Council and one each by the denominations which have a lesson committee of their own. To the new committee thus constituted were referred the convention's recommendation that all lessons be chosen from or based on the Bible, and a memorial praying for the appointment of a "Uniform Lesson Commission." The president was Dr. H. M. Hamill (*q. v.*) of Tennessee. New York was chosen as the place for the convention of 1918.

5. State Convention Work. The annual delegated Sunday-school convention is still in many fields, as originally in all, the most important and conspicuous feature of the interdenominational state or provincial Sunday-school association.

The object of such conventions is to make a study of the field and the work, to transact the necessary business of the association, to make and present plans of work for the ensuing year, to advocate and explain ideas and methods in local Sunday-school work, and to inspire the delegates for higher service.

Each state and provincial association pursues its own customary methods in the holding of its annual convention, and strives to improve on these from year to year. In some fields, notably Ohio, and earlier in Illinois, state conventions have brought together an aggregate of five thousand delegates or more, without losing their character as delegated bodies representative of their fields. In the more sparsely settled states and provinces, where distances and travel costs are relatively great, the attendance is often largely local, with a sprinkling of enthusiastic representatives from distant points within the field. The state convention usually lasts two or three days, and includes inspirational singing, devotional meetings, addresses of welcome and response, eloquent presentations of standard themes, practical conferences and discussions, and a business session for hearing the reports and securing or registering the subscriptions from county associations and individuals for the ensuing year's work. Various separate conferences, rallies, and institute sessions are usually held as part of the program; and the executive and other committees hold frequent and sometimes extended meetings. A convention evangelist or director of the devotional services is often secured, to give this important part of the proceedings unity and force. The advertising campaign for delegates is vigorously pursued, sometimes with the use of unique and eye-catching printed matter.

The following are some of the more important principles involved in the construction and management of a state convention program:

1. *Definiteness of aim.* The convention should stand for certain clearly defined ideas and aspirations in local and field method. What is said and felt at the convention is of trifling importance compared with what is done as its outcome. The present state of Sunday-school activities, field and local, as gathered by the field workers and exhibited in the statistical report, should guide the leaders in planning a line of attack upon the situation; and this should be embodied in the arrangement of topics, the choice of speakers, and the provision for deliberative action, if the convention would rise to the situation and find a way to move forward. Sometimes this aim is embodied in a convention theme, more or less ingeniously developed into the subthemes for the several sessions. While this may help by enlisting many in the pursuit of the aim thus set forth, it may also hinder by imposing artificial limitations on the convention's scope. A better method of insuring definiteness of aim is to embody the latter in an explicit resolution and to secure its adoption by the executive committee as part of the initial arrangements for the convention. It is the program committee rather than the public that needs to keep the aim in view.

2. *Subordination.* The convention exists, not for its own sake as an enterprise, nor even for the personal uplift of its members, but for the cause of which it is the exponent. In it this cause comes into consciousness, defines itself, and seeks first to utter and then to realize its ideals. To relate the convention to the cause involves some sacrifice of immediate betterment to the delegates as individuals. Hence a party will always be found who are in favor of omitting business and routine and devoting practically the whole time to addresses, conferences, and other items bearing directly on local method or personal culture. The old organization workers, on the other hand, to whom the money-raising, the statistics, the field reports, and the report of the nominating committee are the convention, all other items being necessary appendages to these, are liable to plan sessions interesting only to themselves, whose prolixity of nonsignificant detail defeats its own purpose. Between these extremes a true balance may be kept; every session playing its part in the exhibition of the work as it is and should be, while making its appeal to the delegates' local and personal sense of need. The convention must serve the delegates; but first of all it must serve the cause.

3. *Educational content.* The utterance of the convention, taken as a whole, must be educationally high. The average and

subaverage Sunday schools, whose work is along the line of least resistance, will rally to calls based on fellowship, inspiration, the excursion interest, desire to hear a noted speaker, and loyal support of the work. To these entirely legitimate motives must be added that of educational advance, if the convention expects to interest and enroll representatives from the Sunday schools of high ideal. As to the others also the convention should lead, inspire, and occasionally antagonize, not merely satisfy the sense of complacency by eloquent voicings of the admitted and the commonplace. The executive committee can do no more practical service for their state convention than by giving their idealists the lead and accepting responsibility for the choice of speakers of broad vision and courageous utterance, whose views they may themselves be far from indorsing. Part of the work of a convention is to teach men to think in new terms. Let the leaders of conferences and department sessions be workers tried and true, whose detailed advice shall be sound and in harmony with the association's standard educational policy; but keep the platform fresh and free. Dry-rot is quite as dangerous an evil as heresy. Each year's program should make, somewhere, a noteworthy advance, not merely in Sunday-school method and expedient, but in the comprehension of the great realities which the methods and expedients are designed to secure.

4. *Representation.* The field must be well represented, as to (a) its extent, (b) its lines of local work, (c) its lines of field work, (d) its prevailing characteristics, (e) its denominational divisions, and (f) its relationship to other fields. The delegated and representative character of the gathering must be real and expressed. Roll-calls of county delegations, signs indicating reservations of space, printed or posted rolls of delegates registered and representative reports from county or other sections of the field, are currently used to accomplish this needed result. By such devices the convention is brought into consciousness of itself and learns to take itself seriously. The modern Sunday school, also, has developed many lines of graded and otherwise specialized work; and each of these specialties should be duly represented somewhere in the program and the rallies. The lines of field work should be represented in councils, luncheon and dinner conferences, and the like; and their respective leaders should be heard from. There are types of Sunday-school workers, city and country, progressive and primitive, native and immigrant, emotional and intellectual; and for each in due proportion help and guidance should be ministered. The denominations represented should have reasonable representation. The committee should consider this matter, in order that the convention may be free to forget it. Finally, the convention's larger body, the International Sunday School Association, should not fail of a representative voice and a hearing.

5. *Specialized fellowship.* For most of the fields of the International Association, distances forbid any state-wide rally of the forces except under the unusual stimulus of the annual state convention. At the same time, progress in departmental lines of work calls for the personal coming together of each departmental group of workers and local leaders at least once a year. If the temperance work of the state association, for instance, is to advance beyond the personality of the state superintendent of that specialty, the temperance workers must find themselves, cement acquaintances, and develop their own natural leaders. The special conferences, institute sessions and departmental banquets and rallies of a modern state convention, therefore, not only contribute to the educational advance but minister to the specialized fellowship of the organization and thus open the way for more and better field work during the year.

6. *Freedom of expression.* The early state conventions, as we have seen in the case of New Jersey, were self-managed; the committee of arrangements venturing only to submit a program for adoption. The modern state convention is necessarily planned in detail long in advance, and for most of its extent represents the judgment and will of the executive committee. There is therefore the greater need that a certain part of the time and of the outcome shall be left free for the convention itself to manage and determine. If this is to be a real convention, room must be given it in which to live,

to grow, and to express itself in spontaneous action. One hour's conference, following a spirited presentation of some vital topic, and one single real issue, carefully formulated and honestly submitted for decision, will suffice for this functioning of the self-expressive instinct; and the delegates will return to their homes sobered with a sense of their responsibility as partners in a great work and enthusiastic that this important question was settled and settled right. That impression should lead the expression, if the work is to be educational, is as true of the state convention as of the kindergarten.

7. *Convention spirit.* Whatever may be the educational content of the program the evangelical earnestness of the leaders, the excellence of the year's field record, the size of the delegations, or the balance in the treasury, the convention will fail of success if it lacks convention spirit. Psychologically this is the same thing as that "carnival spirit" which the experienced showman labors so earnestly to secure and maintain among his patrons—a sense of exaltation and freedom of soul, in which money, time, dignity, and other categories lose their usual inhibitive power, and the hitherto circumspect individual flings himself into the situation and helps to make things happen. Dangerous as is this well-known propensity of humankind, it is just as available for high and holy as for low and selfish ends. Under various names it is used not only by the showman but by the demagogue, the merchant, the promoter, and the great evangelist; and the leader of the great Sunday-school convention must study its reactions and perfect himself in its methods, if he would attain his end as successfully as they do theirs.

The convention should begin under full pressure and keep going without let-down to the end. Separate meetings should follow, never precede, the rousing opening session. The sequence of topics and speakers should be climactic. Education, financial, and official objectives should be earnestly considered. Whatever goals are announced should be attained; sufficient reserve force being in hand to insure that the note of triumph shall be added to the note of endeavor. The evangelical spirit, which is properly dominant in most of the fields, should have free and high expression, as the true interpretation of the educational aims and the proper expression of dependence on the Lord Jesus Christ and his all-powerful Spirit of truth, who is able to use all the traits of common human nature in his work for the Kingdom of God. It is easy by mistakes of plan to lose or fail to secure this fine convention spirit; and it is also possible to sacrifice higher values to it and to be satisfied with mere enthusiasm. But whatever one wants the convention to be, educational, financial, missionary, evangelistic, or what not, convention spirit rightly managed will lend itself to the project and help in winning the aim.

6. *County Convention Work.* The county being a universal and fairly uniform division of the state and provincial field in both the United States and Canada—the use of the word parish in Louisiana to describe the same thing is an exception only in name—it is also used with nearly equal universality as the territorial unit of Sunday-school organization. The exceptions are principally in New England, where the "town" or self-governing township overshadows the county in popular importance, and where, accordingly, Massachusetts and some other fields divide not by counties but by districts of several towns each. Over all this vast field, therefore, a common unit of organized Sunday-school life prevails; and the expression of this life is the annual county Sunday-school convention. The institution deserves much more attention than it has hitherto received from social and religious workers and leaders in the country life movement.

The general principles of convention work, as enunciated with regard to the state convention, apply in large part to the smaller and more local work of the county convention. Several special points, however, require attention.

The initiative, both as to date and program, is best left with the general secretary of the state or provincial association, who must provide for the representation of the state force at many such conventions, and who usually, with his helpers, has certain ideas which he wants to bring to the field through the county conventions as a medium. These ideas are usually embodied in a paper of program suggestions sent to the county workers at the outset of the season. Dates of course should be arranged in series, so that the state workers may visit the county conventions on tour; this calls for some accommodation on both sides. The state interests, especially as to financial support, uniform standards of efficiency, departmental coöperation, and representation at the state convention, should be accorded a full voice and hearing. The convention should be loyal to its larger work.

Beyond these points, however, the county executive should labor to make the convention their own meeting, truly representative of the best Sunday-school life of their particular field. Every such executive, by the common law of the International work, is independent in its own sphere, and should resist any attempt to turn its convention into a mere voice of the state work, should the state leaders be so ill-advised as to attempt such a policy. All really helpful local leadership and talent should be sought out and made use of before inviting speakers from abroad. By a condensed and well-planned set of reports from township, district, and department officers, as well as from the general county officers, every worker should be made to feel the force of his constituents' opinion of his year's record, whether for praise or blame. The convention is a business meeting as well as a rally; and its highest function is to produce for the coming year an organization better chosen, more representative, and more efficient than that of the year before. That secure, no pains should be spared to strike a high note and send back, in the heart of every delegate, a strong and enduring impulse to better Sunday-school service.

A wide divergence of type naturally prevails in so diverse a field. Some counties are coterminous with large cities; and in such the convention is usually a one-day mass gathering in a large church, with noted speakers and with business reduced to a few reports and rather perfunctory votes of approval. Other counties cover wealthy suburban territory and represent choice educational ideals; the county workers being in many cases experts who also lead in state and denominational Sunday-school work. Among the strictly rural county fields there are equally wide divergences; the large and semi-arid counties of the great western fields, where missionary service, pastorates on circuit, and little Sunday schools are the rule, requiring a much simpler and more elementary program than where departmental specialization has been fostered and a large percentage of the workers are ready for the latest in method and plan. The state secretary has no more difficult or more fruitful field of work than the development of efficiency in his county conventions.

Townships and districts by the thousand every year hold Sunday-school meetings which are frequently called conventions and are sometimes by their character entitled to that designation. The prevailing field usage, however, is to restrict the name convention to a delegated body of county or larger size. The work of holding these township and district meetings is dealt with as a part of the work of the county and state Sunday-school association.

7. *Denominational Sunday-School Conventions.* Conventions, as distinct from institutes, are held under denominational auspices in many state fields, especially in the South. (See Institutes, S. S.) Denominations whose type of organization is prevailingly congregational, including the Presbyterian, tend to organize their field on state lines; and numerous analogies point in such case, to an annual denominational Sunday-school convention, sometimes held in connection with the annual convention or synod of the ecclesiastical body covering the same field. Where the denomination is organized by dioceses or conference districts, a like effort to rally and organize the denominational Sunday-school forces is also frequently made. In a field where the denomination is relatively strong and the prevailing spirit of fellowship in the Sunday schools is denominational rather than interdenominational, such conventions have a large and helpful place in the spiritual and educational life of their constituent workers.

The methods characteristic of these denominational Sunday-school conventions are partly such as pertain to all good Sunday-school gatherings, and partly such as arise from conditions of denominational life. The aims of the leaders are usually more definite, and are susceptible of expression in concrete forms—the advocacy of particular books, courses, enrollments, lines of missionary effort, etc. Whatever points in doctrine and polity characterize the denomination, also, may be freely dealt with without the need for speakers and committeemen to put their utterances into generalized form. These are some of the advantages of the denominational convention from the viewpoint of the local school; and they should be considered as an offset to the contentions of those who would reduce or abolish the denominational convention and throw its force into the common interdenominational convention representing the interests of all the Sunday schools together. In addition to these advantages to the school, there are even more obvious advantages to the denomination and its leaders, through the annual opportunity provided by the convention for meeting the local and district leaders, consulting with them as to the needs of the field and the progress of the work, and presenting the claims of the various denominational interests.

Between those who would dispense with all denominational Sunday-school field organization as divisive of community religious life, and those who would abolish or ignore all interdenominational gatherings as promoters of denominational disloyalty, a large majority would probably agree that, so long as denominations exist, they ought to live well, and particularly ought to do justice to their own Sunday-school interests; that in most fields there is ample room for both kinds of Sunday-school organization; and that, in view of the great popular interest and enthusiasm in interdenominational work, there is the more need that what denominational convention work is attempted should be wisely planned and thoroughly done, with no thought of sectarian division but rather in the spirit of responsibility and trusteeship for the particular interests which the denomination and its leaders are set to maintain and develop.

E. M. Fergusson.

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The American Sunday School Magazine, Philadelphia, monthly, 1824-30, quarterly 1831, published by the American Sunday School Union, contains interesting notes of early Sunday-school conventions and gatherings, with vignettes of local method. The records of the National Conventions of 1832 and 1833, with the replies to the questions sent out prior to the former, are preserved at the American Sunday School Union's headquarters in Philadelphia.

Foster, E. C. *Conventions and How to Care for Them.* (Philadelphia, 1908.) On the local handling of a Sunday school or other religious convention.

International Sunday School Evangel, later *The World Evangel,* monthly, 1892-1911.

Reports of the National and International conventions from 1869 on may be found in a few libraries, or at the International Sunday School Association's office in Chicago; most of those from 1887 on are in print. In the reports of 1893 and 1902, and in the separate report of the International Field Workers' Conference of 1897, will be found papers bearing on Sunday-school convention method.

The Sunday School Times, Philadelphia, weekly from 1859 to the present, contains especially in the earlier years, many notices and reports of current convention work, including the only record of the National Convention of 1859.

CONVERSION.—See Child Conversion; Crises in Spiritual Development; Religion, Psychology of.

COOK, JEAN PAUL (d. 1886).—The son of Rev. Charles Cook, a distinguished French Methodist, was born in the south of France. He was active in founding Sunday schools in his part of the country, in Normandy, and in Paris. Founded and edited *Le Magasin des Écoles du Dimanche,* and also *l'Evangeliste.* For two years he spent his time visiting all the Protestant churches of France, traveling thousands of miles, speaking in hundreds of pulpits, and reorganizing a hundred Sunday schools. His expenses were paid by the Foreign Sunday School Association of the United States of America. (See France, Sunday School in.)

S. G. Ayres.

CORRELATED LESSON.—See Primary Department.

CORRESPONDENCE COURSES IN BIBLE STUDY.—See American Institute of Sacred Literature; Biblical Instruction by Correspondence; Church of Scotland; Hartford School of Religious Pedagogy; Inductive Bible Study; Jews, Religious Education among the; Protestant Episcopal Church; Sunday School Union, London.

COUNTRY BOY.—See Boys, Country.

COUNTRY GIRL.—See Girl, The Country.

COUNTRY SCHOOLS.—See Rural Sunday Schools.

COURSES OF STUDY OR INSTRUCTION.—See Bible Study Union Lessons; Constructive Bible Studies; Departmental Graded Lessons; Graded Lessons, British; Graded Lessons, International, History of the; Jews, Religious Education among the; Lutheran Graded System; Public (Elementary) Schools (England), Religious Teaching in the; Sunday School Council of Evangelical Denominations; Uniform Lesson System.

COVERDALE, MILES (1488-1569).—Bible translator, and bishop of Exeter. He was born in the North Riding of Yorkshire; was educated at Cambridge to be an Augustinian monk, but perhaps as early as 1523 was influenced by Protestantism, left the convent and devoted himself to preaching.

Coverdale's was the first complete translation of the Bible and was published somewhere on the Continent in 1535. Nicholson published an edition in London in 1537, which appeared "with the King's most gracious license." Coverdale assisted in bringing out an English New Testament in Paris, in 1538, and at the same time, under the patronage of Thomas Cromwell, he superintended the printing of the "Great Bible."

During his exile Coverdale was pastor and school teacher in Bergzabern. In 1547 he was able to return to England, but during Queen Mary's reign was obliged to remain on the Continent, but in 1563 he was able to return. Upon his death, three years later, he was buried in St. Bartholomew's Church, London.

His translation was based upon the German and Latin versions and upon Tyndale's English translation. He was "faithful and harmonious" as a translator and his influence upon the King James Version was very great, though perhaps not many of his renderings have remained unchanged. It is said that he was the "literary complement" of Tyndale.

Emily J. Fell.

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Anderson, Christopher. *Annals of the English Bible.* (New York, 1849.)

Hoare, H. W. *The Evolution of the English Bible.* (London, 1901.)

Mombert, J. I. *A Handbook of the English Versions of the Bible.* (New York, 1883.)

COWDEN, ROBERT.—See United Brethren Church.

COWPER, WILLIAM (1731-1800).—The poet, William Cowper, commended the Sunday school in a letter which he wrote to the Rev. John Newton, dated Olney, September 24, 1785, as follows: "My dear friend . . . Mr. Scott called upon me yesterday; he is much inclined to set up a Sunday school, if he can raise a fund for that purpose. Mr. Jones has had one some time at Clifton, and Mr. Unwin writes me word that he has been thinking of nothing else day and night, for a fortnight. It is a wholesome measure, that seems to bid fair to be pretty generally adopted, and for the good effects that it promises, deserves well to be so. I know not, indeed, while the spread of the gospel continues so limited as it is, how a reformation of manners, in the lower class of mankind, can be brought to pass; or by what other means the utter abolition of all principle among them, moral as well as religious, can possibly be prevented. Heathenish parents can only bring up heathenish children; an assertion nowhere oftener or more clearly illustrated than at Olney, where children, of seven years of age infest the streets every evening with curses and songs, to which it would be unseemly to give their proper epithet. Such urchins as these could not be so diabolically accomplished, unless by the connivance of their parents. It is well, indeed, if in some instances their parents be not themselves their instructors. Judging by their proficiency, one can hardly suppose any other. It is, therefore, doubtless an act of the greatest charity to snatch them out of such hands, before the inveteracy of the evil shall have made it desperate." (Cowper, William. *Correspondence* arranged . . . by Thomas Wright. v. 2, p. 358.)

S. G. Ayres.

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Hayley, William. *The Life and Posthumous Writings of William Cowper.* (London, 1803.)

Smith, Goldwin. *Life of William Cowper.* (London, 1898.)

COWPER-TEMPLE CLAUSE.—See Public (Elementary) Schools (England), Religious Teaching in the.

CRADLE ROLL, THE.—*Aim and Scope.* The Cradle Roll aims to deepen the feeling of responsibility of parents for imparting early spiritual impressions and training in the baby's life. It seeks to establish a closer bond of sympathy between church and home through interest in the youngest children. Its membership includes children from birth to three or four years of age.

The Need. The world's average birth rate is 70 a minute, 4,200 an hour, 100,800 a day, 36,792,000 a year. One-half of these are born in Asia and about 3,000,000 annually in North America. The world's population is practically renewed in forty-five years. The task of the church is to reach and teach as many as possible in each generation and its hope lies in childhood.

Origin and History. The Cradle Roll idea originated with Mrs. Alonzo Pettit and was further developed by her sister, Mrs. Juliet Dimock Dudley, both associated as "infant class teachers" in the Central Baptist Church of Elizabeth, N. J. The idea grew from a birthday book in which Mrs. Pettit began in 1877 to keep a classified list of birthdays of the children belonging to her class whose ages ranged from four to twelve years. Opposite each name and address were suggested a Scripture text and hymn. Each birthday was recognized by an offering brought by the child corresponding to its age, to be used for world-wide missions. In 1878 the birthday offerings were first sent from Mrs. Pettit's "Baby Band" to the Woman's Baptist Foreign Missionary Society.

In 1880 a little boy brought a birthday penny for a child one year old. Then began the custom of adding names to the birthday book of little ones too young to attend Sunday school. In 1883 Mrs. Dudley kept in the back of her visiting book a list of babies and little children too young to attend regularly. In 1884 "Cradle Roll" was written over this list. No child was counted as a Cradle Roll member until the mother gave her consent and a ten cent initiation fee was paid. Sometimes the Primary children paid the fee from their birthday money. The payment of ten cents made an annual member, and the payment of $1.00 a life member, which expired when the child was seven years old. A certificate was contemplated to denote Cradle Roll membership, but none was issued by the Baptist Board until 1898. It reads as follows: "This is to certify that —— is a member of the Cradle Roll of the Woman's Baptist Foreign Missionary Society." A new certificate was sent annually by this society on each birthday until the child was promoted to the Beginners' class. In 1906 a permanent form was adopted and the words, "is an annual member," were added. No recognition of the Sunday school appeared unless "Through the Primary Department of ——— Sunday school" was written, showing where the name had been secured.

Probably the first wall roll was made and used by Mrs. R. B. Doughty, "infant class teacher" of the Tabernacle M. E. Church, Camden, N. J. In 1879 she began to add to her class list the names of children under four to send to the home missionary society. In 1884 she framed these names on a wall roll decorated with angel faces and lettered at the top, "Mothers' Jewels of Tabernacle M. E. Church." A new roll was made each year. About 1893 she began giving home-made certificates of membership as there were no printed ones available. These were probably the first certificates given out.

Development and Growth. During the next few years a few articles describing the Cradle Roll appeared in the *Sunday School Times,* the *International Evangel,* and various Sunday-school periodicals. The Cradle Roll did not meet general favor, as the following extracts from an article published in the *Sunday School Times* of June 12, 1897, indicate: "We fear the encroachment of the Cradle Roll because it seems to say to the parents, 'The Sunday school claims your child.' There will be less responsibility for the religious up-bringing of the child in the home. For this reason it must be feared that the Cradle Roll is a wrong tendency, if not a dangerous one. . . . It would hardly seem wise, even at three years of age, to identify a child with things outside of his home. We say there should be no thought of identifying the child with the Sunday school until he is three or four years of age. Even then, it would seem fitting that the child should be brought by the parents' own volition, rather than at the solicitation of the Sunday school. Plainly, the Sunday school has no right to the Cradle Roll."

Mr. W. C. Hall, the superintendent of the Tabernacle Presbyterian Sunday school of Indianapolis, became the champion of the Cradle Roll. He replied, "The Cradle Roll tends to make parents feel their responsibility the more. Every Sunday school has a right to have and ought to have a Cradle Roll. God will surely bless the efforts to place children under the instruction of God's consecrated Primary workers." Mr. Hall's influence helped greatly to give the Cradle Roll idea to the world. He also prepared and issued in September, 1896, the first printed Cradle Roll certificate. This certificate reads:

"Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

This is to Certify that ....
Born ....Residence..............
has been accepted
as a member of

THE TABERNACLE SUNDAY SCHOOL

Primary Department

and.........name entered this.........day
of................18.., on our

CRADLE ROLL

....................Superintendent.
....................Principal.
......................Pastor.

National Interest and Promotion. In 1896, Mrs. Dudley spoke at the International Convention in Boston, on "Primary Appliances," but no mention is made of the Cradle Roll. During the Atlanta Convention, 1899, Miss Annie Harlow described the Cradle Roll as one strand of a threefold cord to bind the home and Sunday school closer together. At Denver, 1902, Mrs. Pettit spoke at the Primary Conference on "The Origin and Purpose of the Cradle Roll." At Toronto, 1905, the Cradle Roll was given first place in the Elementary Standard of Excellence. Since 1902 it has been reported in the Sunday-school statistics of the triennial conventions of the International Sunday School Association. The present enrollment is over 1,000,000 in more than 44,000 Cradle Rolls. The five largest Cradle Rolls reported during 1913-14 were:

St. Paul's Church, Halifax, N. S........	865
First Christian Church, Portsmouth, O.	800
Earlscourt, Methodist, Toronto, Ont....	743
Grand Ave., Methodist, Milwaukee, Wis.	617
First M. E. Church, Brazil, Ind.........	453

The first of ten points required in the Dayton minimum standard of an efficient Sunday school is "A Cradle Roll."

At the council meeting of Elementary workers representing forty-six states and provinces, during the International Sunday School Convention, Chicago, Ill., June, 1914, the following was recommended as a

CRADLE ROLL STANDARD

1. A Cradle Roll Superintendent.
2. Systematic effort to secure members from birth to three years.
3. Public record of names and permanent card index or book record, including baby's name, address, birth, age, parents' names, promotions, etc.
4. Prompt recognition of birthdays.
5. Suitable remembrance in case of sickness or death.
6. All removals and the cause registered.
7. Babies welcomed as visitors whenever present.
8. A Cradle Roll Day annually.
9. An occasional social affair for mothers and babies.
10. Mothers and babies invited on special days.
11. Babies and mothers visited in their homes.
12. Mothers helped in the babies' care and training by literature or Mothers' Meetings.
13. Cradle Roll members publicly promoted and enrollment secured in Beginners' class or department.

14. A Cradle Roll Class in the Beginners' Department if children attend before formal promotion.

15. No child may continue as a Cradle Roll member after the fourth birthday. Transfer should be made to the supervision of the Beginners' Superintendent or class.

Supplies. Every denominational publishing house has a variety of Cradle Roll supplies, such as enrollment and birthday cards, certificates, wall rolls, and leaflets describing the work. Some home-made supplies are beautiful, and wall rolls are printed and home-made. The latter may be decorated with inexpensive pictures, or those cut from magazines. Names strung on ribbons may be suspended from an appropriate picture. A real cradle is sometimes used. A birthday book by months, a calling book by streets, and a membership book, alphabetically arranged, will simplify the records of a large Cradle Roll. Promptness and regularity in details are essential.

Studies are available for mothers to use at home with older Cradle Roll children, or for use with the group of children under four years of age, who may attend Sunday school in the Beginners' Department. Some beautiful songs have been written for the Cradle Roll.

Possibilities and Methods. Girls from the Primary and Junior grades are sometimes appointed as "little mothers" to deliver birthday cards, invitations, or other Cradle Roll literature to the homes and, when old enough, to bring the children to Sunday school. On Children's Day, Rally Day, Christmas, Easter, Cradle Roll Day, and Promotion Day the plans should include the Cradle Roll. At least once a year a Cradle Roll party or reception should be given, also a monthly or quarterly mothers' meeting.

Results. The Cradle Roll is often the means by which the pastor, superintendent and Sunday-school workers may enter the homes of families indifferent to the church; may awaken new interest in Christian homes; secure members for the church, for mothers' meetings and parents' departments, it may provide interesting work for Sunday-school children who secure names and information in regard to the babies. The Cradle Roll starts little children in the right way. Also systematic calling and the faithful personal ministry of the visitors help to secure important results.

Mrs. Mary Foster Bryner.

CRANFIELD, THOMAS (1758-1838). —Born in London of humble origin, throughout his life, through his kindness and unstinted generosity to others, he remained a poor man. He was first apprenticed to a tailor, but afterwards entered the army. Upon returning to London he was converted under the ministry of the celebrated Rev. William Romaine of Blackfriars. Filled with an earnest desire to serve others, he learned to read, and began to labor among the brickmakers, establishing a Sunday school in Kingsland toward the close of 1791. Finding that remarkable results followed this experiment, he devoted his life to promoting the formation of Sunday schools, in which children and illiterate people were taught to read the Bible.

In his memoir, particulars are given of about twenty schools which were established through his influence in different districts of the metropolis. From 1791 to the time of his death he was an apostle of the Sunday-school movement. The difficulties of this pioneer work can hardly be exaggerated; but nothing turned him from his purpose. He possessed real devotion, true piety, love for children, and the native instinct of the teacher. He would hire a room, and canvass the district for pupils and teachers. Towards the close of his life, he became deeply impressed with the need of beginning religious training early in life, and in 1830, he opened an Infants' School in the Mint, where twenty-nine years before he had established an ordinary Sunday school. He took personal oversight of the Infant Class work, and had a regular membership of over one hundred little children.

He was associated in Southwark with the celebrated Rev. Rowland Hill (*q.v.*). In the autumn of 1799, he with three others, waited upon Mr. Hill, and asked that he would agree to unite the Sunday schools of South London with his large school at Surrey Chapel, and form one society. The request was favorably received, and on September 12, 1799, a meeting was held at Surrey Chapel, forming the association first known as "Surrey Chapel Sunday School Society," and afterwards called the "Southwark Sunday School Society."

Mr. Cranfield's labors deserve to be held in memory, as they are typical of the spirit of the early Sunday-school leaders, whose enthusiasm and devotion made possible the wonderful growth of the movement.

Carey Bonner.

Reference:

The Useful Christian; a Memoir of Thomas Cranfield. (London, 1838.)

CREEDS, PLACE OF, IN RELIGIOUS EDUCATION.—The term "creed" may be applied in a general way to any formal statement of doctrines believed in, such as the Decree of Chalcedon, the Augsburg Confession, the Westminster Confession, the Thirty-nine Articles, or the Saybrook Platform. More specifically, it is applied to such statements only as have won for themselves a place in public worship—short, comprehensive, reverent avowals of belief. Of such creeds, the Christian Church has two which stand sanctioned by the usage of centuries. These are the Apostles' Creed, which can be traced back to the second century, but reached its final form only in the sixth, and the Nicene Creed, which dates back to the Council at Nicæa (A. D. 325) though subsequently modified.

It was but natural that the Church should instruct those seeking baptism. We read that the three thousand who received Peter's word on the day of Pentecost "continued steadfastly in the apostles' teaching and fellowship." In their case instruction seems to have followed baptism, and it was doubtless of an informal sort. With the development of the Church, however, a definite system of catechetical instruction was instituted as a preliminary to baptism. While the earliest manual for catechumens that has come down to us, the "Teaching of the Twelve Apostles," deals rather with the Christian life than with doctrine, the teaching of doctrine is implied in the First Apology of Justin Martyr (about A. D. 153), and it is clear that by the beginning of the third century the imparting of a creed was an essential part of this instruction. In his Catechetical Lectures of A. D. 348, Cyril of Jerusalem delivered to the candidates for baptism a detailed exposition of the creed of the Jerusalem church; and after they had received baptism he explained its mysteries and ritual, together with the rite of confirmation and the Lord's Supper. He urged them to learn the creed by heart, but warned them not to write it down and on no account to divulge it to the unbaptized. In the Western Church some form of the Apostles' Creed was solemnly imparted to candidates and they were required to learn it by heart, being forbidden to write it. They then repeated it just before baptism, this being termed the *redditio,* as the imparting was the *traditio,* of the symbol of their faith. The Lord's Prayer was communicated with like solemnity.

The development of the practice of infant baptism of course rendered preliminary instruction of the candidate impossible. Though with a good deal of diversity, the practice of the Western Church tended definitely toward the separation of the rite of confirmation from baptism, with which it had originally been associated, and its postponement till an age of understanding. The catechetical instruction which had preceded baptism now followed it, as a provision in part for the fulfillment of the sponsors' vows, and as a preliminary to confirmation. With education in general, however, the system sank more or less into decay in the Middle Ages. In one of his public messages the Emperor Charlemagne ordered the priests to admonish the people to learn the Apostles' Creed and the Lord's Prayer, and added: "It is our will and command that a suitable discipline be exercised upon those who refuse to learn, whether by fasting or other penalties, until they be willing to learn."

The Protestant reformers, laying all emphasis upon the responsible faith of the individual, made it the rule that confirmation (*q. v.*) should be deferred until the child could, in Calvin's words, "give an account of his faith in the face of the Church." They rejected the traditional view of the Catholic Church, which held confirmation to be a sacrament, and looked upon it as the rite by which those baptized in infancy take upon themselves the vows then made in their behalf by parents or sponsors. It is, says the Book of Common Prayer of the Church of England, "to the end that they may themselves, with their own mouth and consent, ratify and confirm" the baptismal vows. Calvin (*q. v.*) stated his view in these terms: "The best method would be if a form were drawn up for this purpose, containing and briefly explaining the substance of almost all the heads of our religion, in which the whole body of the faithful ought to concur without controversy. A boy of ten years of age would present himself to the Church to make a profession of faith, would be questioned on each head, and give answers to each. If he was ignorant of any point, or did not well understand it, he would be taught. Thus, while the whole Church looked on and witnessed, he would profess the one true sincere faith with which the body of the faithful, with one accord, worship one God. Were this discipline in force, it would undoubtedly whet the sluggishness of certain parents who carelessly neglect the instruction of their children as if it did not at all belong to them, but who could not then omit it without public disgrace; there would be much greater agreement in faith among the Christian people, and not so much ignorance and rudeness; some persons would not be so readily carried away by new and strange dogmas; in fine, it would furnish all with a methodical arrangement of Christian doctrine."

Calvin's statement is typical of the thought of the Protestant reformers in this matter. Many catechisms were published throughout the sixteenth and seventeenth centuries, four of which stand out after these years of use as having had an especially wide and vital influence. They are Luther's Small Catechism (1529), the Heidelberg Catechism (1563), the Anglican Catechism (1549, enlarged 1604, revised 1661), and the Westminster Shorter Catechism (1647). All teach the Apostles' Creed, the Ten Commandments, the Lord's Prayer, and the doctrine of the Sacraments, Baptism and the Lord's Supper; though they differ in logical order and emphasis, and disagree in their views of the sacraments.

Most Protestant churches still hold in theory to the principle of catechetical instruction (*q. v.*); and in the Lutheran and Episcopal churches especially it remains an established institution. Yet on the whole, the tendency of recent years has been to give it up. Against the teaching of creeds, in particular, there has been a somewhat definite reaction. This is, in part, because of the better understanding of children and their powers. (See Interest and Education.) One should no longer expect, as Calvin did, that a boy of ten could well understand "the substance of almost all the heads of our religion," and on this basis be able for himself to "profess the one true sincere faith." But it is quite as much because the ancient creeds themselves have lost their former place in the life of the Church. There are even those who are willing to surrender the very idea, and to speak with enthusiasm of a creedless Christianity.

This reaction against creeds is due mainly to three great movements of thought and life in the present time: (1) The application of the historical method to the study of the Scriptures has shown both the irrelevance of many of the "proof-texts," relied upon for the support of certain doctrines of the old creeds, and the invalidity of the proof-texts method in general. At the same time, the historian of doctrine has revealed to the world what genuinely human documents these creeds were in origin. (2) There is a pronounced ethical emphasis in the religion and theology of our day. Men think not so much of doctrine as of life. They are beginning to care less about heresy than about sin. (3) There is more or less distrust abroad of "pure intellect," and of things intellectual in general. The fashion of the day in philosophy as in life is voluntaristic, intuitional, pragmatic. Men care more for results than for logic. It is an age of faith, but not of reasoned belief.

These three movements are all good. They bid fair to stand among the genuine contributions of our time to the experience of the race. But there is danger, of course, in following them too far or unwisely. It is possible for one, playing the mere historian in the presence of Scripture and creed, to fail to grasp the reality of God, or to realize the spiritual quality of the human experience that underlie both text and doctrine. It is possible for sheer ethic to fall like a house of cards because it lacks foundation in belief. It is possible to miss the truth by taking the too eager short cut. All these possibilities lie open in the present, despite of creeds.

A creedless church, as a creedless man, is an absurdity. One must believe *something.* That something, whatever it be, is his private creed. The claim to be without a creed may mean that one shifts kaleidoscopically from belief to belief without consistency of conviction; or, as is often the case, that he is *naïvely* dogmatic, and does not know how much of a creed he really possesses. With church or individual, it is not so much a question of whether or not to have a creed, as of whether or not it is worth possessing, and whether or not it is necessary to attempt to formulate it in words. That question admits of but one answer: It is worth while to possess for one's self sincere convictions, and on occasion to clarify and regrasp them by the attempt to put them into words.

But shall we retain the ancient forms? That is a question that each must decide for himself, as each church will decide for itself. On the one hand, the creeds reflect the conceptions as well as the language of another age, and in certain respects one can no longer believe what their writers literally meant to say; also they have often served, like the Torah of the Jewish scribes, to prison men's thought rather than to set them free, and at times they have issued in second-hand rather than in personal religion. On the other hand, they may be, and to many have been, an aid to insight and to experience, and a very real help to the formulation of beliefs. Creeds are of value: (1) By making available the spiritual experience of the race (quite as valuable certainly as that of our own generation); (2) by telling pretty clearly what to avoid, for the early Church often had a marvelously sure negative instinct that kept it from believing the wrong thing, even when it did not know how positively to state the right thing; and (3) by setting down a certain body of fundamental truths that far outweigh those other matters of thought or expression to which one may object.

What place, now, shall the creed of a church occupy in its education of its children? The term "creed" is here used in the sense of the church's body of beliefs, be they stated in a form ancient or modern, and by whatever name called.

(1) It is clear that the creed of any church constitutes the platform or body of principles that underlies its efforts to educate its children in religion. Religious education, as education in general, must have purpose. And while it is true that that purpose is best conceived in terms of the pupil's own spiritual maturity as one able to think and believe for himself, such maturity is not to be begotten by a policy of keeping from him the beliefs of his elders, but rather by their frank and sincere presentation of the truth as they see it. The question is not, Shall the Church's creed influence its teaching of children? but, How shall the Church most wisely use its creed in the religious education of its young?

(2) The Church can wisely impart its creed to its children by social suggestion. That is, the Church's own whole-hearted use of that creed in worship, or in the various other ways in which it may appropriately give such expression to its beliefs, may be frankly open to the children's observation. More than that, they may be permitted to share in such worship, and to repeat the creed with their elders, just as they share in many other things of life that they do not yet understand. There need be no note of insincerity or of unreality here. The child is simply taken up *as a child* into their own life. There is good reason, even, for the child's memorizing the creed before he can fully understand it, if it be looked upon simply as a part of his equipment to share in the worship of God.

(3) The Church can teach to its children the more fundamental of its beliefs by story and symbol, and can lead them to act in the spirit of its creed long before they are ready to comprehend its principles. If due care be taken in the choice of stories and symbols, and the appeal to the imagination be not spoiled by too direct moralizing and premature attempts to reason things out for the children, instead of letting them do their own thinking; and if equal care be taken to lead them into types of activity that can really mean something to themselves, much can be done in childhood to establish the body of experience, and the predisposition of life that will later ripen normally into conviction and find natural intellectual expression in a creed.

(4) The Church ought not to demand a

full profession of faith in the articles of its creed as a condition of admission to communicant membership. It should remember the words of Jesus: "If any man will do his will, he shall know of the doctrine." Insight follows action; creeds are more the expression than the condition of spiritual experience. The comprehension of doctrines, the precise formulation of beliefs, the realizing sense of God's presence and love, cannot come first in the developing Christian life. It is only by living with God and for him that one comes to know him and to understand his truth. The important thing is that the Church should *get its children started on the life.* Its entrance vows should, therefore, be simpler than its creed. They should be such as can be taken by boys and girls in the early teens, when life's expansion naturally tends to include religion.

(5) Yet admission to membership, whether of children or adults, should be preceded by definite instruction respecting the step they are about to take. This instruction should be given by the pastor, and should include a frank statement and explanation of the Church's creed, and of its hope, that they may in due time, through association in the Christian life, find themselves in essential agreement in matters of belief. In the case of adults, the period of instruction may, of course, be somewhat shorter than in the case of children. For children, it should form a natural part of the organized system of graded instruction provided by the Sunday school of the Church. While it may well include the memorizing of a creed, the teaching should appeal to their understanding rather than merely to the memory, as has often been true of catechetical instruction.

(6) The Church should make definite provision for the growth in knowledge as in grace of those who have thus entered into its covenant. Its educational work is not completed when the candidate has been admitted to church membership. It is the Church's further duty and privilege to help the young Christian to interpret his developing spiritual experience and to understand his new visions of life and service. Later adolescence, in particular, is naturally a time of creed-making. The youth's metaphysical instincts then awaken. His reason is active. He is not content simply to believe without knowing why; and he seeks to systematize his principles of life. The Church must meet his questions with larger knowledge, and must offer its creed, not as an authority to be obeyed, but as a reasonable insight to be won. If the creed is what it ought to be, the pastor and teacher will not fear to speak frankly with young people in regard to it, and to give reasons for the faith they cherish. They will rejoice in their eagerness to "prove all things," and to do all that can be done to help the young people to "hold fast that which is good."

L. A. Weigle.

CRISES IN SPIRITUAL DEVELOPMENT.—1. The idea of gradual development has profoundly affected the conception of the religious life. In Evangelical Protestantism, at any rate, the traditional idea used to be that this must begin with a marked crisis called *conversion,* preceded by a period of sorrow for sin and fear of judgment, and followed by an experience of confidence and joy. In some forms of evangelical teaching, notably Methodist, a second crisis was expected and looked for, that of *sanctification,* followed by an experience of constant power over all sin. Protests were not wanting against the exaggerations of this teaching. Horace Bushnell, in his extremely important book on *Christian Nurture* (1st edition, 1847), criticized with great force the current views on *conversion* as applied to children. He maintained that there are two principal modes by which the Kingdom of God may be extended among men. The first is *conversion* from the outside. The second is "by the populating force of faith and piety themselves." His objection to the current revivalistic methods was that they made nothing either of the family or the church, treating even the children of Christian parents as though "they were all so many Melchisedecs in their religious nature, only not righteous at all—without father, without mother, without descent." Bushnell's protest, though worked out quite independently, is in entire harmony with the modern stress on evolution and development in philosophy and religion. Perhaps because of its one-sidedness it failed to win the attention it deserved.

Within the last few years a fresh turn has been given to the discussion by the application of the methods of psychology to the facts of religious experience. E. D. Starbuck's work on *The Psychology of Religion* (1899) broke up much new ground. William James's Gifford Lectures on *The Varieties of Religious Experience* (1902) proved the precursor to a multitude of books on related topics. On the whole the result of this work has been to reëstablish the position that it is through *crises,* following from and leading to *growth,* that moral and spiritual progress is made.

The present article deals with the two critical experiences spoken of as *conversion* and *sanctification.* It maintains that it is in a synthesis of the teaching of such writers as Bushnell on *growth,* and of the psychologists on *crises,* that the truth is to be sought.

2. Conversion. (a) *Conversion as a Fact.*

Every student of Christian history, and every observer of life to-day is confronted with instances of sudden and abiding changes. The often quoted words of G. J. Romanes express this most clearly. "St. Augustine, after thirty years of age, and other Fathers, bear witness to a sudden, enduring, and extraordinary change in themselves, called *conversion.* Now this experience has been repeated and testified to by countless millions of civilized men and women in all nations and all degrees of culture." (*Thoughts on Religion,* p. 162.) The popularity of John Masefield's striking poem—*The Everlasting Mercy*—with its story of the sudden conversion of the drunken poacher, shows how strong is the modern interest in such experiences.

This experience has been variously defined. James's definition may be taken as typical. "To be converted, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy in consequence of its firmer hold upon religious realities." (*Varieties of Religious Experience,* p. 189.)

While the distinctively Christian element is inadequately expressed by such words, they bring out the fact of entrance into a new condition. In some cases this entrance is made with dramatic suddenness, in others the old state is slowly left behind, and the soul becomes gradually conscious that a new era has begun. But just as in biological science outbursts of intense variation-activity are observed to accompany sudden changes in environment, so as man responds to previously unrecognized spiritual influences he enters upon experiences so new that the change is described as a passage "from death into life," or as a "new creation."

Similar changes in character and outlook upon life, resulting from other than religious causes, are constantly noted in literature. The transforming power of a new affection, suddenly changing a coward into a hero, is a commonplace. Browning sets forth again and again the extreme significance of single moments in the history of a soul—

"While just this or that poor impulse,
Which for once had play unstifled,
Seems the whole work of a life-time."

(*Cf.* for other illustrations J. A. Hutton, *Guidance from Robert Browning in Matters of Faith.*)

Hence we escape from the tyranny of the idea of development to the general recognition of the possibility of sudden changes, side by side with, or even contrasted with, the continuous and gradual evolution of character. We are right to conclude that human nature is made and adapted for such changes as are included under the word *conversion.*

(b) *Conversion and Adolescence.* Modern psychology, investigating the processes of the unfolding human life, has reaffirmed with new emphasis the truth that conscious religious decision most often accompanies the passage from childhood to youth. As childhood is left behind, as the social sense is quickened and the conscience awakes to independent judgment, and as the need of personal choice as to the conduct of life becomes manifest, the way is opened for the conscious surrender of the life to God, for the recognition and acceptance of the gift and grace of God in Jesus Christ. This is well put by G. A. Coe: "If one has not been religious in childhood, now is the supremely favorable time for conversion;

and if one has been religious, there is still need, in most cases, for a personal decision and personal acceptance that shall supersede the more external habits of childhood." (*The Spiritual Life,* p. 40.)

The figures tabulated by Starbuck and others as to the age of conversion are in full accord with this. Starbuck states that "among the females there are two tidal waves of religious awakening at about thirteen and sixteen, followed by a less significant period at eighteen; while among the males the great wave is at about sixteen, preceded by a wavelet at twelve, and followed by a surging up at eighteen or nineteen" (*op. cit.* p. 34). The figures of other investigators are in general agreement. (See Religion, Psychology of.)

While the value of such figures must be fully recognized, we are in danger of making too wide generalizations from them. Thus when Starbuck states that "conversion is a distinctively adolescent phenomenon," and that "one may say that if conversion has not occurred before twenty, the chances are small that it will ever be experienced," the conclusion is far too wide. R. H. Hutton pointed out long ago that "the high doctrine of *conversion* . . . has derived its authority from men like St. Paul and John Wesley." Yet each of these men was converted when youth had been left behind; and the same is true of Ignatius Loyola, George Fox, and many other religious leaders. The older teaching was right in maintaining that such changes may take place at any period of human life. It was wrong in concluding that phenomena which were normal in cases of conversion in mature life, where the conscience was stained by the sense of many acts of deliberate wrong-doing, were to be looked for in the religious awakening of the young. The great value of modern psychology, apart from its insistence upon the great opportunities found among young people, lies in its analysis and exposition of the motives that should be appealed to, and in its recognition of the difference between the religion of youth and maturity. (See Adolescence and its Significance.)

(c) *Synthesis.* The apparently conflicting views of *growth* and *crisis* may be reconciled by considering the double aspect of the work of Christ. There is a work for humanity as a whole, a constant struggle against evil, a work directed toward helping man to rise above the sin that has infected his race, and brought such disastrous consequences to society. It is within the Christian Church that the influences of this work are most powerfully felt. Those whose opening years are surrounded by these influences are in a very different position from all others. Hence we may expect to find in them a process of *growth,* manifest from the first. Because this had been so largely ignored Bushnell's protest was justified.

But there is a second aspect of Christ's work in that it looks towards the reconciliation of the individual to God. Hence while he states that those who would enter the Kingdom of God must become as little children, he nowhere states that natural birth makes one a member of that Kingdom. We are not born Christians any more than we are born free, only with the capacity of becoming free by submission to the facts and truth of life, and with the capacity of entering into definite personal relationship with God by the surrender of self to him, and by accepting the new life from him. Hence the great divide must be crossed. In some the crossing is made suddenly, after struggle and pain. In others it is made almost or altogether unconsciously, the new relationship to God being recognized, even though the time when it was entered upon is unknown. But in all cases there comes the acknowledgment of something wrought in and for us which is a direct creative act of God himself, an act which may be described with all the wealth of language of the New Testament, as the birth from above, or the passing out of darkness into marvelous light.

3. Sanctification. The roots of much of the modern teaching of a second crisis following conversion are to be found in John Wesley (*q. v.*). In sermon 43 on *The Scripture Way of Salvation* he describes the first joy that follows conscious acceptance, and shows how naturally those who experience such a change imagine that all sin is gone. But presently temptations return, and sin revives; "showing that it was but stunned before, not dead." It is true that a gradual work of sanctification, or inward renewal, has been proceeding all the time. Men are enabled by the Spirit to mortify the deeds of the body, and to become more and more alive to God. But afterwards he teaches that a time comes when the believer is enabled by faith to claim full deliverance. Then love to God fills the heart, and takes up the whole capacity of the soul. As to the relation of this *crisis* to *growth* he is quite explicit. "I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe in a gradual work, both preceding and following that instant." (*Brief Thoughts on Christian Perfection. Works,* vol. XI, p. 446.)

From a psychological point of view Starbuck explains that "the whole struggle after conversion, and the consequent necessity which many persons feel of passing on to 'a second work of grace,' grows out of the conflict between an old habitual life and a new set of functionings which have not yet become well-established in the nervous mechanism." "A life of harmony cannot be reached until the new set of activities has become habitual and carry with them a tone of familiarity." (*Op. cit.* pp. 381, 384.) Later he states that "sanctification is the condition in which one has so completely assimilated spiritual truth that he feels himself one with it; in which he awakens to the inner realization of its meaning; in which he attains that state wherein the divine life can freely express itself through him" (*ib.* p. 386).

A different description of the same experience is given by T. R. Glover in his *Nature and Purpose of a Christian Society* (p. 34*ff*). There he shows how the Christian life begins by a full surrender into the hands of God. This is followed by new joy and power. But then the old experience repeats itself. Once more man stumbles and falls and is dissatisfied with his progress. Again life grows difficult and miserable. "Once more the old story—till at last it is realized that grace is not an affair of a moment in the Christian experience, but the whole of it."

In his article on Sanctification in Hastings' *Dictionary of the Bible* (vol. 4, p. 393), Vernon Bartlet shows that the New Testament teaches the reality of a state in which Christians can be described as unblamable in holiness. He concludes that "it is conceived as realizable by a definite act of faith—claiming and appropriating its rightful experience by an act of will informed by the living energy of the Holy Spirit—rather than as the cumulative result of a slow, instinctive process after conversion."

The records of Christian history appear to be decisive as to the fact that many have reached, in a second definite crisis, the level of experience just described. But it is a mistake to make such critical experiences normative for all Christians. Still more is it dangerous to make "holiness" or "sanctification" a department of Christian life, instead of the whole of it. Both in conversion and in sanctification the attention should be fixed less on the act through which the experience is attained, than on the content of the new life that is desired. We must not prescribe any special method for the divine operations in human souls, at any period of the Christian life. But, on the other hand, we must not, because of aversion from any particular modes of teaching, limit in any degree the power of divine grace.

WILFRID J. MOULTON.

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CROUSE, ISAAC.—SEE UNITED BRETHREN CHURCH.

CRUELTY TO CHILDREN, THE NATIONAL SOCIETY FOR THE PREVENTION OF.—An organization that grew out of a smaller London Society. The London Society was formed in 1884, and the Rev. Benjamin Waugh was appointed its first Honorary Secretary. He conceived and brought about the larger organization and became its first Director, a post which he held until 1905.

The National Society was granted a Royal Charter in 1895, and its *raison d'être* is found in this extract from the Charter:

1. To prevent the public and private wrongs of children and the corruption of their morals.
2. To take action for the enforcement of laws for their protection.
3. To provide and maintain an organization for the above objects.
4. To do all other such lawful things as are incidental or conducive to the attainment of the above objects.

The Society has 258 Inspectors; men specially selected and trained for their work. Their principal duty is to inquire into cases of neglect and cruelty. These cases are in the main, reported by members of the general public. The first duty of an Inspector is to seek an improvement of the conditions of the child in the home in which he lives. This desirable end is obtained by visits, kindly warning and friendly supervision. During the completed year (1913-14) out of 54,772 cases, 48,212 were successfully warned and only 2,349 cases had to be prosecuted. The care taken with cases before going into Court and the fact that only extreme cases are so taken, is revealed in the statement that only fifty-one were discharged.

The Society has had much to do with instituting legislation, notably in the Prevention of Cruelty to Children Act of 1889; an amending Act in 1894; a further amending Act in 1904, and then in the Children Act 1908. In other forms of legislation, the Society has taken a considerable part.

Apart from the work of the Inspectors, the Society is a great voluntary agency with over 15,000 helpers in England, Ireland and Wales. These helpers distribute literature, by means of which cases are reported, and collect funds by which the organization is maintained. In the year 1913-14 the income of the Society was £81,713.

There is a children's section—The League of Pity—in which more fortunate children are invited to render help in the interests of the unhappy children who are objects of the Society's solicitude. Members of the League do not collect money; they save it, and are taught those lessons of self-sacrifice that are likely to be of value to them in after life.

Summed up in a sentence, the object of the Society is to secure for every child in the land the right to live an endurable life.

Robert Parr.

CULDEES.—This was the name of an ancient monastic order in Ireland and Scotland whose origin and end are alike involved in obscurity. In general, the period of its existence extends from the sixth to the fourteenth century. The Island of Iona was its chief headquarters. The members of the community were largely recluses, but not pledged to celibacy. They are said to have had "Institutions for the instruction of the young on the Sabbath day and that they continued them to a period as late as the tenth century."

S. G. Ayres.

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CULTURE EPOCH THEORY.—Following a suggestion of Herbart (*q. v.*), Ziller (1817-1883) formulated the pedagogical principle that the natural order in which to present the material of education to a child is the order in which that material has been acquired in the experience of the race. This is quite the spirit of Goethe, who once said that "Although the world in general advances, the youth must always start again from the beginning, and as an individual traverse the epochs of the world's culture." Ziller further held that history and literature should constitute the central core of the curriculum about which all other studies should be concentrated. His "culture-epoch theory" and his "theory of concentration," reënforcing one another, constitute his distinctive contribution to the Herbartian pedagogy.

In practical result, the culture-epoch theory points to much the same conclusions as the more modern Recapitulation

Theory (*q. v.*) with which it is often confused. It rests upon quite different grounds, however, lacking the appeal to biology and psychology that is characteristic of the newer theory, and basing itself rather upon the idea that the culture material of any given stage of human progress constitutes the only natural and logical basis for understanding the succeeding stage. This idea was keenly criticized by Lange, himself an Herbartian. In general, the theory is now looked upon as of rather dubious value. The present environment of the child constitutes an inevitable apperceptive basis for the understanding of newer experiences, and one far more significant than can be provided in any scheme of education through culture epochs.

L. A. WEIGLE.

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CUMBERLAND PRESBYTERIAN CHURCH, SUNDAY-SCHOOL WORK OF THE.—The first denominational Sunday-school literature produced by this church was in 1874, and consisted of a monthly journal called *Sunday Morning.* It was designed especially for the use of teachers and advanced pupils. *Rays of Light* was next added for smaller children, and also, the *Lesson Leaf.* Two monthlies in weekly parts, *The Gem,* and *Our Lambs,* were also a little later published.

There was steady growth of the Sunday-school work of the church, with corresponding improvement of its literature, from this time until May, 1906. The circulation of all the Sunday-school periodicals for that year was 175,718 copies. They consisted of *Senior Quarterly, Home Department Quarterly, Intermediate Quarterly, Junior Quarterly, Sunday School Work, The Gem, Our Lambs, Lesson Leaf,* Bible Picture Cards, and Bible Picture Rolls.

The denomination at that time numbered about 18,500, with 10,600 in Sunday school. In May, 1906, the General Assemblies of the Cumberland Presbyterian and the Presbyterian U.S.A. Churches undertook to merge the former church into the latter. More than half the membership of the Cumberland Presbyterian Church refused to be merged. All the general and most of the congregational property was in the hands of the Presbyterian Church U.S.A., and in many states suits were begun to determine the rights of title to same. For some years, therefore, the Cumberland Presbyterian Church was left with no publishing house. The Sunday-school literature formerly issued by the Board of Publication had been discontinued and Presbyterian U.S.A. literature was substituted. Consequently in 1906 the Cumberland Presbyterians had no Sunday-school literature.

In this emergency the Synod of Tennessee arranged with Rev. J. R. Goodpasture, D.D., to edit, publish, and circulate a specified denominational literature for the benefit of the whole denomination. This literature consisted of a Senior, Junior, and Primary quarterly, Lesson Leaf, and two monthlies in weekly parts, *Our Boys and Girls,* afterwards changed to *Visitor,* and *Our Little Children.* In 1908 this literature was produced by Dr. Goodpasture under the general supervision of the Board of Publication of the Assembly instead of that of the Synod of Tennessee. In 1910, by decree of the Supreme Court of Tennessee, the church regained possession of its publishing house and, with Dr. J. R. Goodpasture as editor, the literature was thenceforth published by the house. In 1911 the *Advanced Quarterly* for teachers and adult classes, sixty-four pages, was added to those above named.

The church has a Board of Sunday Schools and Young People's Work. The number of schools and the circulation of the literature have steadily increased. The headquarters of the denomination are at Nashville, Tenn.

J. R. GOODPASTURE.

CURIOSITY.—SEE MOTIVES, THE APPEAL TO, IN RELIGIOUS EDUCATION.

CURRICULUM FOR RELIGIOUS INSTRUCTION.—Religious education includes more than the formulated curriculum or course of study. On its informal side it consists in the transmission of religious ideas and experience by means of the reciprocal processes of imitation and example. Each generation, by actually participating in the activities and ceremonies of the religious fellowship, the Church and the family, imbibes as it were the spirit and ideals of the preceding generation as these are modified by the changing conditions under which the entire process takes place. Formal religious education consists in the conscious and systematic effort on the part of the mature members of the religious group or fellowship to initiate the immature members and converts by means of solemn rites and ceremonies, and by means of patient training and instruction into the mysteries and privilege of their own religious experience.

The problem of the curriculum in its larger aspects is the problem of formal religious instruction. In its entirety, therefore, it includes religious instruction in the home, in the church, and in correlated agencies and institutions. It concerns itself further with properly relating the instruction and training furnished by any one institution to that given by each of the others, with the proper correlation of all the elements that enter into the entire process, in such a way that together they shall furnish a complete and systematic program of religious educational procedure.

In this larger program of religious education the modern Sunday school occupies a place and performs a function of outstanding significance and importance. The Sunday school more than any other institution among all those engaged in the work of religious instruction has sought to formulate definitely its aim and to choose both its materials and methods with a view to accomplishing the purpose of all religious educational endeavor. The problem of the Sunday school curriculum is therefore the problem of religious education in general. It includes a consideration of the place and conduct of worship, the material or subject matter of instruction, expressional activities, and the relationship of worship, instruction, and self-expression to each other in the Sunday-school program. (See Religious Education, Aims of.)

Worship. The service of worship is of special importance. The complete and effective curriculum will provide adequately both for emphasis on worship and for training in worship. There should be a place for meditation and for communion, with enough of the ritualistic element to make the service both dignified and sacred, though vitality should not be sacrificed to form. The purpose should be the cultivation of certain attitudes and feelings which characterize the deeper religious life and experience. Among these are to be mentioned especially reverence and adoration, faith and loyalty, thankfulness and good will. These emotional reactions are vital not only because of their influence on conduct but because of the peace of mind and spiritual uplift and strengthening which come from communion and prayer.

The solemn services and ritualistic forms of worship may be made as rich and as full of meaning to children and adolescents as to older people who find in them comfort and inspiration. The service must, however, be suited both in character and in duration to the age and understanding of the pupils. The prayer and hymns should give expression to the gratitude and voice the petitions and aspirations of the group. The music should be in keeping with the purpose of the service as a whole, and should contribute its full share toward stimulating and strengthening those attitudes of mind and heart which deepen and enrich the spiritual life. (See Worship in the S. S.)

Subject Matter. The subject matter of religious instruction must be regarded not as an end in itself, the intellectual mastery of which is the sole purpose of its existence, but rather as a stimulus to the developing religious consciousness of the pupil and as a means of leading him gradually into a richer and fuller religious experience. The chief business of those who instruct in religion is to discover the points of contact between the religious experience of the pupil and the religious values of the subject matter to the end that the instruction provided by the curriculum may furnish both the inspiration and the guiding principles for a normal and complete religious development. In the materials of instruction that have been used in Christian education in the past there are discoverable certain permanent elements amid a more or less fluctuating mass of nonessentials. In this instruction the Bible itself has not always occupied a place of first importance and has never been the sole textbook. Its precepts and principles, its ideals and standards have been fundamental, but the Book itself has not always been in the hands of the pupils.

At the beginning Christian instruction consisted largely in personal testimony and example. Only gradually did it take definite and systematic form in the institution of the Christian catechumenate. The list of topics for Christian teaching in general use during the early Christian centuries included, in addition to the Gospels, Acts, and Epistles (then still in process of being assembled), selected books of the Old Testament, together with still other writings prepared especially as books of religious instruction and preserved for us in part in the collection of the so-called Apocrypha. In succeeding centuries, including those of the Middle Ages, the formal religious instruction of the Christian Church, aside from the services of worship and preaching, was restricted largely to the preparation of the candidates for baptism. The subject matter for this instruction was very meager, consisting for the most part only of a short summary of the creed, the ten commandments, and the established category of cardinal sins. From this limited material, however, there developed the Christian catechism, which, during the Reformation period, became the chief textbook of religious instruction. (See Catechetical Instruction.)

The rapid development of systematic religious instruction following the Reformation gave to the Bible its rightful place of first importance in Christian education. At the same time there were added textbooks of information about the Bible, its geography, its manners and customs, textbooks on church history, ethics, missions, hymnology, and other subjects bearing more or less directly upon the religious life and its development and equipment for intelligent and effective churchmanship. The constant multiplication and improvement of textbooks of religious instruction and the consequent expansion of the course of study is in entire harmony with the religious purpose which all such instruction is intended to serve. The classic hymns and anthems of the Church constitute one of the chief sources of emotional uplift and spiritual quickening. Systematic study of the fundamentals of Christian ethics as applied to modern life gives the student an acquaintance with Christian ideals and standards while an acquaintance with missionary and church history sets in clear light the growth and expansion of the Christian Church since apostolic times. From a vague and other-worldly interest, religion, under the influence of this broader study, becomes practical because vitally related to present-day life.

Viewed pedagogically, the progress made both in the theory and method of religious education during the past centuries is definite and measurable. Applying the net results of that progress and development to the Sunday-school problem, we discover that in religious education at its best the child and his religious needs are permitted to determine both the content and arrangement of the course of study. The subject matter of instruction is being increasingly adapted to the natural interest, the capacity, and the previous training of the pupil at each successive stage of his development. The principles and teachings of the Bible are being interpreted to the child on his own plane, in his own language, and by the use of methods that he can understand and appreciate. In the elementary grades, nature and home-life stories find increasing recognition and use, together with stories from the Bible selected in both instances with a view to teaching the same truth of God's love and care. In the upper grades, Church history, missions, and life-work studies form an integral part of the course of instruction. At the same time Bible history, the life of Christ, his teachings and the teachings of the prophets and apostles are in their right place and at the right time taught more thoroughly and more effectively than in the past. And this more systematic instruction is achieving larger results with less friction and waste than has ever before been realized in the work of the Sunday school.

Expressional Activities. As the final test of man's religion is found in his daily conduct, so the proof of effective religious teaching lies in the expressional activities which it prompts and fosters in the pupils. Religion involves the whole of consciousness as a unit and includes the volitional as well as the intellectual and emotional factors. The aim of religious education is the development in the pupil of a normal and balanced religious life, in which the intellectual element shall temper the emotional and rightly guide the will; in which knowledge shall be quickened by lofty emotions, and in which feeling and intellect shall in turn be subject to a disciplined will; where knowledge, love, and service shall each contribute their full share to the enriching and vitalizing of the religious life. To this end the complete Sunday-school program must provide an opportunity for the self-expression of the pupil, first of all in such a way as to assure a full mastery and appreciation of the truth. There should be on the part of the pupil an intellectual appropriation of the knowledge factor of religious instruction, together with an intelligent appreciation of its religious significance. This implies that the pupils will participate in all of the exercises of the school.

The teacher's work of instruction will not partake of the nature of a pouring process in his effort to impart knowledge to the pupil, but rather will the teacher so guide the pupil's intellectual activities, emotional responses, and resulting impulses to action as to lead him to discover and appropriate for himself the ethical principles and moral values contained in the subject matter. The resultant product of such instruction must be both the development and expansion of the pupil's personality and his fuller socialization through a sympathetic participation in those activities of social service for which the Church stands and which contribute to community welfare and betterment.

On its subjective side the achievement of this aim requires that the pupils participate in the service of worship and that this service be planned with a view to such participation. The period of instruction in turn must provide the pupils with an opportunity to formulate in their own words their intellectual responses, through recitation, discussion, writing, and "home" work. The lines of social service suggested and supervised by the Sunday school should furnish the opportunity for the practical application of the principles and ideals of Christian altruism set forth in the instruction given, and at the same time bring that instruction to its normal consummation in efficient churchmanship and Christian citizenship. (See Activity and its Place in Religious Educaton; Social Aspects of Religious . . . Education.)

The social-service activities of the Sunday school, to be of greatest value in the character development of the pupil, like the subject matter and method of instruction, should be well organized and graded, so as to express the interests, sympathies, and impulses to service natural to the pupil at each successive stage in the process of his normal religious development. (See Social Service and the S. S.)

Correlation and Concentration. In the light of the preceding discussion the necessity for a careful correlation of worship, instruction, and expressional activities in the Sunday-school program is apparent. Frequently the opening services of worship will afford the best opportunity for stimulating interest in those benevolences which offer to the school its largest opportunity for social service. This is especially true of those seasonal forms of social service which are inspired by the Christmas spirit of charity, the Easter missionary service, the Rally Day, Thanksgiving, and other festivals of the school. In a similar way the class and departmental organization of the school should provide for a close correlation of the Sunday-school activities with the instruction. Again, the spirit and attitude of worship must not be abandoned in the lesson period, which, while permitting of freer forms of expression, nevertheless should be characterized by earnestness and devotion to the task in hand. On the whole the worship, instruction, and expressional activities should be so organized and interrelated as to leave with the pupil the impression of a unified purpose and objective in the entire program of the school. The service of worship, the lesson study, and the organized social-service activities are the concentration points or centers of the curriculum, each having its special emphasis yet each incomplete without the others. The method of their correlation will depend in a measure upon the general plan of organization and administration, which is largely a local problem. It will depend in a measure also on the actual subject matter of instruction and its arrangement, and in part, finally, upon the local environment and social constituency of the school.

A Local Responsibility. Responsibility for the curriculum in the sense in which this term has been used in this article rests primarily with the local Sunday school. The time is coming when there will be available a variety of subject matter of instruction which is for the most part graded and therefore adaptable for use in a scientifically graded curriculum. The number of good Sunday-school hymn books is increasing and some of these offer important suggestions for the right grading and conduct of worship. The stated benevolences of all denominations, together with charitable organizations of the local community, and the parish, cases of poverty and distress offer a wide field for social-service activities, but the selection of materials and study courses and the building of the Sunday-school programs in such a way that worship, instruction, and service shall each receive its proper emphasis in relation to the others rests with those who are responsible for the organization and supervision of the local school.

The value of a general or uniform curriculum, service of worship, course of instruction, or program of service prepared for an entire denomination, group of denominations, or for the general public lies largely in its suggestiveness and in its adaptability. It is not intended to relieve the local school of its responsibility nor to rob it of the opportunity and privilege of constructing its own curriculum to meet its own peculiar situation and needs. The guiding principles for the building of a curriculum or program for the local Sunday school must be sought in the developing life and consequent changing needs of the pupils and in the peculiar social, intellectual, and religious environment of the local parish.

H. H. Meyer.

(See Bible Study Union Lessons; Constructive Bible Studies; Departmental Graded Lessons; Graded Lessons, British; Graded Lessons, International, History of the; Lesson Committee, International; Lutheran Graded System; Pedagogy.)

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D

DAILY BIBLE READING.—See Bible Reading Association, International; Home Daily Bible Readings.

DAILY VACATION BIBLE SCHOOL ASSOCIATION.—Social Needs. For over two months in summer public and private school oversight is withdrawn from over 18,000,000 boys and girls of whom about 3,000,000 are enrolled in the elementary schools of 50 cities that exceed each 100,000 in population. About one half of these city school children spend the summer on the streets, exposed to demoralizing influences and beyond the reach of organized philanthropy. Every church should be a community center for child welfare.

Moral Needs. Religious training is not practicable in the public schools of America, so that on the church rests the duty of providing for it. It has enrolled about 15,000,000 children of school age in Sunday schools for whom are provided 52 half hours of religious instruction. (See Religious Day School.) There are 10,000,000 more children of school age not enrolled in any Sunday school. The sense of moral obligation is not cultivated and, therefore, respect for social and property rights is defective in the present generation.

The Daily Vacation Bible School Association has been organized to meet both the social and moral needs of children. It is free to give religious instruction in its vacation schools and so to emphasize the deepest sanctions of morality.

Its method is to bring together in a common ministry (1) idle children of the streets, (2) idle buildings of the churches, (3) idle students of the colleges.

Its Functions are: (a) To promote the community use of church buildings in cities and rural districts for the child welfare on broad nonsectarian lines, especially when public schools are closed in summer. The Daily Vacation Bible School Association is the only national organization which has this for its mission. Church buildings represent a vast investment of wealth and they should be used for community welfare.

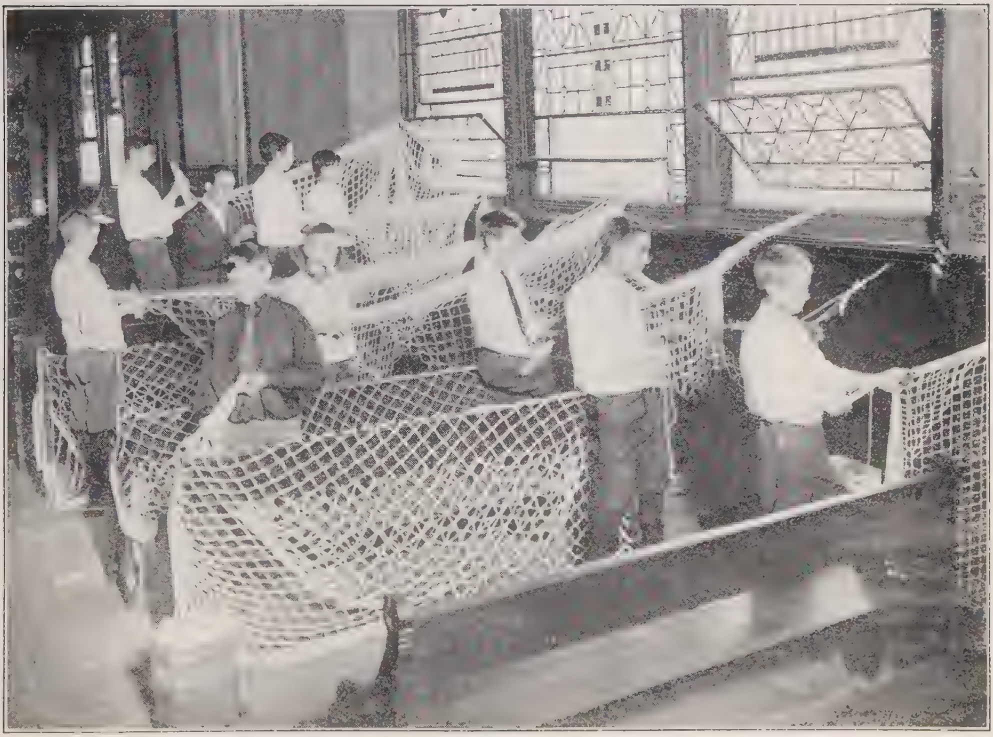
(b) To promote the social welfare of children irrespective of race or creed by giving them competent leaders and teachers, suitable and happy occupations, sympathetic oversight of games, good songs, and above all to combine with this program religious training, which is the supreme need of childhood.

(c) To employ in this field of service college men and women who are filled with the vision of Christlike social service and who are fitted to be efficient leaders of children in worship, work, and play. It is an educational and economic benefit to enable these educated young men and women to utilize their vacation months for social service.

History of the Movement. The Daily Vacation Bible School movement was inaugurated in New York in 1901 by Robert G. Boville, whose attention was drawn to the need of bringing together idle children, idle churches, and idle students for community welfare on the East Side, New York city. As an experiment five church buildings of one communion were opened for Daily Vacation Bible Schools in which manual work, organized play, and Bible study went hand in hand. These schools were so successful from the start that they were repeated and multiplied in following years and in 1905-06 were introduced into churches of seven communions in which they are still conducted.

National Organization. In 1907 the call from other cities for the introduction of these schools made it apparent that the time had come for the creation of a national organization that should have for its sole mission the deepening and extension of the movement. Hence the National Vacation Bible School Committee came into existence, having for its first

Basket Weaving.



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DAILY VACATION BIBLE SCHOOLS.

presiding officers, Mr. John Seeley Ward, 1907-8; the Rev. Leighton Parks, D.D., 1909-10; and Mr. Robert E. Speer, 1911-14. In 1911 it was incorporated as the Daily Vacation Bible School Association. The headquarters of the Association are at 90 Bible House, New York city.

GROWTH

YEAR	SCHOOLS	CHILDREN	TEACHERS	CITIES
1907	19	5,083	70	4
1914	297	64,535	1,940	67

COMPARATIVE NATIONAL COST PER CHILD

YEAR	SCHOOLS	ENROLLMENT	EXPENDITURES	COST PER CHILD
1911	102	26,886	$26,578.99	98 cents
1914	297	64,535	54,668.10	85 cents

The Relation to the Sunday School. In many cases a Daily Vacation Bible School has been sustained by a single church for the benefit of all the children accessible to that church. Not infrequently, one or all of the employed teachers have been college men and women connected with the church and Sunday school. A considerable number of the Sunday-school pupils who remain in the city during the summer have become members of the Vacation Bible School and have had as many Bible lessons in the six weeks as they have in the regular Sunday school in six months.

The Daily Vacation Bible School has been an ideal object for the contributions of the Sunday school, since the children are strongly appealed to by the needs of those of their own age in the immediate vicinity. It will thus be seen that the Daily Vacation Bible School affords a natural and easy avenue for community and social service to any Sunday school that is willing to take a forward step in that direction.

The pedagogical usefulness of the Vacation Bible School is no less clear. It demonstrates to the Sunday school the possibilities of making morals and religion attractive, it exalts the Bible story both as a vehicle for successful Bible teaching and as a means of making that teaching unobjectionable to all sects. It has also shown how successful education through the hand may be and has been suggestive as to the possibility of a large degree of self-government even in children under fifteen.

R. G. BOVILLE.

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DAME SCHOOLS IN SCOTLAND.—In the eighteenth century, when education in Scotland had sunk to a very low ebb, many people engaged in teaching who were quite unfit to do so; old men, helpless cripples, failures in other directions, endeavored to earn a living by taking in a few pupils, either to their own homes or to any poor building where accommodation could be found. Among these were many women who made a small pittance by teaching reading and possibly writing; but many could only read and the Bible was the usual textbook. This was natural, as most Scottish homes possessed Bibles and the people were so poor that other books could not be obtained. There was not much grading of the classes, but in some of them turn about was given to the various ages—each class reading in a separate portion of the Scriptures, the classes being named after the part of the Bible in which they were reading. Thus the Isaiahs would be dismissed while the Proverbs were called in.

These adventure schools were looked upon with suspicion by the local authorities, who levied a tax for the support of the grammar school and fines and imprisonment were inflicted on those who refused to desist when warned to do so.

Towards the end of the century a less exclusive policy began to prevail and private schools were more encouraged, the authorities finding that it saved them the expense of providing additional schools at their own cost.

JAMES CUNNINGHAM.

DANA, DANIEL (1771-1859).—Presbyterian clergyman and fourth president of Dartmouth College. Born in Ipswich, Mass., in 1771. After graduating from Dartmouth in 1788, he remained there for some years as tutor. In 1794 he was ordained pastor of the First Presbyterian Church at Newburyport, Mass., and served this church for twenty-six years; he was then elected president of Dartmouth College, but remained in this position only a brief term. For four and a half years he was pastor of the Second Presbyterian Church at Londonbury, N. H. In 1826 he returned to Newburyport as pastor of the Second Presbyterian Church where he labored until his resignation in 1845.

Mr. Dana delivered "An Address at a public meeting of the Sabbath Schools under the patronage of Newburyport Sabbath School and Tract Society" August 16, 1818, which was published at Newburyport, the same year. In this pamphlet he discusses at some length the objection raised that "Such instruction tends unduly to bias and to preoccupy the youthful mind; whereas in religion, the mind should be left wholly unbiased and unoccupied, until in the full vigor and maturity of its powers, it can deliberately form its own opinion." His principal points are: First, it is wrong to store the young mind with party dogmas; second, truth should be kept sacred; third, the Bible is a universal guide for mankind; fourth, many children die in early childhood; fifth, it is impossible that the human mind remain unbiased; sixth, it is the direct command of God to instruct the children.

The advantages of such institutions and instructions are, intellectual development; restraint of depravity; a frequent means of conversion; many children who would be otherwise entirely neglected receive instruction; emulation arises where many children assemble; the better observance of the Sabbath Day is one of the results; this field affords a place "For the zeal and exertions of the softer sex." The address closed with a word of advice for teachers and children. Appended to this address is a report of "The Trustees of the Newburyport Sabbath School and Tract Society." This report mentions that two girls at fourteen years of age, had each committed 1,559 verses of the Bible; and a girl thirteen years of age had committed 1,575 verses.

S. G. Ayres.

DAUGHADAY, GEORGE (d. 1807).—An early Methodist pioneer preacher in the South, and a native of South Carolina. Dr. John McClintock states that "In 1787, George Daughaday, a Methodist preacher in Charleston, S. C., was drenched with water pumped from a public cistern 'for the crime of conducting a Sunday school for the benefit of the African children of that vicinity.'" (Taken from the *Methodist Quarterly Review* of 1859.) He died in Wilmington, N. C., March 23, 1807, and was buried in the African Church there.

S. G. Ayres.

DAY OF UNIVERSAL PRAYER FOR SUNDAY SCHOOLS.—See Decision Day.

DEACONESS INSTITUTIONS OFFERING TRAINING FOR SUNDAY SCHOOL WORK (ENGLAND).—I. Church of England. 1. *Mildmay Training Home* prepares for home and foreign missionary work, chiefly the latter. "Methods of teaching for Day and Sunday School Teaching" are included in the curriculum. In addition to lectures, criticism lessons are given by the students. The course is divided into three sections:

I. Infants. II. Middle school. III. Adolescents.

2. *Church Sisters' Home* only has accommodation for five students. A course is taken on "Modern Methods of Sunday School Teaching." Sisters in parishes take Preparation classes for teachers.

3. *Deaconess Home, Mildmay Park, N.,* has a two years' course of training. Lectures are given on Sunday-school teaching on kindergarten principles by the Rev. Somerset, Warden of the Church Institute, London. Two Sunday schools for infants are managed by the students, at St. Philip's and St. David's, Islington, with classes also for older girls.

4. *Exeter Diocesan Deaconess Home* provides two years' training, including training in Sunday-school work and work among young people. Sometimes if a deaconess shows special adaptability, or there is special need, she is set apart for such work.

5. *Rochester and Southwark Diocesan Deaconess Institution* gives two years' training, including a course of lectures on "Methods of Teaching," with demonstration and practice lessons, by the Rev. Hume Campbell, of St. Christopher's College.

6. *Winchester Diocesan Deaconess Home,* Portsmouth.

7. *Newcastle Diocesan Deaconess Home.*

8. *St. Denys College,* Warminster. For sisters of the Community of St. Denys. Training is provided for foreign missionary work, but occasionally a sister takes

up parish work if, for special reasons, unable to go abroad. There is a two years' course of training, including lectures on "Theory of Education," and the sisters help in the Sunday school at Warminster.

II. Free Church. 1. *Baptist Deaconesses' Home* has forty workers, some in the Home, some out. All are engaged in Sunday-school work.

2. *Free Methodist.* Bowron House, Clapham, S. W.

3. *Primitive Methodist.* St. George's Hall, Old Kent Rd., S. E.

4. *United Methodist Church.* Deaconesses' Institute, 25 Bolingbroke Grove, Wandsworth Common, S. W., has in residence forty sisters. Two-thirds are trained in Sunday-school work, the other one-third consists of those who do evangelistic work.

5. *Wesleyan Methodist.* Wesley Deaconess College, Ilkley, provides accommodation for about twenty-four students who take a twelve months' course of study, which includes elementary psychology, with special reference to child nature, and Sunday-school teacher training.

III. Scotch. 1. *Church of Scotland.* Institute of Missionary Training for Deaconesses and Foreign Missionaries gives a short course on "Methods of Teaching"; another on "Missionary Methods in the Home Field" (including the Sunday school, the Bible class and the girls' club); and another on "Instruction in Preparation for Lessons for Sunday School and Bible Classes."

2. *United Free Church of Scotland.* Women's Missionary College, Edinburgh, provides training for missionaries, both home and foreign. Lectures are given by a trained kindergartner on elementary psychology, child nature, theory and practice of education, educational handwork, and blackboard drawing.

The *practical training* includes work in training class for teachers, work in a Primary Department of a graded Sunday school, and the visiting of schools.

IV. Undenominational. 1. *The Biblewomen and Nurses' Mission,* aided by grants from the British and Foreign Bible Society, and the Metropolitan Hospital Sunday and Saturday Funds, gives six months' training, during which there is a week's course of lectures by Miss Hetty Lee, of St. Christopher's College, on Sunday-school teaching. Of the one hundred and four mission workers, all teach in the Sunday school.

2. *Y. W. C. A. Missionary Testing and Training Home, Chelsea.* The two years' course of study includes lectures on "The Principles and Art of Teaching," and practice in Sunday-school teaching. There are about twenty students in training, of whom about an equal number enter foreign and home missionary work.

3. Deaconess Institution, 116 Grosvenor Road, Highbury New Park, N. (See Religious Training Schools.)

William Bradfield.

DEACONESSES.—See Religious Training Schools.

DEBATING AS A METHOD OF INSTRUCTION.—When a boy and girl reach the age of sixteen or seventeen years, their reasoning faculties become very active. As children they were interested in the why and the how of things, but as young people they are more than superficial questioners. They are beginning to think deeply, purposefully on the great realities of the new life into which they are growing. They are trying to find their place in the world, trying to readjust themselves to the new relations which maturing life is bringing with it. There are new forces at work within them, new powers of body and mind seeking for expression. To help them in the solution of all these problems God has given them their reason, a power which seems to come into its rights at this age. It is one of the most marked characteristics of the attainment of later adolescence, and it offers the Sunday-school teacher a natural means of approach in presenting the truth. Used rightly, it is his best ally; ignored or offended, the pupil's reason is the teacher's stumbling-block. (See Adolescence and its Significance.)

It is one of the axioms of modern pedagogy that one should utilize the natural interests of the pupil. Therefore, if young people love to reason and argue, the wise teacher will make use of this characteristic in his teaching. Instead of giving his class a mass of information, he should try to get from them an expression of their opinions. His object should be to stimulate the pupil's reason, to arouse discussion, and thus lead him to a clear-cut conception of truth that is his own because he has thought it out himself. This is the discussion method of teaching, the most effective with young people from sixteen years of age and upwards.

An occasional debate in a class in connection with the lesson offers variety in the use of this method. The teacher may select a subject which is related to the next lesson and express it in the form of a resolution, as "Resolved: That the character of David was greater than that of Saul." To three members of the class he may assign the affirmative, to three others the negative side of the question. Each group chooses its leader who opens the debate and also speaks in rebuttal at the close. Three minutes are allowed to each speaker. The teacher should preside at the debate, acting as time-keeper and judge. After the debate the question is thrown open to the class for general discussion from the floor. The question of which side won the debate should not be raised, but it is a good plan to allow the class to vote on the merits of the question. In this way they record their own convictions on the subject, and the teacher also has an opportunity to declare his position.

Used occasionally, and given a dignified place in the lesson hour, debates on points in the preceding or following lesson are very effective as a method of instruction. The debaters find it necessary to study the lesson and all that bears upon it. The Bible has a new meaning for them, for they study it with a definite purpose in which they are interested. A wider participation in the class hour is another result of this method of instruction. By assigning one of the diffident ones on each side of the question the teacher stimulates them to do their part in the debate. This means greater interest on their part, more ready expression of their opinions, and thus a larger circle in the class who participate in the lesson teaching. One of the indirect results is a more constant attendance and an increasing membership, due to the fact that the members of the class are having the opportunity to use their reason and express their views in open discussion. The teacher is no longer a lecturer, but is in reality a leader and teacher.

S. A. Weston.

DECENTRALIZED SUNDAY SCHOOL, THE.—The day for mass work with children has gone; the time for decentralization and specialization has come. In the day school the classes are graded; the demands of child nature will compel the Sunday-school teacher to follow. The Sunday school of the future must be decentralized for three reasons:

1. *The child demands it.* The child must be taught largely through his senses and his activities. The little child learns through his muscles as well as through his ears or his eyes. The adult may be approached through his intellect; the boy or girl may be inspired through the ideals presented to them; but the child is very largely influenced by his surroundings; what he sees, feels, and handles influences his life most. There is a wide open door through his imagination, but the culture of his emotional feelings is the chief thing to be considered.

The nature of the child is changing so rapidly that grading in children's work must be sharp and clearly defined. There is as much difference between a four and a six year old as between persons twenty and thirty years old. The younger the child, the more rapid is the change in his developing nature, therefore, the younger the child, the more individual must be the care given him. All through childhood the rapidly unfolding life demands decentralization and specialization.

2. *There must be physical nearness if there is to be mental nearness.* The little child is easily lost in space, or in the crowd. The preacher or lecturer may hold the interest of a thousand, but with a thousand children it is impossible. A story told in a whisper adds mystery and appeals to the wonder of a little child in such a way as an address given in a loud tone of voice cannot do. This law, that physical nearness is essential to mental nearness, has been sufficiently demonstrated to permit the assumption that in general practice, no department of any of the children's grades of a Sunday school should have more than seventy-five to one hundred children in it.

3. *The child learns by indirection.* In children's work "atmosphere" can never be secured in large companies. One hundred and fifty children in a Primary Department are too many. Divide them

DEBATING. A Senior Class organization in the midst of an interesting discussion.

into two departments of seventy-five each, or even fewer, and that powerful ally—"atmosphere"—will, by the power of indirection, help the teacher more in her work with the children than any other single influence. It is what a child absorbs rather than what he learns, it is what is caught rather than what is taught, that produces deepest impressions. The first great aim of the Sunday-school leader must be to create an "atmosphere"; for this, decentralization is imperative.

The idea that the whole Sunday school must necessarily meet at the same hour has led to a vast waste of premises. Decentralization permits the school to make use of the premises at different times of the day. The introduction of this principle has doubled the capacity of many schools.

The collective opening and closing exercises in the average Sunday school are unnecessary and a source of weakness. Each department should be complete within itself. Decentralization does more for the promotion of good order, attention, and reverence, than any other new principle that has been introduced into modern Sunday-school work. Children must never be brought into an atmosphere of irreverence and disorder, for the little child is "wax to receive and granite to retain"; he absorbs the spirit of reverence or irreverence in every breath he breathes. Decentralization protects the child from these things. As a matter of fact, children need better guardians quite as much as they need better teachers. Prevention is better than cure. Decentralization means prevention.

Many think that the first principle of the Sunday school is unity, but there may be unity in diversity. It is not necessary that the little child be acquainted with the older pupil. Unity of aim and method on the part of the leaders and teaching faculty is essential. There should be unity of management. One superintendent should have charge of the whole school, but he controls and manages the school through the heads of departments. The superintendent is the executive officer who puts his plans into operation through the leaders of the grades. These, with the superintendent, must ever work in harmony one with the other. The Sunday school has suffered and the child has been sacrificed from a mistaken idea as to what constitutes unity. What may be good for adults may not be beneficial for the children.

G. Hamilton Archibald.

DECISION DAY.—*Children's or Young People's Day. Day for Universal Prayer for Sunday Schools.* In most of the Free Churches of Great Britain the third Sunday in October is recognized as "Decision Day," though by some it is known as "Children's Day," and by others as the "Day of Universal Prayer for Sunday Schools." The method of observing this day varies greatly. There are those who object to any direct appeal being made to the pupils to acknowledge Christ as their Lord and Master and to pledge themselves to his service. In the schools where this objection holds the day is either ignored, or it is observed by means of a special prayer meeting for teachers and others who may wish to take part.

In the majority of instances the day is regarded as a harvest that should follow the sowing and culture of the year. On the previous Sunday it is customary to hand a letter to all the pupils above a given age. This letter may either be a special one written by the teacher to each individual in the class; it may be a general letter addressed either by the superintendent or the pastor of the church to all the pupils of the school; or it may be a letter published annually by denominational houses and addressed to the young people of the church.

During the week preceding Decision Day prayer-meetings are held and the teachers seek opportunity to get in touch with the individual pupil, the week closing in many Sunday schools with a teachers' communion service.

The public services of the day have reference to child religion, to decision, or to joining the church, and the afternoon session of the school assumes a specific character. The hymns are carefully chosen, arrangements made for men and women specially gifted to lead in prayer, and an address that is largely an appeal for decision or re-dedication is given, and then the pupils may either be asked to signify their resolution to live a Christian life, or they may retire to their classrooms in order to give the teacher an opportunity for more direct personal influence.

Promise-cards are largely distributed, but in most instances the pupils are asked to take them home and think and pray about decision for Christ before signing and to return them on the following Sunday. Often the pastor announces that he will be in his vestry at a given hour on certain evenings to meet any of the young people who may desire church membership. In some schools the Roll of Discipleship is opened and those who feel free to sign come forward and write their names in the book, the rest of the school preserving silence or softly singing suitable hymns.

It will thus be seen that methods vary, the aim being to perfect good resolutions and impulses that have been working in the pupil's mind during the preceding months, by an act of definite decision for Christ.

Much of the real value of this day, both for the pupils and for the church, depends upon the wisdom and understanding of those who have the conduct of its services. All approach to excitement, to the undue play of the emotional, or to the unreflective "follow-my-leader" tendency of childhood should be restrained. A careful, thoughtful, tender, pointed appeal is most helpful. Every student of child psychology knows that there is a period—in early adolescence—when the mind is particularly sensitive to a strong spiritual appeal; when high ideals are cherished; when secret thoughts and desires after the life beautiful are nursed. (See Adolescence and its Significance.) This is the reaper's opportunity, for this is the period when response is easy and natural. Despite all that may be said as to the possible perils of Children's Day (or Decision Day), it is an institution so valuable that it may not be ignored nor slighted. (See Children's Day.)

J. W. Butcher.

DEMOCRACY IN THE SUNDAY SCHOOL.—A comparatively recent but growing tendency among Protestant Sunday schools is manifest in organizations of pupils which encourage the self-reliance, progress, and enterprise commonly associated with democratic self-government. This is the voluntary formation of societies or classes by the pupils themselves, under the supervision of the authorities of the school, for purposes of instruction, mutual helpfulness, and amusement.

These societies are composed of boys and girls between the ages of about fifteen or sixteen and twenty. The pupils of each grade or year within those age limits have meetings and elect a president, vice-president, secretary, and treasurer. They frame a set of rules, which may be orally announced or written, and they proceed to organize themselves according to those rules. They also elect a leader, generally a teacher in that grade or year, who acts as overseer and adviser with the knowledge of the school authorities, and who generally submits his advice to them in the form of a resolution on which they vote. He is not strictly an officer of the society, but rather a link between it and the authorities of the school.

Debates are arranged on Biblical and secular topics, and concerts, teas, and outdoor walks are given, all with the knowledge and coöperation of the leader, and in many cases with that of the pastor or superintendent. The finances are carefully regulated. Dues are collected from the members by the treasurer, who is held accountable for receipts and disbursements. All the officers are responsible to the members for their conduct of the society's affairs. Public debates and discussions of class matters accustom the members to habits of accuracy and to form reasonable opinions, as the latter must be tested in the practical working of the class or society. Also the advice and oversight of the leader, or of the pastor or superintendent on special occasions, is a salutary check on opinions, conduct, and manners that might not accord with the religious and educational aim of the school.

These classes or societies have developed a spirit which has a good effect upon the Sunday school. The class spirit, stirred to make as good a showing as possible, fosters a rivalry which spurs on other classes, so that each grade or year in which a class is formed has its own contribution to the general excellence and reputation of the school. In some schools the class of the graduating year is specially concerned to make an excellent record. St. George's Protestant Episcopal Sunday school, New York city, was one of the first, if not the first, to carry out this experiment successfully. Other schools have found it equally beneficial. In the Bushwick Avenue Methodist Episcopal Sunday school, Brooklyn, N. Y., which has five well graded and well organized departments, this class spirit takes the form of enthusiastic work in each department above the younger grades. Each has its debates, committees, meetings, and local activities in which the young people often act on their own initiative, though competent advice and oversight are always at hand.

It has been noted that this form of Sunday-school development progresses most naturally and rapidly where there are appropriate housing facilities, where the departments have separate rooms and a complete organization. It has also been noted that such organizations are to a certain extent training schools for the later exercise of good citizenship.

J. W. Russell.

DEMONSTRATION SUNDAY SCHOOL.—See National Society for the Promotion of the Education of the Poor; St. Christopher's College; Training Institute for S. S. Workers, Westhill, Selly Oak.

DENMARK, RELIGIOUS EDUCATION IN.—The Public School. In the Middle Ages the connection between the church and the school was very intimate. The teacher was a clerical man and he was in the service of the church. These conditions were continued after the Protestant Reformation in the sixteenth century. The chief discipline in the schools was religion. The clergy had the supervision of everything belonging to the school, and the teachers were obliged to belong to the established church, the Lutheran. When the public-school system was organized in 1739, it was provided that the teachers all had to adhere to the Confessio Augustana. The school books were all of a religious character, and the boys were obliged to accompany the school teacher to church every Sunday. The schools were supported by collections taken in the churches.

When later it was made a duty for all children to go to school, it became necessary to change the rules in some degree, as the school was then obliged to open its doors to Jews as well as to dissenters; but the rule still obtained that the school teachers were obliged, with a few exceptions, to belong to the established church. Religious instruction is considered a chief discipline in country schools and in teachers' seminaries. The supervision of the public education is generally in the hands of the clergy.

Children whose parents belong to the dissenters may be excused from participation in the religious instruction in the schools, provided the parents themselves undertake the moral and religious instruction of their children.

Confirmation. All children whose parents belong to the Lutheran Church, are expected to present themselves as candidates for confirmation, which, as a rule, takes place at the age of fourteen or fifteen years. Before this time the children have a preparatory course of study with the pastor, with whom they generally meet twice a week for three to six months. The material of study consists of the Bible, Luther's Catechism, and some hymns from the hymn-book. On the day of confirmation the children are asked a few questions and then they affirm their belief in the baptismal covenant.

Several other churches, especially the Methodist Episcopal Church, have undertaken religious instruction with the pastor, requiring an examination, but not confirmation. Now also Lutheran ministers are permitted to drop the requirement of the confirmation vow.

Sunday Schools. In the year 1835 the first attempt was made to introduce the English Sunday-school system in Denmark. If the experiment had been made earlier, it had not succeeded and everyone had forgotten about it. But in the year mentioned a Sunday school was opened in a village north of Copenhagen. This was done through the influence of an Englishman by the name of Brown, a gentleman belonging to the British embassy, but when Mr. Brown was removed a few years later, the Sunday school ceased its work. In 1845 a Lutheran pastor organized a Sunday school. The Baptists did the same in 1846, but none of these schools continued.

The oldest Sunday school still existing was organized in 1860, in the building belonging to the Methodist Episcopal

Church in Copenhagen. It was commenced by Rev. C. Willerup, who was at that time superintendent of the Scandinavian work of the Methodist Episcopal Church. This Sunday school now belongs to the Central Mission in the Jerusalem Church.

A young man, Axel W. Jacobsen, principal of a school, became interested in Sunday-school work, and in order to study the American system, he became for some time a teacher in the Methodist Sunday school in Copenhagen. After this, in 1869, he created an organization which soon grew to be of no small importance. Through the inspiration of the Methodists and of Mr. Jacobsen Sunday schools now sprang up everywhere.

The chief Sunday-school organizations at present are those belonging to the "Church-Union for Inner Mission," in Copenhagen and in the country. The first named Union has a Sunday School Committee, the president of which has for many years been Mr. P. D. Koch, Dr. Md., of Copenhagen. The second organization, which is rather suspicious of "American ideas," generally uses the name of "children's services" instead of Sunday school. These organizations prepare a lesson system of their own.

The Baptist Church was among the first to introduce Sunday-school work in Denmark. This church has shown active interest in the introduction of modern aids; they have had Sunday-school missionaries, courses, etc. It has connected with it a large number of small Sunday schools in country places. So far as possible the Methodist Episcopal Church has tried to follow the movements in England and America. Its schools are connected with the American Sunday School Union; they give their contribution to this organization and receive from it a small support.

In 1901, a Sunday School Union was organized comprising the Sunday schools under the care of Baptists, Methodists, and "The Free Mission." This Union has been in correspondence with the British Sunday School Union. This organization has sent out Sunday-school missionaries and has organized some courses of study for teachers. It is much hampered because of its meager financial resources.

The London Sunday School Union is also in friendly correspondence with the Lutheran society.

At intervals of five years representatives of Sunday-school work in the northern lands meet in one of the countries, Sweden, Norway or Denmark, for a congress. This congress has numbered more than 2,000 delegates belonging to different churches, though, of course, the Lutheran Church has the majority.

Statistics for Sunday School Work in Denmark	Sunday Schools	Pupils	Teachers
Established Church....	878	64,896	4,079
Methodist Episcopal Church	58	5,241	383
Baptist Church.........	101	4,680	347
Various organizations..	120	6,657	525
Total..............	1,157	81,474	5,334

The Salvation Army and others have their meetings for children. Number of participants unknown.

Other Religious Influences. Boys' Leagues, Scouts, Junior Chapters of Y. M. C. A., Y. W. C. A., Epworth Leagues, Bible Classes, etc.

L. C. Larsen.

DENOMINATIONAL BASIS OF RELIGIOUS EDUCATION.—I. Generalization of Church History. 1. *The Living Fellowship.* During the first generation following the day of Pentecost, when the church began to be a visible force in human society, it was neither a political nor an ecclesiastical unit. It was simply a religious association, formless and nameless, at first composed wholly of Jews. These were later joined by many devout Gentiles, and subsequently, under the leadership of Paul, many Gentiles became Christians who did not share the faith and worship of the Jewish church. The unfinished Acts of the Apostles was evidently written at some time subsequent to Paul's imprisonment at Rome, possibly after the apostle's death. From the narrative of Acts the conclusion is inevitable that throughout the first generation of Christians, the only common designation of this group of believers was the Way. This seemed to characterize the attitude of Christians as they loved God through Christ and helped each other in the service of humanity for love of Christ. Through all the changes which the centuries have brought this living fellowship has never ceased to exist.

2. *The Philosophical Church.* Paul in-

troduced the living fellowship, the Way, into the civilization and culture of Greece. Rationalism was the characteristic mental habit in Greece. To rationalizing minds, then as now, the Christian faith had to be translated into a framework of thought, a series of propositions which reason could approve and adopt. The living fellowship was made subordinate to the faith intellectually interpreted. Creeds inevitably began to appear. The human vitality of the fellowship was lost by the leaders who exalted intellectual conformity. The creed-makers of those early days were fighting life and death struggles for a recognition of the dignity of Christ and the integrity of the faith. Infidelity was confronted with the only weapons adequate to meet the challenges of the unbelievers. The contribution of the Greek intellect to the history of the living fellowship is the *philosophical creed-centered church.*

3. *The Ecclesiastical Church.* The New Testament gives direct and indirect witness to the character and quality of the Christian fellowship which was established in Rome. Paul himself helped mightily to interpret the faith in terms of the ideals of imperialism, of world conquest. It was inevitable that the church at Rome should interpret its message and mission according to the dominant ideas of the place and age. Its peril became pronounced when it became the official religion of the empire. When the horde of barbarians demolished the power of the empire the only remaining nucleus of social order and control were the elders whose simple garb of service appealed to the superstitious awe of the heathen conquerors. The only alternative to church control was social chaos. The power which had been dropped by the paralyzed fingers of the empire had to be taken up by the living hand of the church, the only available organ of government.

The flood of invectives which have been poured forth upon the religious world-statesmen of that age are grounded in ignorance of the conditions confronting the church, and of the churchmen who confronted the existing conditions. The church became a church-state, a politico-religious organism embodying the only only ideals of organization compatible with the times, closely articulated official unity set to realize a uniformity of religious profession and practice. Vision was fixed on authority of unlimited scope, ability expressed through closely graded authority, and energy born of a deep conviction of responsibility under God and duty to mankind. The defects of the vision and the deficiencies of the organ created were due to the simple fact that the men responsible were fallible human beings. The contribution of Roman idealism to the history of the living fellowship is the *ecclesiastical, officer-centered church.*

4. *The Doctrinal Church.* It was inevitable, in the course of time, that "in divers manners and divers portions" the conscience and reason of men should revolt from the intolerable claims of papal absolutism. Some have now come to see in Rome an organized doctrine of the church; in Lutheranism, an organized doctrine of sin; in Calvinism an organized doctrine of God; in the composite of Zwinglianism, Arminianism, Anabaptism, and Wesleyanism, an organized doctrine of the Holy Spirit. These were the most conspicuous rebels against papal and secular authority. Finding the freedom they demanded, reason and conscience did precisely what was inevitable under the circumstances. Doctrines which had been undiscovered, forgotten, or ignored had to be discovered, declared, and defended. Minds doctrinally congenial had to be formed into groups on the basis of loyalty and devotion. History has few more fascinating fields for study than is afforded by the Reformation period, in which there are many conflicting groups of men struggling toward the light with impassioned earnestness. The Jews of the post-exilian period were driven to hate all the pagan peoples surrounding them; their hatred was their protection against the corruption and contamination of heathenism. The same principle in human nature led all these groups of the Reformation period into bitter and mutual antipathies.

Of the seventeenth century Philip Schaff gives this word picture: "In this age of intense confessionalism and rigid orthodoxism the Catholic was excommunicating the Lutheran, the Lutheran was excommunicating the Calvinist, the Calvinist was excommunicating the Arminian; each was condemning all the others to the penal fires of hell. Meanwhile, there was not a missionary of the Cross in the whole earth, except John Eliot among the Indians on the western shore of the Atlantic." Denominations were founded and churches organized to give expression to the doctrinal purposes which called them into being. The contribution of the Reformation period to the history of the living fellowship is the *doctrinal, doctrinally divided, pulpit-centered church.*

5. *The Practical Church.* Originally each denomination claimed a monopoly of some particular phase of truth, or truths, essential to the interpretation of Christian faith and fellowship. But this claim could not endure in the face of a growing democracy, of increasing independency, and of the spirit of religious freedom. The consciousness began to pervade all parties that a doctrine is of value only as it is lived; that a doctrine which cannot be demonstrated in life is worthless; that doctrines not practiced will save no one; that doctrines contribute to save only those who practice them in their attitude toward God and by consistent actions toward their fellow men.

The social, political, and industrial changes of the past century have seen corresponding religious and spiritual changes in all sections of the divided church. All denominations are aware of the judgment of the average man who is the final arbiter of all doctrinal ideas, just as he is the final object of all efforts at salvation. The average man cares nothing about theoretical doctrines. The whole setting of the stage of human life has been shifted within the past century. The living fellowship has entered upon that period of its history in which the church which practices the Gospel of God toward all the objects of God's love is the church which claims and receives the whole-hearted devotion of men. The contribution of the present age to the history of the living fellowship is the *educational, service-centered church.* (See Activity . . . in Religious Education; Social Aspects of Religious . . . Education; Social Service and the S. S.)

II. Types of Denominationalism. 1. Many denominational leaders declare that the churches now confront a situation which requires a struggle for the right of denominational existence. The history of the living fellowship throws much light upon the nature of this contest. Denominationalism that is based upon creedal statements and creedal differences can command the interest only of philosophers. Denominationalism of the ecclesiastical type will continue to command the devotion of those who yield first loyalty to the institution-loving instincts of the mind. The authority of organized officialism is impressive and attractive to some types of mind. Denominationalism that builds upon doctrinal differences can exist only in the face of effective opposition. But the progress of democracy works silently and inexorably toward the disintegration of this form of religious partyism. Time, rather than controversy, must pronounce final judgment upon all these types of divided loyalty in the living fellowship.

2. A new type of denominationalism has come into being with growing power in the last decade. It grows out of religious and educational conditions. The fundamental importance of education is a conviction which has deeper and wider hold upon the popular mind in America than any other one opinion. The growth of the public-school system and of private and state institutions of learning during the past generation is noteworthy. Religious and educational leaders have been thoroughly aroused to face the educational problem of the land. America is the only nation which supports a system of public instruction wholly secular. For the first time in the history of education a general system of public instruction has been created from which all teaching of religion, even the literature of living religions, is rigidly excluded.

Realizing that the church cannot look to the state to teach religion, the church is generally awakening to its responsibility. The church can do what the state cannot do. Since the state system of public instruction cannot be used to teach personal religion, it remains for the church to organize itself educationally to do what the state is compelled to leave undone. The free churches of Christ may do together with radical thoroughness what Roman Catholicism has been doing in part, *i. e.,* make the Sunday schools genuine public schools of religion, and so shape the activities of these schools as to give to all the youth of the land a true education in all that pertains to Christian morals and religious life. This religious education of youth needs to be supplemented by adapted courses of study for adults who have passed the school age, but who are face to face with parental, industrial, and religious problems created by the changed social order of modern civilization. (See Adults, Elective Courses for, in Bible Study; Organization, S. S.)

Here may be found the educational basis for a legitimate denominationalism. Unlike any of the earlier types, it is not competitive in nature but coöperative, not self-centered but community-centered, not set to build up the church out of community life but to build up religious community life by using effectively all the forces and facilities at the command of the church. It may require some readjustment of the church's program on Sunday and of the educational facilities present in the community.

This new type of denominationalism may recognize its responsibility for providing adequate religious education and spiritual culture for a definite group of people, for the local churches of a denomination and for all who can be reached in the local community by the activities of these churches. Many individuals and institutions have been used to bring about this changed attitude in church life. The growth of this educational movement among the denominations has been quiet, obscure, and, almost unsuspected. It is finding fullest realization and largest expression perhaps through the Sunday School Council of Evangelical Denominations (*q. v.*). In the counsels of this voluntary association the broad and generous scope of educational coöperation has come to be commonly recognized and increasingly appreciated.

It is an open question whether uniformity in worship is essential to keeping "the unity of the Spirit in the bond of peace." On the other hand, there can be no question that the task of pastoring and teaching the nation is a task so urgent and so stupendous as to command the heartiest unity of spirit and the closest coöperative effort.

R. P. SHEPHERD.

DENOMINATIONAL RESPONSIBILITY IN SUNDAY-SCHOOL WORK.— In the discussion of this subject it seems necessary to present differences between words that are frequently used as interchangeable. One of these is *sectarianism,* which, among other definitions, is "undue denominationalism; excessive devotion to or zeal for a particular sect. An opprobrious epithet, especially if bigoted." *Fanaticism:* "Extravagance of zeal; ferocious bigotry; intolerant and illiberal adherence to a religious creed or form." *Denominationalism:* "Disposition to uphold denominationalism differences; adherence to a sect." In simple justice to the present state of church affairs in the Christian world where true ideals have been recognized and established, all of the distinctions mentioned may be set aside with the single exception of "denominationalism," which differs so materially from all the others that it is the only one that properly can have place in the present article.

The world is made up of families, differing in numbers and more or less in relations to each other; these differences and these relations are normally of an entirely friendly character, evincing essential unity, although in many instances being diverse in opinions and in ordinary practice. Precisely in the same way the religious world is made up of groups or families, which are known as denominations, not necessarily hostile to each other, holding much in common with regard to doctrines or principles, but differing materially in organization and practice. All experience in the past has proved that only by varying denominations is it possible that all sides of truths taught in the Bible may be fairly emphasized and maintained, and the corruption that inevitably follows a great and dominating ecclesiastical organization be avoided. While essential unity exists between the several religious denominations there are certain differences which are held to be sufficient to maintain separate organizations, which individually appeal for maintenance, and with the best possible results, as the teachings and practices are not essentially productive of strife.

On general questions that do not affect doctrinal ideas or denominational practice there is not only no reason why there should not be combined action, but in the more advanced Christian countries it is becoming more and more a question of church federation, rather than of church union. After the home, the church ranks next in importance with the same requirements for individuality. Whatever reasons exist for the maintenance of a church, it requires that the teaching department of that church or denomination should be thoroughly maintained in its Sunday school as a means of perpetuity and growth. Herein is found the argument for denominational teaching in the Sunday school, which of course would include the use of only such material as will accentuate the particular church views. From this has eventuated the "Sunday School Council of Evangelical Denominations" (*q. v.*), now one of the most important religious bodies in North America, an allied body without any ecclesiastical features or judicial functions, but with a single purpose for mutual protection against efforts that tend to disintegration of denominational ideas and practices, and exclusive of the idea of church union, or hostility to church federation; it rather develops a strong argument for such federation and the practical execution of plans for such federation that do not require any sacrifice of principle.

There cannot be any question, however, that each denomination is in duty bound carefully and faithfully to indoctrinate its children and youth and older members in all of the particular truths for which that particular church stands, the Sunday school, as a unit with the church, forming the medium for such instruction. This responsibility cannot be avoided nor ignored without certainty that in due time the church itself will be weakened and ultimately destroyed.

C. R. BLACKALL.

DENOMINATIONAL SUNDAY-SCHOOL MISSIONARY EXTENSION.— To understand the relation of the denominations to Sunday-school work, it is necessary to remember that the modern Sunday-school movement did not receive its inception by any denominational action. Individuals and individual churches saw the need and opportunity for giving instruction to the young, who were growing up in ignorance and godlessness. As the movement went forward, it was very soon found that coöperation was needed for enlarging and improving the Sunday-school work.

Organizations—Denominational, Interdenominational or Union. As the first Sunday schools were organized by individuals, individual effort played a large part in the first years of the Sunday-school movement. The movers were largely members of churches, and so far as possible, secured church coöperation. But their efforts were at the first generally without regard to denominational affiliation.

In the year 1791, the First-Day or Sunday School Society (*q. v.*) was formed in Philadelphia, for the establishment of Sunday schools. It was composed of members representing different denominations of Christians, among whom were several members of the Society of Friends. This was, so far as known, the oldest Sunday-school society in the world.

It was not, however, until the beginning of the nineteenth century that the Sunday-school movement or Sunday-school societies were vigorously extended in America. From 1810 to 1825 a large number of schools were formed in different churches. From 1825 to 1830, many Sunday-school unions were established, and these organizations laid the foundations for many of the denominational Sunday-school societies.

Among the earliest promoters of Sunday-school work, John Wesley (*q. v.*) takes a prominent place. Even before the days of Robert Raikes (*q. v.*) he was in the habit of gathering children together in different parts of England for religious instruction. He records in his Journal, July 18, 1784, that he found Sunday schools springing up wherever he went. In the same year there was incorporated in the Discipline of the Methodist Episcopal Church of America an article: "Where there are ten children, whose parents are in the society, meet them at least an hour each week." From this time forward, the Sunday-school movement became an integral part of the Methodist Church in England, and the same methods were early transferred to America. In 1827 the Sunday School Union of the Methodist Episcopal Church was organized in New York. It contemplated "The publication and diffusion of religious tracts and the Holy Scriptures." This was the first denomination to maintain the Sunday school as a part of its organized church life. It maintained this responsibility throughout all its subsequent history, and in a greatly enlarged way the same work is now carried on by the Board of Sunday Schools into which the Union was transformed, 1908.

Most of the other denominational societies had their beginnings in interdenominational or union efforts. A Sunday School Union was formed in New York in 1816, but had a short existence. The Philadelphia Sunday and Adult School Union was formed in 1817. (See Sunday and Adult School Union, Philadelphia.) This in 1824 was merged, and formed a part of the American Sunday School Union. Many Unions throughout the United States became auxiliary to this Society, which has had the most prominent place of any Sunday-school organization of a union character.

The Presbyterians, Baptists and many other denominations did not organize Sunday-school unions, but availed themselves in the early years quite largely of the publications of the American Sunday School Union, together with the juvenile literature issued by Boards of Publication of their own denominations, or those of the American Tract Society. (See Tract Society, American.)

The Congregationalists and Baptists of Massachusetts, in the year 1825, with the coöperation for a short time of Methodists and Episcopalians, formed the Massachusetts Sabbath School Union, and became auxiliary to the American Sunday School Union. The Baptist and Congregational churches carried forward this organization with some vigor until the year 1832. At that time it was thought best that a division should be made, for the sake of greater efficiency, and the Congregationalists formed their society, called The Massachusetts Sabbath School Society, maintaining an auxiliary relation to the American Sunday School Union until the year 1839, when this relationship was dissolved. The Baptists retained the old name, The Massachusetts Sabbath School Union. It was remarked at the first meeting of the Massachusetts Sabbath School Society that instead of a division, it had really been a multiplication, as each Society had been able to carry on as large a service as the two combined.

The Congregational denomination had also a Publication Society. The two united in the year 1868, and formed the Society which is now known as The Congregational Sunday School and Publishing Society.

The Baptist Massachusetts Sabbath School Union united with a similar organization of Philadelphia, which became The Baptist Publication Society, one of the strongest Sunday-school organizations of America.

The Dutch Reformed Sunday School Union was organized in New York in 1850, but was soon merged in the General Publication Society of the denomination.

In the first fifty years of great Sunday-school activity, 1820-1870, union forms of service marked the movement. It enlisted the life work of many noble men, and the support of a multitude of churches, but it lacked the universal support of the Christian denominations. From about 1870 interdenominational Sunday-school movements became prominent. Very largely as a result of this, in 1872, at a National Sunday-School Convention at Indianapolis, Indiana, a uniform system of lessons was adopted. (See Uniform Lesson System.) Sunday-school associations were formed everywhere. In 1875, twenty-one State Sunday-school conventions were held, and also a National and International Convention.

Denominational Needs and Opportunities. About this period, the unprecedented development of new territories and states, the growth of great cities, and changes in centers of population made clear the need of greatly strengthening the missionary and extension Sunday-school work of the denominations. Thousands of communities were without religious services of any kind, and would remain so unless Sunday schools were established. These communities were composed of people of all denominations and different nationalities. They could not at first be united to form a church organization of any kind, and were very frequently without Christian leadership. They were anxious for preaching services and for the formation of churches. It was found that churches could be best developed from Sunday schools planted and fostered by the representatives of some denomination. The planting of a Sunday school became the beginning of a church; hence there was new activity in denominational Sunday-school effort. Denominations which had made the Sunday-school work a vital part of their church life were able to render a very great service. The growth of such denominations at this time was largely the result of Sunday-school activity. Denominations which were not thus organized began to send out Sunday-school missionaries and superintendents, to meet the needs of the pioneers who had come from older states or from other lands. Important places for planting Sunday schools were found in cities, as well as on the frontier. (See Sunday School Union, American.) A quickening influence went out through the denominations from the splendid service of such leaders as Rev. J. H. Vincent (*q. v.*), afterwards Bishop of the Methodist Episcopal Church, who was largely instrumental in putting Sunday-school work upon a higher plane. He and others conducted Sunday-school institutes, established Chautauqua summer schools, and introduced courses of Biblical study for teachers. (See Chautauqua Institution.) The Sunday-school representatives became not merely organizers of mission Sunday schools in destitute communities, but Christian statesmen, sustained by their denominations, in laying foundations for the best things of the Kingdom.

Literature and Extension. This missionary and extension effort greatly stimulated the production of Sunday-school literature, and in a large number of denominations the publishing and Sunday-school interests became united under one Board of Directors, as was the case with the Baptist, Congregational, Presbyterian, and several other denominations. These common interests brought the denominations into closer coöperation. A Sunday School Editorial Association was formed, and steps were taken which improved the character of literature published, and greatly stimulated the extension of Sunday-school work. (See Editorial Association, S. S.) Out of this coöperation arose efforts for systematic courses of instruction, which led to the graded series, and this in turn brought the organizations and publishing houses into still closer coöperation in regard to all phases of Sunday-school work.

The Interdenominational Sunday School Council. In Philadelphia in 1910, there were called together Sunday-school representatives of Evangelical denominations of the United States and Canada. (See Sunday School Council of Evangelical Denominations.) Nineteen different denominations were represented. It was found that these, with somewhat varying forms, had each at least four departments of work, publishing, editorial, educational, and missionary and extension.

The Extension Section of this Conference reported:

"That there are hundreds of communities in our rural districts and on our frontiers that are without Sunday schools and other religious agencies. There are multitudes of children and adults in these communities who are destitute of organized religious instruction and guidance.

"Further, in communities already provided with Sunday schools there are thousands who are not as yet cared for. In the United States alone, there are more than eight million children, native and foreign, who are outside the Protestant and Roman Catholic Sunday schools. It is appalling that one-third of a nation's childhood should be Christless. It is also a matter of most serious concern that less than ten per cent of the adult life of the land are in the Sunday schools.

"In view of these facts, it is imperative that an earnest effort be made to extend the privileges of the Gospel to every community, and that a further effort be made to reach and care for our entire child and adult life.

"The Sunday School Council of Evangelical Denominations in the United States and Canada, therefore, pledges itself to an aggressive campaign for the extension of the Sunday-school interests of America. Its aims shall be a Sunday school in every community, and every person in a Sunday school. It earnestly urges the coöperating bodies of the Council and all other Sunday-school agencies to unite in a forward movement to extend the privileges of the Sunday school to all communities and people.

"We rejoice to find that there is the heartiest coöperation between the denominations in their Sunday-school extension work, and that it is their purpose faithfully to observe the principles of Christian comity in the department of Sunday-school activity."

At the next meeting of the Council, held in Nashville, Tenn., 1911, the Sunday-school organizations of twenty-eight denominations were represented, and reported:—

"There are twenty-one per cent of churches in the United States which have no Sunday schools. In one state a single denomination has 608 churches which have no schools. In that same state there are more than 85,000 church members who are not in the Sunday school. These facts illustrative of conditions elsewhere, call for urgent effort on the part of churches themselves in the interest of self-preservation. Churches which have excellent schools are often careless of their opportunity. They should push out to strategic points in their own neighborhoods in their effort to reach the children. In the state of Maine alone there are 75,000 children unreached by any church; in round numbers there are 100,000 children in that state who should be gathered into Sunday schools. In the study of statistics we find an enrollment of 14,000,000 in our denominational Sunday schools, and over 650,000 in undenominational and union schools. We recognize the fact that many of these union schools are ephemeral for want of special care, and we suggest that these schools be brought as soon as possible under the fostering influence of some denomination.

"In ten years 8,000,000 foreigners have come to our shores. Churches should redouble their efforts to reach the children of these foreigners who are needing the help we may give and who are so open to religious influences. We recognize the work of the sane evangelist among the pupils but believe that the consecrated teacher is the best evangelist.

"We call attention to the need of intensive as well as extensive work. The most rapid increase in population in the United States is in the East, the Northwest, and the Southwest. The greatest emphasis on intensive church work in teacher training, and the like is observable in the Middle West. Redoubled efforts in organizing missionary work should be made in the direction of the drift of population. Therefore, be it

"*Resolved,* I. That we rejoice in the hearty coöperation of the Sunday School Boards represented in this Council in their work of Sunday-school extension.

"II. That in view of the imperative needs in all sections of our country we recommend a vigorous forward Sunday-school movement; and that there may continue to be as little overlapping as possible, the Boards recommend to all their field workers the most careful consideration of priority of occupancy and the possibility of denominational fostering in the planting of new schools, and that whenever questions of occupancy shall arise, consultation be had with the representatives of the denominations concerned, with a view to a more successful forward movement which shall reach all regions of our country with the greatest possible efficiency and the least possible waste of effort.

"III. That, rejoicing in the growing interest of the church in the educational aspect of the Sunday-school work, and desiring in every way to promote this interest, we feel it to be most important that the evangelistic mission of the Sunday school should not be overlooked, and that the vital necessity of Sunday-school extension be kept constantly before our minds.

"IV. That, in view of the fact that millions of our American youths are growing up without any Christian training, we call upon our churches to enter upon a vigorous campaign to carry the opportunity for a Christian education to our boys and girls wherever the way be found, and we exhort our Sunday-school workers to strive to bring into our existing schools those who are in their neighborhoods but not as yet members of these schools."

In the following year the special need of aggressive work in cities, as well as in rural communities and among aliens was emphasized, and the Council stated:

"The church faces its most acute problem in the city. The intellectual, social, political, and industrial forces that will eventually make or mar the progress of Christ's Kingdom center there. The Sunday school and childhood provide to the church both the agency and the objective for meeting the problems of the city if they are to be solved successfully.

"We therefore urge that our Sunday schools conduct an aggressive campaign to reach, evangelize, and train in Christian character the children of our cities.

"We recognize the vast and important work which is being done in the rural communities under the survey of this section of the Sunday School Council and having a population of more than forty millions. The work is not only essential for those who permanently reside in the country, but for giving religious education to multitudes who become leaders in economic, social, and religious life in our great cities."

The Council recommended:

"1. That rural schools be encouraged to secure the best possible literature and appliances for their work, even, when necessary, at greatly increased expense, and especially a better hymnology for Sunday-school use.

"2. In view of the educational advance in Sunday-school work we would recommend a strong effort to secure the coöperation of public-school teachers, educators connected with colleges, schools of agriculture, and universities, in encouraging religious education and in widening the curriculum so as to interest and help larger classes of the community, making more attractive and giving a wholesome uplift to country life.

"There is a general awakening of interest in work for the foreigners in America on the part of our denominational boards and societies. Many of these agencies are commissioning men whose sole duty it is to minister to these strangers within our gates. One important form of service is the preparation of literature in foreign languages. We would call attention to the vital importance of this work for the foreigners among us and would recommend that it be earnestly prosecuted and enlarged as rapidly as possible." (See Foreign Children, S. S. Work for.)

The different denominations are organized in different ways for the extension of Sunday-school work. In some, as in the Methodist Episcopal, there is a company of experts who have oversight of the educational, the missionary and the evangelistic features, stimulating the whole denomination, while the practical extension work is carried on by the organizations in each of the Conferences. This denomination is greatly enlarging its Sunday-school work on the missionary and extension side.

The Baptist, Congregational, Presbyterian and many other denominations each employ a large force of workers, coöperating closely with state and local organizations within their respective denominations, but responsible to a central Sunday-school and Publishing Board.

The Presbyterian (U.S.A.) Board of Publication and Sabbath School Work, for the year 1911-12, reported a total force of 139 Sunday-school workers, and 23 colporteurs, making a force of 162. This Board expended in missionary and extension work for the year, $222,335. The Baptist, Congregational and many other denominations are expending in about equal proportion as to membership.

Thousands of Sunday schools are organized each year in communities where no other religious organizations exist. It is impossible to compare or summarize the results with accuracy, as the methods of organizations are so different. A band of noble men, and an increasing number of women are devotedly ministering to needy communities on the frontier, in rural communities of the older states and in growing cities. They distribute vast quantities of good literature, donating many thousands of dollars worth each year to those who otherwise would be unprovided for. The workers are, as a rule, evangelistic as well as educational in methods, so that through these agencies many thousands are brought each year into the Kingdom.

It is realized that the Sunday school needs the best educational ideals which can possibly be given, and the missionary and extension work is carrying the best methods and best literature to rich and poor alike; to the American pioneer and to the strangers who are coming from all lands. By it the barriers of nationality and secetarianism are being broken down. It is realized that there is more to be done than all can do, and there is a spirit of coöperation and a strict regard for the work being done by sister societies. The missionary and extension work, fostered by the Interdenominational Sunday School Council, gives rich promise for the extension of the Kingdom.

William Ewing.

DENOMINATIONAL SUNDAY SCHOOL PUBLISHING DIRECTORY.—See Appendix: Denominational S. S. Publishing Directory.

DEPARTMENTAL GRADED LESSONS.—These lessons were planned by the Sunday School Boards of the Presbyterian and Reformed Churches in North America to meet an existing need. The essential features of the new lessons are four:

(1) Biblical in Basis.
(2) Distinctively Evangelical in Character.
(3) Departmental in Construction.
(4) Periodical in Issue.

Believing that the needs of the Sunday schools called for these Departmental Lessons without delay, the Presbyterian and Reformed Sunday School Boards in 1914, proceeded with the preparation of departmental lessons for the Beginners', Primary, and Junior departments on the basis of the International Graded Lesson outlines, modified at many points. There is but one lesson at a time for each department, and the lessons are written with a view to the needs of all the ages included in that department. The Beginners' Course, for pupils under six years of age, runs for two years and then repeats, new material being furnished on the same or a revised lesson list. The Primary Course, for pupils six, seven, and eight years of age, follows the present three-year outline, repeated or revised after three years, as may seem to be best at that time. The Junior lessons are planned to cover the first three years of the Junior Graded Course, and are intended for pupils nine, ten, and eleven years of age.

It was felt that the new lessons would be found especially useful in the small Sunday schools, with an enrollment of fifty members, more or less, in which such objections as these have been made to the use of the closely graded lessons:

1. Too few pupils and teachers to have first and second year Beginners' classes; first, second, and third year Primary classes; and first, second, third, and fourth year Junior classes.

2. Even when there are enough pupils to form the various classes, and the required number of teachers for the classes, there is still the problem of securing other persons to act as substitute teachers at any time of enforced absence on the part of the regular teacher.

3. The lack of proper building equipment, making it impossible to separate so many departments and classes.

4. The failure of many teachers to understand that the closely graded courses for each grade begin the first Sunday in October, and not the first Sunday in January, as do the Uniform Lessons. The lack of this knowledge leads to the introduction of the lessons at the wrong time of the year.

5. The greater *initial* expense compared with the cost of the material used in teaching the Uniform lessons. Many a single worker in a small school is convinced of the need for this greater expense, but he or she is unable to persuade the pastor, superintendent, or other teachers that it is necessary for the proper Christian education of the young.

In preparing the new courses it was the purpose to give satisfactory answer to these objections.

The use of the lessons calls for the formation in many schools of only three classes of the elementary grades, with three teachers and three assistant teachers to act as substitutes during the absence of the regular teachers. It is entirely possible for any school to arrange for at least three screened or curtained-off corners, and thus secure the separation for the three classes.

The lessons are dated and published in quarterly form, the year beginning with January first, so that there will be no confusion as to the day on which a certain lesson is to be taught.

In advertising the new course, the Presbyterian Board of Publication urged that no schools which had been able to make profitable use of the closely graded series of lessons should change to the Departmental Lessons.

J. T. Faris.

DEPARTMENTS OF THE SUNDAY SCHOOL.—See Adult; Beginners'; Cradle Roll; Home; Intermediate; Junior; Organization, S. S.; Primary; Senior.

DESERET SUNDAY SCHOOL UNION.—See Mormons.

DESIRE.—See Will, Education of the.

DESK TALKS.—Under a uniform lesson scheme the superintendent's desk talks are often but a reteaching or reënforcing of the lesson already taught by the class teachers. The superintendent adds new illustrations and sometimes new thoughts; but the importance of his talk is hardly in these, for these could be given to the classes by the teachers. Pedagogically such talks have been held to be important for four reasons. First, if any classes have poor teachers, these talks give such classes something to think about. Second, it has been thought to be desirable for a pupil to hear more than one teacher, and a different personality brings a different emphasis. Third, the advantages of uniformity have been urged, and there is certainly more uniformity when all, old and young, hear the same words. Fourth, repetition is of recognized value in teaching, and almost any plan which encourages repetition without monotony meets with a response. (See Repetition in Teaching.)

Under the modern graded lesson schemes desk talks can obviously not be a reteaching of the class lesson. Nevertheless, the superintendent of a graded school may give desk talks which will serve all the above objects at the same time that they accomplish other ends. The superintendent may think of his desk talk time as a second lesson period. The period given to the teachers with their small classes is for work which requires careful grading and close personal influence. The superintendent's period is for subjects which do not gain by such grading, or which gain more by the large-class or uniform method.

For instance, while the Epistles can hardly be taught suitably for adult pupils and at the same time made interesting to the average Junior pupil, many of the Psalms may be studied and memorized by young and old together, the young enjoying the stimulus of working with the older pupils, and the older ones finding the same Psalms well worth learning, reviewing, or dwelling upon. Many Bible stories and many truths may be taught by either method, sometimes one method and sometimes the other being preferable. The superintendent, like the school principal, should be able to perceive when certain large subjects will gain by being taught to the school as a whole.

In Sunday schools where religious days or seasons are observed, such as Christmas, Easter, or Bible Sunday, it is often better to make the observance of the day the subject of the superintendent's talk than to break the regular graded class work. The making, structure, and history of the Bible may often be taught in a broad and inspiring manner from the desk. In schools that hold closely to Bible work in their graded lessons, the second, or superintendent's period may be given to some other subject. Stories from the lives of missionaries, or stories from church history may easily be made interesting and profitable to all but to the very youngest pupils.

Much is gained in the line of seriousness and dignity if such subjects are taken as courses covering a definite period of time. Considerable denominational teaching may also be suitably given from the desk, and much rote memory work may well be learned or reviewed by the pupils as a whole. The Episcopal Church Year, although profitably studied a little by the small-class method, lends itself especially to drills, explanations, and Bible readings from the desk. Some days, however, should be given directly to Bible work, for Bible subjects should share the advantages that come from desk talks.

MARIANNA C. BROWN.

"DES MOINES (IOWA) PLAN."—SEE CITY PLAN OF RELIGIOUS EDUCATION; RELIGIOUS PEDAGOGY IN COLLEGES AND THEOLOGICAL SEMINARIES.

DETROIT BOYS' WORK, THE.—The work with boys which is carried on under the direction of the Detroit Young Men's Christian Association is not peculiar as to form, but is rather typical, and to some extent, is prophetic. Though financed by the Association it is directed towards strengthening the efforts of the city churches in dealing with the boys of their parishes. With this in view, the boy's membership in the Association becomes incidental to other things vastly more important; through the advantages of membership, an important point of contact is established with the boy's life, and this is not neglected.

When a boy joins the Association, inquiry is made concerning his church affiliation. The pastor of the church named is advised that this boy has become a member of the Association. This notice has frequently led to other efforts which have been instrumental in bringing whole families into the church. This record—whether a church member or only a church attendant—forms the basis for a subsequent talk by the secretary with the boy on his relation to the church; also, in the case of about fifty per cent of the boys, a frank talk with each one on his sex life, gives the secretary another opportunity for a presentation of the claims of the religious life.

A special secretary for high-school boys gives his entire time to them, regardless of whether they have membership in the Association or not. Thus the secretary enters into friendly personal relations with the lives of from 300 to 500 boys in a year. His aim is to encourage these boys in right living and to help them eventually to become identified with the church. In like manner, a special secretary for employed boys touches an equal number of youths who are at work.

Older boys' conferences annually bring together several hundred boys gathered primarily through the medium of the Sunday schools. Many are stimulated to higher living, and through a definitely evangelistic service scores are won to Christ and to church membership. Once a year, as guests of prominent Christian business men, a recognition dinner is given in honor of the boys of the teen age who have, within twelve months, united with the various churches.

A banquet for the men and boys of the parish is held in a local church. From 100 to 400 attend these feasts. The supper is followed by some good music and a strong, inspirational speech is delivered to the men and boys as they are still seated together at the tables. This address deals with the relationship between man and boy, between father and son. The boys then retire for some recreation, and the men remain at the tables to hold a conference in regard to the definite work which the men can undertake for the benefit of the boys of that church and neighborhood.

Training classes are always held during the winter season, some of which are designed for men and some for older boys, in order to give them specific instruction in the leadership of boys' groups in Bible study. These classes furnish many young men as teachers for the Sunday schools who have had at least a degree of preparation.

The Association secretaries who are engaged in work with boys are constantly responding to calls for advice concerning Sunday-school work, boys' clubs, scout troops, and other activities which are identified with church work with boys. Every secretary is also the teacher of a boys' class in the Sunday school of the church with which he is identified.

E. C. Foster.

DIKE, SAMUEL W.—See Home Department.

DIPLOMAS.—In the Sunday school diplomas have found a place with the graduation of the schools and the introduction of definite courses of instruction. They are often an incentive to work, and are a tangible recognition of faithful accomplishment and an evidence of a goal to be reached. If used in the right way, they may give an added dignity to the school study in the eyes of the young people, and raise the standard that they hold in regard to it.

A diploma should be given on the completion of an *entire* course planned by a school, and at the time of graduation, which would usually occur at eighteen or twenty years of age. Post-graduate and elective courses may be taken after the receiving of this diploma, at which time many young people may enter a training course for teaching, at the end of which they might receive teacher's certificate or diploma.

Certificates may be used with each promotion from grade to grade. These should be given as a true recognition of a merited promotion, and the moral element in the meaning of promotion should be emphasized to the pupils though promotions will be often wisely made in individual cases without such recognition.

Opportunity is now offered for discrimination in the selection of certificates and diplomas. There are among those published a few simple and comparatively artistic productions, while many are not desirable. The most satisfactory plan is for the individual church to provide its own. (See Graduation and Graduate Courses.)

FREDERICA BEARD.

DIRECTOR OF RELIGIOUS EDUCATION.—With the year 1909, a new type of paid religious worker began to appear in several of the larger churches. This was due to many causes, a few of which may be mentioned: (a) A conviction of the need of more intensive work on the part of the church in order that young people might be better instructed in Christian truth and more adequately trained for Christian service. (b) The changes taking place in religious thought by reason of the advance in scientific knowledge, changes which affected profoundly the methods of psychology, pedagogy, Bible study, sociology, and theology. (c) The changes in social life, both rural and urban, demanding that the church should adjust itself to new conditions in order to become more efficient. (d) A sense of the strategic opportunity presented by the presence of young people in the Sunday schools and Young People's societies, and the recognition that this opportunity was not being utilized to the full. (e) The neglect of moral and religious training by other institutions, such as the home and the day school.

In view of the fact that the chief responsibility for the religious nurture of youth had devolved upon the church, under these conditions and in face of the demand for greater efficiency, it was evident that neither the pastor with his manifold duties, nor the lay superintendent with his lack of special training, was equal to the demand. It was felt that if the Sunday school wished to retain the confidence of parents whose children were receiving scientific instruction in the day schools, its educational work also must be conducted upon scientific principles and in accordance with efficient methods. In response to this manifest need and opportunity, men and women of special aptitude and training began to enlist for this work. At the beginning of 1915, more than one hundred directors of religious education were at work in local churches, and the number was steadily increasing.

What is the aim of the director of religious education? What is his sphere within the church? What are his chief functions or duties? What are some of the dangers which he must avoid? And, finally, what should be his qualifications?

I. Aim. The aim of Christian education is involved in that of the church itself. It may be stated thus: To develop lives of the Christian type, instructed, trained, and consecrated to the task of bringing to realization the Kingdom of God on earth. Education seeks to instruct in Christian truth and to train for Christian worship and service. It differs from other activities of the church, not in aim, but in method.

II. Sphere.—1. *In Relation to the Pastor.* The director of religious education is not an assistant pastor, in the ordinary sense, duplicating the various activities of the pastor. His relation to the pastor is analogous to the relation of a teacher to the principal of a school, or to that of the head of a department to the general manager of a store. While both pastor and director are alike servants and executives of the church, the pastor is the unifying and administrative head of all its work, and the director is the specially trained head of a single department.

2. *Relation to the Governing Board.* If the governing board, session, or vestry appoints a Committee or Council of Religious Education, as in the larger churches it ought to do, this committee should act for the church in the supervision of its educational work, while the director should be the expert adviser and executive of the Committee. The director should be selected by this body on account of his fitness for this work, and, as an expert adviser, he should inform the Committee of whatever of significance was happening in this field, and submit to them his own plans for criticism and indorsement. (See Committee on Religious Education.)

3. *Relation to Heads of Departments and Organizations.* In relation to the superintendents of the Sunday school and its departments, the presidents of societies, clubs, and classes and all other organizations, whose work is in whole or in part educational, the director should be the inspiring leader. As such, if his school be large, he may consider it advisable to form a cabinet and to hold cabinet meetings occasionally, perhaps as often

as once a month, for conference with head workers.

With this general idea of his place in the local church, what additional duties will he have?

III. Duties.—In general, he should, with the approval of the Committee of Religious Education, direct the entire educational work of the church, both that among the young people and that among adults. Specifically the duties of the director may be classified and summarized under these heads: 1. *Organization.* Where many people work together at a common task, it is necessary to have careful organization. The director should organize upon a graded basis the Sunday school, the Young People's societies and clubs, and the adult classes; he should see that these are provided with suitable leaders, all carefully chosen from the adult membership of the church; he will organize, if such organizations are feasible, the Cradle Roll, the Home Department, the teacher-training work, and the parents' class. Or, if he be wise enough to keep free from personal responsibility for too much detail, he will find competent men and women to do much of this work under his supervision.

2. *Correlation.* The director should not be content with organizing these study and working groups. He should seek to correlate them with each other as integral parts of a unified educational system. Some idea of the complicated nature of this task will be suggested if it is remembered that the adult or graduate division of the Church School (*q. v.*) should be correlated with the young people's or undergraduate division; the various departments, grades, and classes with each other; the young people's societies and clubs with each other and with the departments of the Sunday school; the Church School with other activities and interests of the church; the Church School with the home; with the denominational enterprises and agencies; with city, state, and national associations. An ideal solution of this complex problem is impossible, but each director should work towards it. (See Educational Agencies of the Church, Correlation of the.)

3. *Education.* The director should be ideally, not only an organizer of educational workers, but should himself be an educator. He should know how to teach people and to train them for service by the most approved methods. Some features of his work as an educator might be: The selection of suitable courses of study and of programs of expressional activities for the various groups; instruction and training of his teachers and workers; conducting Bible, missionary, and social study classes, especially with a view to interesting and preparing leaders; instruction, if the pastor so desires, and the communicant's class; the preparation of occasional lectures on religious, educational, or social subjects, or providing for lectures by others; conducting a parents' class, when possible; and speaking at teachers' meetings and conventions.

4. *Publicity.* Few things succeed at present without adequate publicity. It will be necessary for the director to issue prospectuses and reports; to keep the church—especially the parents of the children—informed as to what the church is doing; to offer definite suggestions to parents in order to secure their coöperation with the school in its work of religious nurture; to organize exhibits of its work; to write occasional articles on religious education for papers and magazines; to prepare leaflets and pamphlets on practical phases of his work embodying this successful experience.

5. *Visitation.* There should be added the pastoral oversight personally, or by proxy, of the young people of the church. The director should call upon his leaders and teachers as occasion may require, upon the parents of the pupils, and, when possible, upon the young people themselves, particularly in time of sickness or trouble.

This statement, designed to suggest some of the ideal possibilities of this office, might discourage a promising worker. It should be remembered, however, that many of the suggestions would not be possible in all churches; that they are of varying degrees of value, and those of greater importance should take precedence of those less so; and that many activities, which may be described in a few paragraphs, are in practice scattered over the entire year or a period of years.

IV. Some Dangers.—The director has temptations and dangers peculiar to the office. (a) Through concentration of interest and effort, he may fail to see his work in proper relations and in right proportion to the many agencies of the church; (b) he may be overwhelmed by the multiplicity of details; (c) he may make important changes without sufficient reflection and preparation; (d) he may come to regard the Church School as a miniature theological seminary; (e) he may regard his work from a point of view too narrowly individualistic, failing to see the work of the local church in relation to the collective church, whose business is the religious education of the whole community; (f) he may fall into the danger of trying to secure spiritual results by mechanical means.

V. Qualifications. A statement of the place and duties of a director suggests his necessary qualifications—those purely personal; and those derived from training. (1) All the qualities of an ideal personality would be helpful in this work, but a pleasing address and a vital experience of the saving and empowering grace of God as revealed in Jesus Christ are indispensable. Unless a man is profoundly in earnest, consecrated, tactful, and spiritual, he is unsuited to this service. A director should be a good organizer, a good executive, a good teacher, and an enthusiast who is capable of inspiring others. (2) In addition to personal qualities, he should have had, as a preparation, "a college education or its equivalent, a full three years' course in a theological seminary, with courses in religious education; or, in addition to the college course, two years of study in an approved school of religious pedagogy. Or, he should have had, at the very least, "a high school training and two years of post-graduate work in an approved school of religious pedagogy."

The above are the requirements respectively for active and associate membership in the Association of Church Directors of Religious Education. (See Directors of Religious Education, Association of.) These requirements include special instruction in educational psychology, in the principles and art of teaching, in the Bible and in Christian literature, and in practical sociology including the survey of fields and methods of service. He should have clear and sound views of the mission of the church in modern society; and he should unremittingly seek the transformation of lives into the likeness of Christ and their consecration to the highest and most efficient Christian service.

W. H. Boocock.

DIRECTORS OF RELIGIOUS EDUCATION, ASSOCIATION OF.—The Association of Church Directors of Religious Education was formed at the Cleveland Convention of the Religious Education Association of 1913. For a number of years previous to this, the educational directors of local churches, in increasing numbers, had been coming together for conference at the annual conventions of the R. E. A. Between conventions, there was a growing interchange of plans and suggestions among them by correspondence. In view of the fact that so much of their work was pioneer and experimental in character, and because of the need of establishing standard qualifications for prospective workers in this field, the conviction steadily grew that some form of permanent organization was desirable and even necessary. (See Director of Religious Education.) This resulted at the Cleveland convention in outlining a tentative constitution, which, as carefully revised at the New Haven Convention in 1914, became the basis and law of the organization.

The main features of the Association, as set forth, in this document may be briefly mentioned: The name chosen for the organization is, "The Association of Church Directors of Religious Education." Its object is thus defined: To serve as a clearing house for ideas and methods which have been tested by experience, to maintain proper standards for Directors of Religious Education, and by acquaintance, correspondence, and conference to stimulate and aid each other to more efficient work.

The membership is of two kinds, active and associate. For active membership those are eligible who have had a four years' college course and have also had a full three years' theological course in a seminary, with courses in religious education; or, who have had, in addition to the college course, two years of study in an approved school of religious pedagogy.

For associate membership those are eligible who, though not having had a college education, have had a high-school training and two years of post-graduate work in an approved school of religious pedagogy, or its equivalent. Associate membership entitles one to all the privileges of membership except voting. No one is admitted to membership in the Association unless he gives his entire time as an employed worker in the cause of religious education, either as a director in a local church or school, or as educational secretary of a denomination.

The officers, who are elected at the annual meeting of the Association held in connection with the regular conventions of the R. E. A., are president, vice-president, and secretary-treasurer. There are two standing committees: a Committee on Membership, whose duty it is to pass upon all applications for membership and to increase the membership of the Association; and a Committee on Publicity, whose business it is to arrange for the exchange of ideas, suggestions, plans and methods of work which have been tested and approved in experience. The dues are $1.00 a year. Approximately one hundred persons are known to be engaged in this special service in local churches and the number is steadily increasing, but as yet less than half are enrolled members of the Association.

Further information regarding the Association may be obtained by addressing Rev. Henry F. Cope, Ph.D., general secretary of the Religious Education Association, Chicago, Ill.

W. H. Boocock.

DISCIPLES OF CHRIST, SUNDAY-SCHOOL WORK OF THE.—Upon the adoption of the Federal Constitution and compulsory religious toleration, there sprang up in the new states a number of independent revolts against the existing rigid orthodoxy which was brought with the colonists from Europe. One such movement originated with the Presbyterians of western Pennsylvania and Virginia. Another, an intensely evangelistic movement, started with the Presbyterians and Baptists of Kentucky. The appeal of the first was for a reunion of all divided Christians upon the simple basis of the New Testament teachings, Christian fellowship, not to be divided or destroyed by any private or party interpretation of the Scriptures. The appeal of the second was for an aggressive evangelization of all mankind, men to become Christians by their voluntary obedience to the commands of Christ and the apostles, and to remain Christians through loyalty to the living Christ. These movements coalesced, or such parts of them as chose to coöperate, and thus was produced the movement known, for purposes of statistics, as the Disciples of Christ. Locally they call themselves Christians. Their churches are called, according to local preference, Churches of Christ, Christian Churches, or churches of Disciples of Christ. They have no common name, no fixed standard of organization, no formal standard of doctrine or discipline. Representing the extreme of individualism in religion, only their common loyalty to the world-program of Jesus Christ unites them in Christian faith and fellowship.

Among the first agencies employed by the Disciples of Christ were a magazine, a weekly religious journal, and a college. They are committed to religious education, intellectual rather than emotional evangelism, and to the work of missions and social service. The social and educational development of the past half-century has helped greatly to cause the Disciples of Christ, as other denominations, to engage their energies in saving the children and youth of the church.

The publishing interests of the Disciples of Christ have necessarily been in the hands of private individuals and corporations, since the group of congregations had no centralized body which could establish and maintain business interests in behalf of the entire group. The Standard Publishing Company of Cincinnati was one of the earliest and most aggressive supporters of Sunday-school progress. The Christian Board of Publication, which succeeded the Christian Publishing Company of St. Louis, represents, as much as any business enterprise can, the Sunday-school, missionary, and benevolent interests of the churches. The Disciples Publishing Company of Chicago, a coöperative enterprise, is second to none of the others in Sunday-school earnestness and enterprise. The Sunday-school interests of many churches of Disciples, known uniformly in the southern states as Churches of Christ, are served by a publishing house in Nashville, Tenn. The ultra-individualism of the Disciples of Christ assures the widest possible religious liberty and prevents any measure of uniformity in Sunday-school study and teaching, in teacher training, and in missionary and social welfare activities.

The Disciples of Christ number approximately one and a third million communicants, about nine thousand congregations, and nearly eight thousand Sunday schools. While much constructive Sunday-school work was done by individuals it was not till 1907 that the work developed a national organization. Marion Stevenson was the first National Bible School Secretary. In 1909 there was worked out by the Sunday-school leaders the "Front Rank Standard of Efficiency," the first concrete, constructive and unifying program of work ever adopted by the Disciples of Christ. During the same year Robert M. Hopkins became the National Secretary. In 1910 the Sunday school secretaries of various state missionary societies were organized with the National Secretary into the Field Workers' Association for better coöperation in unified work. The year following the Association of Colleges of the Disciples of Christ met in joint session with the Field Workers' Association. So many common interests were found that the Board of Education of the Disciples of Christ was created to represent the joint interests of the associations in the educational literature and enterprises of the churches, church schools, and colleges.

Under the direction of the National Secretary of Sunday-school work the missionary and benevolent offerings of the schools have been greatly increased, and wide-spread prayer and systematic study of educational and social service problems have been fostered.

In 1914, 2,543 Sunday schools, out of a total of 7,792 Sunday schools reported by the Bible School secretary, contributed $39,566 to American missions; 1,234 Sunday schools contributed $10,773 in the way of direct offerings to State missionary work; 4,122 Sunday schools gave $92,753 to foreign missions; and 2,116 Sunday schools contributed $35,589 to foreign missions; making a total missionary and benevolent offering of $178,747.

The leaders among the Disciples of Christ heartily support the Graded Lesson system. A very large proportion of the schools are using the lessons in whole or in part. One publishing house supplies an edition of the syndicate lessons and two other houses issue their own editions of Graded Lessons with liberal modifications of the International Lessons as followed by other religious bodies. With more than thirty workers giving their whole time to religious education in and through the Sunday school it is confidently hoped that practically all the Disciples of Christ will make use of the adapted lessons at a very early date.

The new program of teacher training is being eagerly adopted. There is growing dissatisfaction with the memoriter type of work which has widely prevailed, because of its superficial results. The newer training aims at thoroughness and efficiency.

R. P. Shepherd.

DISCIPLINE.—The object of religious education is as much to establish valuable habits as it is to impart religious facts. The Sunday school is a place for discipline: in reverence, in punctuality, in habits of regular study of the Bible, in attention, in order, in honesty—in all things indeed that go to build up character.

The strong school is carefully organized. Everything has its place and falls into its place at the proper moment without noise or confusion. The service begins always on time. No one waits for any one else. The program has been planned in all its details and it moves with military promptness and precision. This in itself is an element of discipline of no mean value.

The next element comes from proper grading. Classes must be homogeneous. Grading is based upon age and development. The grading in the secular schools is a help in determining the Sunday-school grading. There must be classes of boys and classes of girls. In the Beginners' grade they may be taught together, but not in the higher grades. (See Mixed Classes.) The classes in the elementary department should be kept reasonably small. Disorder often arises from the attempt to manage too large a number. Graded Lessons should be used, and so far as possible they should be taught by teachers who have been trained in their use. All this makes for discipline—the molding of the good tendencies of children into fixed habits.

So far the discipline of the school falls upon the superintendent and his board of officers; all the other elements of discipline must come from the teacher. It devolves upon him to keep order during the lesson hour, to secure and retain attention, and to see that no evil tendency upon the part of the pupil is allowed to develop unchecked.

In the minds of many teachers the matter of preserving order is unnecessarily burdensome. The teaching hour is filled from beginning to end with prohibitions and threatenings and scoldings. In many schools the elementary teachers are looked upon almost as martyrs. The difficulty arises largely from lack of organization and from ignorance of children and of proper methods of work. (See Children, Ignorance of.) First of all, it must be understood that small children cannot be handled in the same way as adults. Children in the Beginners' and the Primary Departments are often troublesome because of spontaneous activity. They have no conscious intention of being bad; they are simply children, alive in every muscle, and they cannot keep quiet for long periods. They are filled with a perfectly natural curiosity, and as yet have acquired no fixed habits of deportment in a Sunday-school room. The first requisite for order is to secure proper physical conditions for teaching; the second is to require attention only for short periods and to vary the program by introducing physical exercises; and the third is the provision for handwork which will keep the child active and attentive at the same time.

With Junior and Intermediate pupils the problem is not so easy. The small class will be of some aid, but the teacher's personality is the leading factor now. If it is a class of boys the teacher must be a man who understands boys and who has a masterful and yet a winning manner. (See Boys, Men Teachers for.) The teacher of girls must be a womanly woman, forceful and yet lovable. She must have self-confidence, self-control, and common sense. The Junior teacher should never scold nor threaten unless absolutely determined to carry out the threat. He must be recognized by his pupils as one who is thoroughly acquainted with the lesson he is teaching, and who can present it interestingly. He should be patient, yet he should allow no mischief to go on unchecked. And finally he should be so much of a boy that the pupils will be conscious of his sympathy and appeal to him even for aid in their play.

Lack of discipline often indicates a lack of interest. The teacher who complains that he has a class of bad boys is criticizing not his class but himself. He has failed, and therefore the class has failed. Instead of scolding and threatening and even punishing he should get the class interested in something. The instincts of the pupils can be drawn upon for aid. (See Class Management.) The Junior lad is in the collecting stage of his development: have the stamp collector bring in his stamp album and use that as the starting point, or ask for collections of seeds or of woods or of something that may be used as a point of contact with the lesson. A busy class is an orderly class, no matter how noisy it may be; the class should be kept busy. It will require careful planning beforehand, but the results will be amply rewarding for all the effort expended.

Each pupil should be studied individually and dealt with according to his personality. Some must be urged forward, some must be restrained; some are intellectual, others are emotional; some are out of place indoors and are at their best only when active on the playground, others like quiet games by themselves or a book in their room. The real teacher studies his pupils as much as he does the lesson, and when once he has become really interested in the individual pupil, the matter of maintaining order will adjust itself.

Discipline, as related to the work of the Sunday school, may be defined as the result of an orderly and repeated presentation of truth, leading to correct habits both of thinking and of acting.

F. L. Pattee.

DISCUSSION METHOD OF TEACHING.—See Debating as a Method of Instruction.

DISORDER.—See Class Management; Discipline; Pedagogy.

DISTRACTION.—See Attention; Pedagogy.

DOING, LEARNING BY.—See Moral Practice.

DOUBT, DEALING WITH, IN THE SUNDAY SCHOOL.—With little children the problem is often to curb an excess of faith rather than to cure doubt. Sometimes they will expect God to do things that lie easily within man's power, or come by man's cooperation with God. They will pray that broken toys or feathers may be mended by miracle, and they will be confident of an answer. Innocent doubt may follow their disappointment. The treatment here must emphasize the fact that God cannot be used merely as a labor-saver and that his chief field is within the soul, which he makes strong enough to command the body to perform its proper tasks.

With older pupils the problem of doubt is wholly different. It is first necessary that the doubter be classified; for doubters are of several kinds: (1) Those who ask for mathematical proof in the spiritual realm. These must be shown that for the most part proof must come from the realm involved. (2) Those who are troubled by unsteady and gloomy temperament, as was Thomas. These must be given a new religious climate, an upper room. (3) Those whose spiritual nature has atrophied through neglect. These must be furnished food for the starved life, a book or a religious service. (4) Those who have overemphasized reason. These must be taught that the mind is but one factor in the problem and that human nature in its wholeness must be given a chance. (5) Those whose doubt comes from an evil will. These must be patiently led until they yield obedience to some spiritual truth and secure a right attitude toward some fragment of light.

The following general principles should govern the teacher in his dealing with the doubting: (1) The field of doubting is not only in religion. All things eventually are mysterious, both the breeze of the air and the breath of the divine spirit. (2) Men must learn to trust their normal faculties, their hopes and longings as well as their hands and minds. (3) Heed should be given to the example of Jesus, who in dealing with doubt always acted positively, as in the cases of Nicodemus and Thomas. There was no harsh attack on doubt, but a vigorous stimulation of faith. (4) It is necessary to find some one point of real faith and to make that a starting point. So did Horace Bushnell deal with himself. (See sermon on *Dissolving of Doubts.*)

In dealing with particular forms of doubt the suggestions may be given thus:

1. In trying to assure those who are troubled about the Bible, teachers should insist that the Bible should be kept in its own field—that of moral and spiritual guidance—and that it should be tested by its goal, that is, by Jesus Christ. The simplest treatise for practical use is probably Lyman's *A Plain Man's Working View of Inspiration.*

2. The person who doubts the efficacy of prayer should be shown that there is no philosophical reason why a Great Spirit should not aid a little spirit, and that the main realm of prayer's working must be in the spirit of man. If this one path of prayer be opened, the road will become wider. A good brief discussion is Trumbull's *Prayer: Its Nature and Scope.*

3. If pupils doubt the divine person and power of Christ, the line of teaching is varied—too varied for sketching here. A good extended argument for older pupils is Liddon's *The Divinity of Our Lord.* The best treatise is Horace Bushnell's "The Character of Jesus," which is the tenth chapter of *Nature and the Supernatural.*

4. For those who doubt the possibility of salvation by divine power, the best appeal is to fact. Such works as Begbie's *Twice Born Men* and *Souls in Action* may be safely used.

5. Should pupils pass through sorrow and come to doubt the divine providence and love, the emphasis must be put on the disciplinary value of the painful experiences of life. Savage's *Life's Dark Problems* is a simple and helpful discussion of this theme. On the other hand, pupils should be put on guard against the doubt that comes from joy. "Too good to be true" often works havoc with religious faith. The goodness of a truth

is not in itself an argument against the truth.

6. The doubt of immortality may be lessened or dissolved by putting stress upon the fact that the arguments against the endless life are mainly negative, such as the disappearance of our friends in death and the inability of the imagination to picture the form of the other life. On the positive side the arguments may be drawn from instinct; from the unity of personality and the persistence of force; from man's feeling that he has powers that require more than an earth-span for development; from the certainty that the inequalities and injustices of the world remain uncorrected unless there is a future life; and, finally and supremely, from all these arguments as they center in Christ and are crowned with his personal assurance. Good books for training faith are the various volumes of the Ingersoll Lectures at Harvard on Immortality; Jefferson's *Why We May Believe in Life After Death;* and Brown's *The Christian Hope.*

In all cases the main treatment of doubt must be related to life. If the Bible be lived, prayer used, Jesus followed, salvation tested, sorrow honored, immortality practiced—doubt will become less and less. Moreover, it must be urged that it is unfair always to put the presumption in favor of doubt. Professor Bowne's rule that a man should believe all he can and doubt all he must, rather than believe all he must and doubt all he can, is the only vital and fruitful rule. Good books for general use in this connection are McConnell's *Religious Certainty* and Smyth's *Personal Creeds.*

E. H. Hughes.

DRAMA LEAGUE OF AMERICA.—See Pageantry.

DRAMATIZATION, THE USE OF, IN TEACHING.—Robert Louis Stevenson called our attention to the fact that the way a child tells a story is not so much by speaking as by means of action. It is by action too that he best appreciates a story. It is the "doing" side of a story that appeals to him. A number of ways have been discovered of utilizing this dramatic instinct in Bible study. (See Pageantry.)

The simplest method of dramatizing is to ask the individual members of a Sunday-school class to assume or to impersonate the separate characters in a Bible lesson. This may be done by having them read the Scripture passage in such a way that each one reads the portion that belongs to his own character, or, still better, after the story has been told to them, to have each one invent appropriate dialogue, enlarging upon the narrative of the Scripture.

This method has been carried a step further in a series, called *Biblical Dramas,* prepared for use in Sunday-school festivals and Christian Endeavor entertainments. In these little Scripture dramas, performed without the use of scenery, the various characters arrange themselves in appropriate positions upon a platform and read or recite the dialogue, with a minimum of action, somewhat in the simplicity of the old miracle plays.

The dramatic method has been elaborated still further in a church organization for young boys, called "The Brotherhood of David." In this society the boys represent themselves as comrades of David from his boyhood to the time when he won his kingdom. Each boy takes the name of a Scripture character, and, by a study of the Tissot pictures, constructs simple costumes. The initiations and outdoor activities portray those of a shepherd's or an adventurer's life in Old Testament times, and at the indoor meetings there is informal and active study of Old Testament stories and of the Psalms. (See Boy, The Problem of Training the.)

These methods arouse an active participation on the part of the pupils, lead to research and analysis of Scripture biography, and lend themselves easily to constructive forms of handicraft.

W. B. Forbush.

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DRAWING.—See Blackboard and its Use; Handwork in the S. S.

DREXEL BIDDLE BIBLE CLASSES.—This name has been given to an affiliation of Bible classes aiming to promote Christian unity, brotherhood, and social fellowship among Christians of every name, and in every place. It is the outgrowth of the Bible class work of Mr. Anthony Joseph Drexel Biddle, F.R.G.S., of Philadelphia.

Early in 1908, after exhausting the pleasures of wide travel, of athletic sports in which he excelled, of club life, and of a social prominence made possible by large wealth and social position, Mr. Biddle resolved to devote his life to the service of the Master in the uplift of his fellow man. Under the direction of the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity church, he took charge of a Bible class of three young men. In a little while under the magnetic leadership of Mr. Biddle, the class numbered over one hundred. Then he urged upon them the necessity for some work outside their own church, and deputations went out and organized Bible classes in several other parishes. Mr. Biddle was in constant demand by the clergy, and his visits usually resulted in the organization of a new Bible class. These classes began to call themselves Drexel Biddle Bible classes, and the movement was begun in the most spontaneous and unpremeditated manner. A button was adopted with the rising sun as the emblem, and the motto, "We aim to cover the world."

In May, 1912, the movement took definite form by the adoption of a constitution of the simplest possible character which declares: "The object of this movement shall be to promote the study of the Bible, to advance the brotherhood of man, and to encourage the unity of the churches."

The whole movement is singularly free from prescription or routine. A simple request brings affiliation. There are no fees, dues, or assessments. A class does not lose its name or its individuality in any respect. It may pursue any form of Bible study that it finds most helpful, and the whole plan is so exceedingly flexible that it adapts itself to local conditions in every instance.

There are some unique features which have been developed by Mr. Biddle and his associates which have been found to be of great value. One of them is the plan of "rotating leadership," *i. e.,* instead of having one teacher all the time, one or two of the members are appointed to conduct the class and to present their ideas on the lesson at the next session. This is of great value in promoting a study of the lesson, and in the discovery of talents for speech and exposition. And in this way the Bible class becomes a most effective training school for Sunday-school teachers.

Interclass visitation is another feature that has been developed with fine results. Deputations are sent out constantly to visit other classes, and sometimes whole classes meet together in joint session. Denominational lines are forgotten, for the classes believe that the best way to encourage Christian unity is to unite: to practice unity, not merely to talk about it.

The founder believes most heartily in an athletic gospel, and encourages athletic sports of all kinds as calculated to develop a healthy body. Athletic meets are held and a generous and sportsmanlike rivalry encouraged. The young man is given his sports and games under the fostering care and oversight of the churches and under healthy surroundings.

In the different states and in the larger cities chief directors are appointed, and under them district superintendents, each caring for his particular district. In the city of Philadelphia educational rallies are held at intervals in the different districts which are addressed by men of national or local prominence. A summer home is maintained in a near-by suburb where athletic sports of all kinds are provided for, and which is visited by nearly a hundred thousand persons during the season from May to October. A similar home is maintained near Providence, R. I.

Without any organized propaganda, the number of affiliated classes has increased with a marvelous rapidity. Classes are affiliated in nearly one half of the states of the United States, in the West Indies, England, Scotland, West Africa, and Australia. It was carried to these places by those who had come in touch with it in America.

This movement is essentially a laymen's movement, for while a great many of the clergy are deeply interested in it as honorary officers, or as members of the Advisory Board, yet the chief directors and superintendents are all laymen. Loyalty to clergy and church is strongly urged as the paramount duty of every Christian worker.

As may be seen from this brief account, the affiliation and work of the classes is along social rather than religious lines. It leaves each class free to work out its own problems in its own way, but gives it an inspiration of brotherhood, of enthusiasm, of sunshine and cheerful social service in order to lead to a deeper and broader spiritual life in the service of the Master.

G. S. Gassner.

DRUMMOND, HENRY (1851-97).—Was born in Stirling, Scotland, and educated at the High School there, and at Morison's Academy, Crieff. In 1866, he entered the University of Edinburgh, where he completed a course in the Faculty of Arts. He became a student of the Theological College of the Free Church of Scotland in 1870, at the same time attending the classes of natural science in the University, and after three sessions he went to Germany for a summer semester at the University of Tübingen. Then, postponing his final session in theology, he began work as a city missionary under one of the Free Churches of Edinburgh.

The religious life of the country was then beginning to be stirred under the American evangelists D. L. Moody (*q. v.*) and Ira D. Sankey. In support of this mission, Drummond was soon called upon, along with other divinity students, to address meetings in various parts of the country. Though only in his twenty-third year, Henry Drummond at once became a prominent if not a famous man. His unaffected earnestness, his unerring tact, his frank and radiant disposition, and his magnetic personality raised him to a position scarcely second to that of Moody himself. Drummond's chief strength lay in his dealing with young men. For two years he was engaged in following up the evangelists as they passed from town to town, organizing the young men, and leaving them to carry on the work in their own neighborhood.

In 1875 at the close of the mission, Drummond returned to Edinburgh to complete his theological course. Next year he was appointed lecturer in natural science in the Free Church College, Glasgow; the lectureship was soon after raised to a professorship, which Drummond filled until his early death in 1897. Though highly successful as a science teacher and scholar, he carried on during those years a work of more importance to the world in the religious meetings he organized and often addressed among the students of Edinburgh and Glasgow (1884-94). With a view to promoting similar work in other lands Drummond visited many colleges in the United States in 1887, and again in 1893, and in Australia in 1890.

To many persons Henry Drummond is best known by his books, especially by *Natural Law in the Spiritual World,* and *The Ascent of Man*—books which were written for the purpose of showing the solidarity of the universe and the identity of, or at least the close analogies between, the laws which obtain in the material and in the spiritual sphere; and these books have brought light to thousands and pointed the way to a more adequate philosophy. His life work, however, bore its richest fruit in the religious influence which he exerted upon university students and other young men. His equipment for such work was ideal, and the results were beyond the scope of numerical calculation. Over those of younger years, especially boys in their early teens, Drummond had wonderful power. During the Great Mission, he addressed many meetings for children, and was required to give evangelistic addresses at both Sunday schools and day schools. During the period of the Student Movement in Edinburgh, meetings for boys were held and were regarded by Drummond himself as very useful.

Henry Drummond was a great favorite with boys, and he loved their company. He was always ready to engage in a frolic or to invent some new game. His biographer, Professor George Adam Smith, says, "To the end he preserved the vivid memory, which only the pure in heart preserve, of what he himself had been when a boy." As regards the religion of childhood, Drummond's attitude was sane and cautious; he shrank from any emotional development which had not some intellectual conviction beneath it. He recalls his own experience when at the age of twelve he "had a great work going through Bonar's *God's Way of Peace,* but thinks it did him harm." While few men had more evidence of the reality of "sudden conversions" than Drummond had as an evangelist, he did not regard this experience as necessary—scarcely, perhaps, as normal—and certainly not so in the case of children who had a good home training. Children's meetings were addressed almost under protest. When pressed to speak on matters of personal religion to a lad who had no desire for such conversation—a situation which was peculiarly distasteful to him, though an ardent believer in personal appeal in general—he would sometimes make his position clear by such a remark as, "Well, I suppose you know that this is a put-up job."

While convinced of the importance of religion in boyhood as well as in manhood, Drummond always maintained the fundamental distinction that "a young man's religion cannot be the same as his grandmother's." In writing of the Edinburgh Boys' Meetings he says, "Last Sunday, after the hour's meeting, I sent all the rest home and kept two or three hundred of the big ones for a private talk about decision. We did not think it wise to cross-examine them individually, or to put any undue pressure upon them, but I am sure many of them are thinking most seriously. One difficulty is to get it into their heads that they are to be religious *as boys,* and that they need not be so 'pious' as their maiden aunts." The Boys' Brigade (*q. v.*) movement appealed to Drummond chiefly because it introduced religion into a thoroughly natural boy-atmosphere. "Until the B. B. was discovered," he wrote in *Good Words,* "scarcely any one knew how to make a man, a gentleman and a Christian out of a message-boy . . . but under the *new process* you have them by the battalion." (The whole article may be taken as containing Drummond's *credo* in the matter of the boy.) The promotion of a true Christian manliness by methods natural and congenial to boys, which is the aim of the Brigade, was precisely Drummond's object in dealing with boys. The best example of his religious teaching for boys may be seen in his story, *Baxter's Second Innings,* but the efficiency of that teaching depended less upon the doctrine than upon the personality of the teacher, and on his "genius for friendship," which made itself felt even in the large gatherings with which he usually had to deal.

John Gunn.

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DUNKARDS.—See Brethren, Church of the.

DUTY AND DISCIPLINE MOVEMENT.—In the spring of 1911 was founded the Duty and Discipline Movement, which now numbers over 4,000 members. The movement originated in the publication of forty *Essays on Duty and Discipline* and its objects are: (1) To combat softness, slackness, indifference and indiscipline, and to stimulate discipline and a sense of duty and alertness throughout the national life, especially during the formative period of home and school training.

(2) To give reasonable support to all legitimate authority.

Rule (1) The Duty and Discipline Movement shall deal with principles only —not with methods.

Definition of Rule 1 passed at the Annual Meeting held on June 19, 1914, and confirmed at the Second General Meeting, held on July 17, 1914:

"The Duty and Discipline Movement, as stated in Rule 1, deals with principles and not with methods; but the Rule is not intended to preclude the Society, or its Members, from discussing disciplinary problems, or from giving support to any legal method or methods which may conduce towards the maintenance of the principles advocated by the Movement."

The Duty and Discipline Movement recognizes, therefore, *that practical effect can only be given to principles through methods; and supports all legal methods which conduce towards discipline, without expressing preference for any particular method or methods.*

Rule (2) No resolution dealing with methods shall be submitted to any meeting in connection with the Movement. It is no part of the work of the movement to advocate methods by which its objects may be attained, but one of its aims is to discover the best means of fighting indiscipline, and this, it is thought, can most effectively be done by utilizing the practical experience of earnest men and women who are working the problem out in their own homes, in schools and in social work and life.

The office of the movement is in London, whence a large correspondence is carried on with all parts of the world, from Burmah to Colorado, from New Zealand to Canada. A wide appeal is made by the literature distributed by this organization to all who have any practical concern with the training of children and young people, or with national administrative work. The *Essays,* together with an excellent set of papers called the *Patriot Series,* will be found very useful to all classes of workers and can be had singly or in book form on application to the secretary. These *Essays* have been written or approved by eminent men and women belonging to the most diverse schools of thought—religious, political and social.

Many well-known men and women are vice-presidents of the movement, and one and all, from their various standpoints, emphasize the necessity for the retention of those ideals of duty and of self-discipline which have played so noble a part in the world's history, and to the relaxation of which, in some cases, the writers attribute the gravity of the conditions now prevailing.

Sub-committees have been formed to deal with the different branches of propaganda work, such as drawing-room and public meetings; finance; correspondence and work from overseas; journalistic and literary work, etc. Speakers are sent to meetings of other organizations, either for children or adults, for it is realized that the personal equation, the degree of robustness of character and will is, after all, the crux of every social problem.

By such means it is hoped that before long a public opinion may be formed, which, while inspired by pity and compassion where these are due, will yet be wise enough to repudiate a *false sentimentality* and to demand, and to produce, only the highest possible standards of individual and national virility, self-control and honor.

The secretary will be pleased to answer inquiries at any time and to send specimens of literature, etc., on application to her at 117, Victoria street, London, S.W.

ISABEL MARRIS.

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EARLY SUNDAY SCHOOLS.—See First Sunday Schools; Sunday School History, Middle Period of; Sunday School Union, American; Sunday Schools in England Before Robert Raikes.

EASTER CONFERENCES AND SCHOOL OF METHOD (ENGLAND).—Decentralization and specialization are the keywords of the modern movement in Sunday-school reform. The Sunday school of to-day consists of several departments rarely meeting together as a whole, with exercises in each department highly specialized. (See Decentralized S. S.)

Arising out of the application of this principle and the introduction of Beginners', Primary, and Junior departments came the demand for conferences of departmental leaders. The first of these was held at Southport at Easter, in the year 1906. This conference marked an epoch in the history of the Sunday-school movement. Being confined wholly to leaders of departments representing the younger children's grades, it was possible carefully to specialize the program. Demonstrations were introduced, complete departments consisting of sixty or seventy children were seen at work, and the peculiar difficulties of the teacher of the little child were considered in detail. Much has been made at these conferences of the training of the "young teachers," and demonstrations in preparation class work became an important feature of the conference.

These Primary workers conferences were held, in the year 1906, at Southport; in 1907 at Southend-on-sea; in 1908 at Scarborough; in 1909 at Bournville; in 1910 at London; in 1911 at Harrogate; in 1912, 1913, and 1914 at Swanwick. All the newest methods and most modern appliances are to be seen in use. The place of nature study in the Sunday school is demonstrated each year. Nature rambles have been arranged; demonstrations in play hours have also been given at the recent conferences, while such subjects as music, the art of story-telling, the use and value of "atmosphere," etc., etc., have all been given prominence.

The conferences usually commence on the Thursday before Easter and continue in session until the following Tuesday morning. A charge of 30/- is made, which pays for board, lodging, and admission to all the privileges of the conference. The Committee have, in the past, just cleared expenses.

G. Hamilton Archibald.

EASTER, OBSERVANCE OF.—The term Easter sprang from a festival observed in honor of *Eostre,* the Teutonic goddess of the spring. It was first used when Christianity was introduced among the Saxons. Previous to that, the early Church had celebrated *Pascha* in remembrance of the crucifixion of Jesus, and later in relation also to his resurrection.

The spring festival to the goddess occurred on the Sunday following that fourteenth day of the calendar moon which falls upon, or next after March twenty-first, the vernal equinox. The resurrection of Jesus Christ took place just after the Jewish feast of the Passover, held on the fourteenth day of the moon. So the Council of Nicæa decreed that this Sunday should be the chosen day. It is interesting to note how the old festival, like many another old custom, was given a Christian significance. We see also that the earliest associations of Easter were with the renewal of life in nature, which now serves as a symbol of a higher truth. Here too, is the explanation for Easter being sometimes as early as March twenty-second, or again as late as April twenty-fifth. (See Christian Year.)

The day kept through the centuries as a part of "Holy Week" has tended in recent years to acquire the characteristics of a spring holiday. It remains with the

Church to conserve its religious significance and to educate its children to realize the most beautiful meaning of Easter.

The Roman and Greek churches in their native homes have a celebration which is religious in its fundamental idea, but is an indiscriminate mingling of gala performance and solemn ceremony in form and effect, each very different from the other.

In the Protestant Church in America emphasis is laid on one or the other of two phases of Easter: upon either the celebration of the historic resurrection of Jesus, or the evidences of the renewal of life and the consequent hope of immortality. To many the fact that Jesus rose is a fundamental part of this hope. Children should be made familiar with the account in the Gospels of joy after sorrow through the grace and power that overcame death. To give them the bare historical facts will be inadequate to their needs. But the great truth that

> "There is no death—
> What seems so is transition"

may well be taught for weeks rather than in a single day. Preparations should be made for the full appreciation of Easter.

If a child is directed to note the development of life in a growing seed, the changes that take place in so common a thing as an acorn or an oat; if he is given through story, and through observation, the same truth in relation to an egg and chicken—the use of both flowers and eggs on Easter Sunday will have new meaning for him. "Behold I make all things new" may then be suggestive of deeper significance.

Older boys and girls should be given the Bible story, and some classic literature on the subject of immortality, *e. g.*, Wordsworth's *Ode to Immortality,* Whittier's *Eternal Goodness*, and Tennyson's *Crossing the Bar.* And "the glorious hymn of the Resurrection," 1 Corinthians 15:20-58 may well be committed to memory.

FREDERICA BEARD.

EASTERN CHURCH.—SEE GREEK ORTHODOX CHURCH.

EDINBURGH GRATIS SABBATH-SCHOOL SOCIETY.—In Scotland the practice of religious worship and instruction in the home circle, was generally followed, notably from the days of John Knox (*q. v.*) onward. Witness Burns' immortal picture of the home sanctuary in his *Cotter's Saturday Night.* It was not an uncommon thing for the minister to postpone a marriage until he was assured that the would-be husband was qualified to be the religious teacher of the household. This widespread custom naturally explained the comparatively slow spread of the Sunday school in Scotland, especially so far as villages and smaller towns were concerned, in which the influence of church and home was dominant. But the religious education of the poorer children in the large cities was greatly neglected, and when the reports of Raikes (*q. v.*) and his Sunday school spread over the border, many earnest souls among the religious leaders in the Scottish cities saw in the Sunday school a mighty instrument of religious training.

In October, 1796, several members of Edinburgh churches held monthly meetings of prayer, expressly pleading therein for a revival of religion at home and abroad. Some of the more eager spirits sought to translate prayer into action. The neglected condition of the children was brought to their notice, and a society entitled "Edinburgh Gratis Sabbath School Society" was founded in 1797. The Society sought to aid the religious teaching of youth by helping in the establishment of Sabbath schools in which Scriptural instruction should be given to the young people of the city. Features peculiar to the movement were: (1) That the schools were held on Sabbath evening; (2) that the teaching was Scriptural rather than denominational; and (3) that the teaching should be given without any fee paid to the teachers.

In March, 1797, the first school was formed at Portsburgh. Success marked this pioneer effort, and the movement spread so that at the end of the first year thirty-four schools were reported, and by the end of the second year the number had grown to fifty-four.

Voluntary contributions were made, and the money used in erecting and renting suitable buildings, providing Bibles and catechisms, and furnishing the rooms. In 1812 the Society, finding it needful to do something for the training of the teachers, issued a *Leaflet of Instruction.* In this interesting document the teacher was counseled to divide the classes according to age and capacity, the boys on the right hand of the teacher, the girls on the left. The methods included the memorizing of texts by the pupil, the repeating of any sentences they could recollect from sermons heard, explanation of passages read, questioning upon the meaning, singing of the Psalms, and repetition of portions of the "Assembly's" Catechism, the older pupils being expected to select and repeat additional "Scripture Proofs" of the catechetical teaching. Each Sunday evening the class roll was called, attendances marked, the portion for the next Sunday's lesson appointed and the pupils dismissed "one at a time" to promote orderly closing. An attempt was made to unify the teaching material, and teachers were exhorted to brevity in prayer and in the length of the session. The Society's notion of "brevity," however, may be judged from the exhortation that the whole teaching session should "not exceed two hours," or two and one half at the very utmost, lest the children should be tired! Much excellent counsel was given on the general relations of teacher and pupil, showing that in these early days the leaders understood the main principles of children's religious education.

In the 25th report of the Society it is stated that 3,170 young people are in the schools, and that eighteen schools are in the country adjacent to Edinburgh city. From information in contemporary religious magazines it is clear that similar societies were formed in Glasgow, Aberdeen, Paisley and other Scottish cities. It is further clear that, although at first ecclesiastical authorities bitterly opposed the Sabbath-school movement, yet, as the result of these voluntary efforts, it spread until at length the churches throughout Scotland adopted it as an integral part of their service for the Kingdom of God. (See Scotland, Sabbath Schools in.)

Carey Bonner.

EDINBURGH NATIONAL SABBATH SCHOOL UNION.—See Scotland, Sabbath Schools in.

EDITORIAL ASSOCIATION, SUNDAY SCHOOL.—This association was organized in the city of New York, April 16, 1901; it continued in active operation until 1910, when its principal functions were assumed by the Sunday School Council of Evangelical Denominations (*q. v.*), organized in Philadelphia in June of that year. All of the members of the Editorial Association, except those representing independent publication houses, were enlisted in the Council, as it was believed that denominational interests would be sustained better through the new organization than by the Editorial Association, and the members not wishing to participate in two associations having a purpose so similar. However, the Editorial Association maintains a nominal existence, subject to call by its last chosen officials, in case any need of united action should arise.

The Sunday School Editorial Association was not formed because of opposition to the International Sunday School Association, or its Lesson Committee; nor primarily because of opposition to the Uniform Lesson plan; nor with any definite purpose to establish an independent Graded Lesson system. It was conservative in character and in action, recognizing heartily the importance and value of the International Sunday School Association and its broad and excellent work, to which throughout its whole course it was uniformally loyal, yet constantly seeking to improve and strengthen the generally existing lesson plans, and to build them upon more effective educational principles.

Its avowed object, as stated in its constitution, was "to secure a presentation, comparison, and study of views as to principles and methods of Sunday-school work, and to secure the production of the best Sunday-school literature." Its membership was limited to "Sunday-school editors and publishers of Sunday-school periodicals, and others actively and directly participating in the preparation of publications treating of the International lesson system." Its actions were declared to be only "recommendatory or advisory, and not binding upon the denominational or other houses connected with the Association."

The "one uniform lesson for the whole school" idea has dominated the Sunday-school world since 1872; its advocates were hostile to any change, though it had been under almost constant and merciless criticism; strong vested interests had become established; a spirit of unrest was steadily growing which became threatening; progressive men and women were becoming more and more insistent upon radical changes; independent series of lessons were being issued and were found to be quite acceptable; several conferences with the International Lesson Committee and lesson writers were held, but without satisfactory results; then came into being the Sunday School Editorial Association, its first session including representatives of eighteen denominational bodies, and of five independent publishers.

The International Lesson Committee was in session, with eight of its members present. At a previously arranged hour the two bodies came together for conference. Of all the quite numerous subjects considered by the Editorial Association, only three were presented to the Lesson Committee in a formal but brotherly communication, which had been adopted unanimously:

1. That larger Scripture selections should be made, with a certain part thereof indicated for printing in the "Helps," the shorter portion of ten or twelve verses to be counted as *the lesson,* and that related passages be indicated to complete or to illustrate the lesson.

2. Recommending a separate course of Bible lessons for Beginners under six years of age.

3. Recommending the preparation of a two-years course, at least, topical and historical, for Adult or Senior classes, such course "not to interfere with the International Uniform plan."

Each suggested point received full consideration, and assurance was cordially given that the Lesson Committee would act in harmony with the recommendations, subject to approval of the International Convention. Subcommittees of the Lesson Committee were appointed to prepare a Beginners' Course, and a two years' Advanced Course, both to be presented at the International Sunday School Convention meeting at Denver in 1902, as the Lesson Committee had no right to issue either course, without the authority of the Convention. The subjects involved awakened wide discussion in Sunday-school journals and the religious press.

The International Convention (Denver, 1902) accepted the plan for Beginners' lessons, but rejected the plan for separate Senior or Adult class lessons. The events that followed, during the active existence of the Editorial Association, were related to postal matters, syndication of Sunday-school material, special missionary teaching, nomenclature, improvement of lesson-helps and other Sunday-school periodicals, general Uniform lessons, teacher training, denominational relations in Sunday-school work, temperance lessons, and graded lessons.

In 1904, by unanimous vote, the Association petitioned the International Lesson Committee to make several material changes in the course of lessons for 1906-11, whereby there would not be a break in the middle of the calendar year by passing from the Old Testament to the New, each course to continue through a calendar year. Several minor suggestions were made, all of which were adopted by the Lesson Committee (*q. v.*), with due recognition of the source from which the suggestions had come. This is perhaps sufficient to show the healthy influence exerted by the Editorial Association.

It was an unwritten law, and the general practice of the Association, to make no final delivery except by unanimous vote; matters that could not be so decided were deferred for the time. Discussions were invariably unlimited and as invariably marked by Christian courtesy and forbearance such as true fellowship always produces.

The termination of active efforts by the Sunday School Editorial Asociation was not due to decadence; it occurred at high tide, upon the appearance of another and quite similar organization with a larger scope than could be possible under the then existing conditions, and was subject to call in any exigency that might possibly arise.

C. R. Blackall.

EDUCATION IN OLD TESTAMENT TIMES. From the earliest times the Hebrews considered the education and training of the common people as of supreme importance. The *spirit* of their education was intensely religious; the distinction between "sacred" and "secular," which has proved a serious detriment to education in modern times, did not exist. "The fear of Jehovah (*i. e.,* true piety) is the beginning (or chief part) of knowledge," says a wise man (Prov. 1:7), to which a later sage adds that it is also its fullness and crown (Ecclus. 1: 16, 18). The *aim* of all education was practical, rather than theoretical; not learning, but doing, was considered the chief thing (Sayings of the Fathers 1: 18); but it always maintained a proper balance between theory and practice, seeking to combine "instruction in the positive truths of the ancestral faith with preparation for the practical duties of life" (cf. Josephus, *con. Ap.,* II, 16f).

In the history of Hebrew or Jewish education during Old Testament times, three periods may be distinguished: I. From Moses (c. 1200 B. C.) to Josiah; II. From the Reform of Josiah (621 B. C.) to Ezra; III. From the arrival of Ezra in Jerusalem (c. 458 B. C.) to the Maccabean Age (c. 160 B. C.)

I. From Moses to Josiah. Moses, whose activity marks the beginning of Hebrew history, has been called "the greatest of schoolmasters." He was such only in the sense that he inaugurated movements which made popular instruction necessary and furnished much of the material which later generations expanded and used as the basis of instruction. Fundamentally Moses did two things: (1) He organized a national unity. (2) He proclaimed a religion of sufficient power and vitality to bind together the various elements which constituted the new nation. The watchword of this religion was: Jehovah the God of Israel, Israel the people of Jehovah. In order to impress this central truth upon the people and maintain its effectiveness, the great leader furnished institutions which might serve as object lessons, as means of grace, as vehicles of communion with the newly proclaimed God, and regulations governing the relation of the people to their God and to one another. Thus, force of circumstances made Moses the founder of the moral, religious, social, and civil laws and institutions of the Hebrews.

At first all this material was the possession of the great leader, his associates, and his immediate successors. The task was to make it the property of the common people, through patient, persistent instruction in the things taught by Moses, expanded and often reformulated in subsequent generations. This was done chiefly by three classes of religious workers: the prophets, the priests, and the wise men. In the beginning the three officers were not fully differentiated, but Jer. 18:18 shows that during the period under discussion these various classes became clearly defined, each making its own specific contribution to the religious and ethical training of the people. The *prophet* sought to impress upon his less enlightened contemporaries his sublime conception of the character of Jehovah and of the divine ideals of righteousness, ordinarily by direct appeal to heart and conscience, in which he resembles the modern preacher. The *wise man* also desired to make the divine will known to others, but unlike the prophet and like the modern religious teacher, he addressed himself primarily to the intellect, seeking to remove intellectual difficulties or to present the reasonableness of his cause, convinced that the appeal to common sense would make an impression the result of which might be seen in transformed conduct. One of the educative functions of the *priest* was to instruct the people in the proper performance of ceremonial acts and exercises and to interpret their moral and spiritual significance. It was also his duty to teach the people the Law of Jehovah, consisting not only of ceremonial regulations, but also of moral, social, and judicial precepts and directions.

In the beginning, the teaching was by *word of mouth.* But with the general advance of culture, especially from the time of David and Solomon on, reading and writing became more common. Soon these teachers took advantage of the new opportunities of reaching a larger circle: the fiery orations of the prophets were put into writing and distributed; the traditions of the past, accompanied by interpretations of their religious significance, assumed literary form; while the laws of the priests and sayings of the wise men all were put into more permanent form; as a result of which change moral and religious education could be made more formal and systematic.

No provision seems to have been made for the *public instruction of the young.*

The word "school" occurs neither in the Old Testament nor in the Apocrypha, and only once in the New Testament, and there not with reference to a Jewish institution (Acts 19:9). Thus the education of children was purely a domestic and family concern. Boys accompanied their fathers to their daily labors in the field or the workshop, girls were trained by their mothers in the domestic arts, cooking, weaving, the making of garments, etc. (Prov. 31:12, 21, 22.) Music, dancing, and song seem to have been practiced. Undoubtedly all this instruction was given in a religious spirit, but in addition, parents who considered the fear of God the beginning of wisdom would give more direct religious instruction concerning Jehovah and his providence over the people, the honoring of parents and elders (Exod. 20: 12; 21: 15, 17; Prov. 1: 7; 19: 26; 20: 20), the sanctity of family life, the wonderful traditions of the past. At a later time the simple laws, practical sayings of the wise men (Prov. 1:1-5), and the songs of the poets (2 Sam. 1:17) all permeated by a religious atmosphere, would be added. (See Jews, Religious Education among the.)

Reading and writing (Judg. 8:14) were probably the possession of only the few, but with the general advance in culture, Hebrew children would be introduced more universally to the study of these and allied subjects, like arithmetic, geography, and history. It does not follow, however, that this led to the establishment of schools in the modern sense of that term. The only change was in the case of children of the aristocracy, who were placed in the care of professional tutors (2 Kings 10:1, 5). To what extent the "newer" education spread among the common people it is not possible to state. "Yet such facts as that Amos and Micah among the literary prophets belonged to the ranks of the people; that Mesha, King of Moab, could count for readers for the stele commemorating his victories, that the workmen who excavated the tunnel from the Virgin's spring to the Pool of Siloam carved in the rock the manner of their work—these facts taken along with more than one passage of Isaiah (8:1; 10: 19, 'a child may write them,' cf. 29:11, 12, the distinction between the literate and the illiterate) should make us pause before drawing the line of illiteracy too high in the social scale."

There has been in the past much misconception concerning the place of the so-called *schools of the prophets* (an expression without Scriptural authority) in the educational system of the Hebrews. Laurie, for example, states (*An Historical Survey of Pre-Christian Education,* p. 86) that the schools of the prophets "were somewhat in the nature of theological institutions and were presided over by a senior member formally elected. Music and sacred poetry were studied as well as the profounder aspects of theology." And again, "the prophetic studies apart from theology were . . . music and verse, mathematics and Chaldean astronomy, as well as the law and its spiritual interpretation." These claims find no support in the Old Testament: Kennedy (article on "Education" in Hastings' *Dictionary of the Bible*) is nearer the truth when he says: "All that the Scripture narrative warrants us in holding is that in a few centers, such as Bethel (2 Kings 2:3), Jericho (2 Kings 2:5), and Gilgal (2 Kings 4:38), men of prophetic spirit formed associations or brotherhoods (hence the name, 'sons of the prophets') for the purpose of stimulating their devotion to Jehovah through the common life of the brotherhood. *Edification, not education, was the main purpose of these so-called 'schools.'*" This does not mean, however, that informally and incidentally the younger members did not learn from their elders; just as the younger priests would be instructed by their seniors at the various sanctuaries.

II. From Josiah to Ezra. In 621 B. C., the Book of the Law, generally identified with the Book of Deuteronomy in its original form, was established by Josiah as supreme. This significant act marks an epoch in the religious history of Israel, for it inaugurated the movement which reached its culmination in later Judaism. It had equally far-reaching consequences in the realm of popular education, for "through the emphasis which the Deuteronomic law givers placed upon the *instruction of the children* by their parents, they laid the foundation for the later educational system, which was the strength and glory of Judaism." (Kent, *Israel's Laws and Legal Precedents,* p. 92).

Under the influence of the Deuteronomic reform movement, attempts were made to enforce upon every Israelite the necessity of "instilling right religion and morality into his children and household" (Cheyne, *Jewish Religious Life after the Exile,* p. 130). This ideal finds expression in Gen. 18:19, "For I have known him [Abraham], to the end *that he may command his children and his household after him, that they may keep the way of Jehovah to do righteousness and justice."* The statutes and ordinances with which the parents were familiar, and the wonderful things which they had seen, they were commanded to teach to their children and even their children's children. (Deut. 4:9; 32:7, 8, 46.) The great truths of their religion were to be kept constantly before the children. (Deut. 6:7; 11:19.) No changes seem to have been introduced in the teaching of the "secular" branches, except as the further advance in civilization would lead a growing number of parents to open the wider fields of learning to their children.

The *moral and religious education of the adults* was not neglected. Undoubtedly the prophets, priests, and wise men continued their efforts to instruct the people in the will of their God. But additional educational opportunities were offered. The words of the law were to be inscribed upon large stones, by the highway, where all might read (Deut. 27:1-8); the ruler was to study the law all the days of his life (Deut. 17:19); and among the closing words of the book is the exhortation that every seven years the law be read in the presence of the people, men, women, and children (Deut. 31:9-13).

III. From Ezra to the Maccabees. The coming of Ezra to Jerusalem (c. 458 B. C.) marks another important advance step in the educational history of the Jews. The exilic and early post-exilic period was a time of intense moral, spiritual, and intellectual interest, which found its chief expression in extensive *literary activity.* The traditions of the past were rewritten; the prophetic utterances were collected and edited; and the legal system was adapted to present needs; so that less than a century after the return from Exile (537 B. C.) the Jewish community was in possession of a multitude of writings which, even in the absence of regular schools, could be used by the religious leaders for the instruction of the common people. The opportunity thus offered was seized by Ezra and his coworkers.

Ezra was "a ready scribe in the law" (Ezra 7:6), who "had set his heart to seek the law of Jehovah and to do it, and to teach in Israel statutes and ordinances" (Ezra 7:10). He succeeded in establishing the law as the regulating norm and final authority in every relation of life. The first reading of the law created a profound impression (Neh. 8-10), but if the influence of the book was to be maintained, it must be circulated and the people must be made to know its contents. This made the *office of the teacher,* already alluded to in connection with the first reading of the law (Neh. 8:7, 9), one of supreme importance. Wellhausen scarcely overemphasizes the educational significance of this age when he writes: "The Bible became the spelling book, the community a school, religion an affair of teaching and learning. Piety and education were inseparable; whoever could not read was no true Jew. We may say that in this way were created the beginnings of popular education." (Isr. & Jüd. Gesch. 4th ed. p. 202.)

The *synagogue* where the religious instruction—that is, instruction in the law and, subsequently, also in other portions of the sacred writings—was given, was originally not a place of worship, but a teaching institution (so Philo and the N. T.). In the words of Schuerer (*History of Jewish People,* II, p. 54): "The main object of the Sabbath day assemblages in the synagogue was not public worship in its stricter sense—that is, not devotion—but religious instruction." The origin of the institution is not quite clear. Whether Ezra was its founder, as tradition claims, or not, its beginnings must be placed at least as early as his age. In a short time it spread throughout all the towns and villages of Palestine, where it played an important part in the religious and educational life of the people.

The public instruction in the synagogue did not release parents from their responsibility. It remained the duty of father and mother to instruct their children in the law and the principles of right living. Again and again children are urged to obey the commandments and observe the instruction of their parents. (Prov. 6:20, 23; cf. 2 Tim. 1:5.) Nevertheless, it was inevitable that the rise of a public educational institution should soon produce a class of professional teachers—*the scribes.* In a sense the prophets, priests, and wise men, who did important educational work even during the pre-exilic period, may be called professional teachers. However, during the post-exilic period, the voice of living prophecy ceased, while the priest confined himself more closely to his priestly duties, though the earlier scribes seem to have come from the ranks of the priests and Levites. (Neh. 8:7, 9.)

The teaching activity of the wise men continued; much of the didactic wisdom literature arose during the post-exilic age. But now the scribes came to be in a special sense the teachers of the people—wholly apart from though not necessarily opposed to the sacrificial priesthood—and they continued to exercise a far-reaching influence during the entire subsequent Jewish history. As is the case with the synagogue, the origin and early history of the scribes cannot be traced. However, by the time of the Chronicler, the latter part of the fourth century B. C., they had become preëminently the learner and teacher class, and were already organized into families or guilds (1 Chron. 2:55); and in the end they absorbed the older movement of the wise men, so that by the time of Jesus ben Sirach (soon after 200 B. C.) the two were practically indistinguishable; Jesus ben Sirach, the last of the great wise men, was also a scribe.

The teaching of the scribes for the common people was done largely in connection with the synagogue services, though the privilege of reading and teaching in the synagogue was by no means limited to the scribes. For *private instruction,* they gathered their disciples in other places. From Proverbs 1:20, 21, one may infer that the city gates or the adjacent broad places were used as meeting places of teachers and pupils. At a later time, quarters seem to have been set apart for them in the temple precincts (Josephus, Ant. XII, 3:3), and other buildings may have been devoted to teaching purposes. However, most of the instruction seems to have been given in private houses. "My son," says Jesus ben Sirach, "if thou seest a man of understanding, get thee betime unto him, and let thy foot wear out the steps of his doors." (Ecclus. 6:36.)

The instruction was *oral.* The great aim was to impress the truth indelibly upon the memory, so that the pupil could reproduce in identical terms what was taught. It is significant that in later Hebrew the ideas "to teach," and "to learn" are expressed by a word which means literally, "to repeat." From the pupils in these schools the ranks of the scribes were recruited; but the priesthood and higher laity undoubtedly shared the educational privileges, while the great mass of children were still dependent upon home teaching. The instruction in the schools of the scribes presupposed prior elementary training in reading, writing, and other branches of learning, but this must have been, largely at least, domestic, for there is no evidence of the existence of elementary schools prior to the Greek period, and they did not become numerous until during the first pre-Christian century, chiefly through the efforts of Simon Ben Shetah, a president of the Sanhedrin (c. 75 B. C.).

The Greek conquest of Western Asia by Alexander (333-332 B. C.) was followed by the spread of *Greek ideas and customs* throughout Palestine and adjacent countries, and exerted a decided influence upon Jewish educational life. Naturally the Jews in Palestine were affected less by these new forces than the Jews of the dispersion, especially those who had settled in the newly founded city of Alexandria in Egypt. Nevertheless, the Maccabean uprising furnishes abundant evidence that Palestine and even Jerusalem did not remain untouched by Hellenism. It is not improbable that along with other ideas, Greek educational methods found a foothold in Palestine during the third century B. C. (1 Mac. 1:14; 2 Mac. 4:9, 12). In general, the Greek conquest resulted in popularizing education (1 Mac. 1:57), and in emphasizing some of the "secular" elements which received less attention during the earlier periods. Concerning this later age, the judgment of Laurie (p. 92) is probably correct: "We may fairly conclude that for about four centuries before Christ, elementary instruction was generally accessible through individual public teaching or parental teaching, and that clever and energetic boys could thus raise themselves above the humbler ranks of poverty. Popular education was, however, education by the synagogue, which brought home to every small community of Jews the central idea of their faith and the system of morality and law based upon it."

F. C. EISELEN.

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EDUCATION OF THE WILL.—SEE WILL, EDUCATION OF THE.

EDUCATIONAL AGENCIES OF THE CHURCH, CORRELATION OF THE.—By the correlation of the educational agencies of the church is meant the adoption of a plan adequate to surround every boy and girl in the parish with all possible helpful influences and so harmonious in all its parts that there shall be no overlapping or unnecessary endeavor. The natural center of this correlation is the Sunday school, in which are brought together for the longest continuous time the largest number of the young people of the church. The ideal for correlation is that the church shall furnish, or see that there is furnished, for all its children wholesome influences sufficient to ensure their physical, mental, social, and religious welfare.

The church should not divorce instruction from expression. It should so organize the religious training of its youth that they are trained in right conduct in order that they may "know the doctrine" by doing Christ's will. Habits of religious expression are formed exactly as other habits are established, and the church should give religion the benefit of all the research in psychology and pedagogy which is so rapidly improving the methods of the public schools.

The arguments which have secured for the church graded Sunday-school curricula will also make clear the necessity for graded worship and graded expression. A child must be taught to live a full life in the world as he knows it, and his religious life should increase with his expanding horizon. As one church has expressed it, "The Church School" sets forth a program of graded expression as follows: "The characteristic environment of the Primary child is the home; of the Junior child, the play circle and the school; of the Intermediate youth, entering upon the larger world, the church as a parish and the city; of the Senior, the country and the world. Each of these should be studied with a view to discovering what each environment offers in the way of opportunity for service."

Often this correlation should be made not only in respect to the activities within a particular church, but also between its own activity and the activities of a neighboring institution, such as a sister church, the Y. M. C. A., the public library, or the public playground. The result to be desired by the correlation of agencies may be stated in definite terms, differing according to local needs and appliances. A definite statement that would be applicable to many churches would be that there ought to be a Sunday-school class, a plan for church attendance, a social club, or a gymnasium class, a summer camp, and a definite channel for service for every boy and girl in the Sunday school between eight years of age and maturity. No doubt every pastor has a plan, but it would be of advantage to have it more clearly outlined, and to have the constituent organizations consciously work in accordance with it.

If religious expression is part of the process of religious teaching it must follow that the organizations that have sprung up as agencies for the expression of religious life, must be correlated with the church school and that one board of officers administer both parts of the educational program.

I. The Correlating Committee. The correlating committee should consist of a committee of three, five, or seven members, to be known as the *Educational Committee of the Church.* The Educational Committee should be one of the regular standing committees of the Church Board, session, or other central executive body in the local church. It should sustain the same relationship to the Sunday school that a school board sustains to a system of public schools. (See Committee on Religious Education.)

The Executive Officer. The executive officer of the Educational Committee should be a superintendent, or, if possible a director of religious education (*q. v.*) who is a trained educational expert for this work. This officer would superintend the Sunday school, train the teachers, and have general direction of all educational organizations of the church.

The Departmental Programs. The general program of all departments of the church school (or "Sunday school") should consist of three parts, as follows:

1. Period of real and reverent worship, suited to the age, experience, and needs of the department.

2. Period of instruction. This is the regular class period. Graded Lessons will suit the subject matter to the needs of the students.

3. Period of training for and in Christian service. It is desirable that these three periods be united under one administration.

The third period of this program will take the place of the Junior, Intermediate, and Senior societies now meeting under separate mid-week meetings of the separate management. There may be classes for various purposes, but the department as a whole will seldom need to call an extra assembly.

This arrangement secures the attendance of all who are members of the Sunday school upon the young people's expressional services. It secures a correlation of instruction and expression; and finally, it secures a unity of supervision that prevents the overlapping of agencies. The practicability and usefulness of such correlation may be more manifest by indicating upon a chart the relationships which are actually being followed out in one church. (Chart furnished by W. B. Forbush, Ph.D.)

Sunday School Grade	*Church Opportunity*	*Social Opportunity*	*Gymnasium*	*Camp*	*Service*
Beginners			Play-hour.		Benevolent.
Primary		Socials.	Boys' I. Girls' I.		Benevolent.
Junior	Church Attendance League.	Girl Scouts.	Boys' II. Boys' III. Girls' II.		Benevolent.
Intermediate	Church Attendance League.	Knights of King Arthur. King's Daughters.	Boys' IV. Boys' V.	Boys' Camp I. Girls' Camp I.	Messenger Service. Club Work. Junior Choir.
Senior	Confirmation Classes for Boys and for Girls. Pews for Boys' Classes.	Knights of King Arthur. The Girls' Club. Christian Endeavor.	Young Men I Young Women I.	Boys' Camp II. Girls' Camp II.	Club Work. Gym. Leaders. S. S. Teachers. C. E. Work. Ushers. Senior Choir.

The chart requires some explanation. Note that everything is done by grades. The gymnasium and the camps are graded to parallel departments and groups of classes in the Sunday school. The social clubs also follow the main lines of child development. The opportunities of service grow more varied with the increasing age, ability and freedom of the young people. In the column devoted to "Church Opportunity" the church attendance leagues precede the confirmation classes and the setting apart of special pews for special classes. There is some peril in encouraging young people to become church members before they have formed the habit of church attendance. The junior choir and a weekly story-sermon help at this point. Later, the habit having been formed, the regular sermon and the senior choir are helpful agencies. The confirmation classes are offered only to church attendants.

When a student is promoted from one department of the school to another, he passes by virtue of that promotion into all the phases of the work of the new department. At the close of the Senior course the school should make it a part of its business to see that each student is actively identified with some of the adult organizations of the church, and the church receiving them should immediately set them to work and keep them at work. Horne has aptly remarked: "The idle convert is in graver danger than the unconverted idle." The launching of this program should be preceded by an educational campaign which must include the whole church. The changes it suggests will then be indorsed by an intelligent public sentiment. The Educational Committee should go about its work tactfully, with no undue show of authority, and at all times should be tolerant when dealing with established customs.

II. Agencies for Teacher Training. The church should plan for the future of its school; it should train teachers not only for to-day but for to-morrow. (See Teacher Training.) In the training of teachers there should be hours of general preparation followed by careful specialization for work in the different departments. Correspondence courses should be encouraged where class work is not possible. (See Biblical Instruction by Correspondence.)

The church should train leaders as well as teachers, and for this purpose it should provide a training class or classes in which officers are given short courses of study to prepare them for their specific duties. (See Leadership, Training for.) Superintendents, assistant superintendents, heads of departments, secretaries, librarians, the chairmen of important committees also—such as missions, temperance, evangelism—should receive special training. This training should be given so far as possible in the local school. Part of the course would be common to all and could be studied in a large class and the specialization followed in smaller groups. Where the church has access to a City Training School (*q. v.*) and Institutes or institutions of learning offering special courses, it should work in co-operation with them for the advanced training of its own leaders. The Educational Committee and officers should make a careful selection among its young people of the future leaders and teachers. Frequent opportunity should be offered for conversation regarding life problems of leadership and these should lead directly into actual service. The object of training should be to fit each young person to become an intelligent and skilled worker in some activity of the Kingdom under the direction of the church. (See Vocation Day in the S. S.; Vocational Instruction.)

III. The Local Church and the Educational Institutions. The local church looks to the college man or woman for leadership. It expects those who come from its denominational institutions to be prepared as Bible teachers, leaders of boys' and girls' work and of athletic activities, or to assume places as superintendents and officers. It has a right to expect courses in religious education to be available at college and of such strong and commanding interest that students will catch a vision of the dignity of religious service and return to the home church equipped and willing to render the desired service.

The Bible and missionary training schools are rendering a great service, but the church has a right to expect that these schools consider the problem of developing a normal life and growth as well as the problem of salvage and rescue for such lives as have been misspent. Such schools should enlarge their scope and train for teaching in the home churches according to approved educational principles. The call is not for a smaller number of missionaries and settlement workers, but for a larger number of trained workers for the harvest fields at home. (See Religious Training Schools.)

The churches, also, feel themselves vitally related to the theological seminaries. They are placing a new interpretation upon the teaching function of the minister and they expect him to come from the seminary prepared not only for the pulpit, but for the educational leadership of the church. (See Pastor and the S. S.) The unity of teaching agencies in the local church reaches out in order to find support in the colleges, training schools, seminaries, and great institutions of the church.

An intimate relation and clear understanding between general organizations, the local boards of public education, and the committees on religious education in the local church is essential to the correlation of work in the churches. The general policies and practical workings of these various organizations will be most effective as they serve with unified purpose a closely articulated system of religious education.

W. S. Athearn, W. B. Forbush, and Franklin McElfresh.

EDUCATIONAL FUNCTION OF THE SUNDAY SCHOOL.—Several factors have combined during the last quarter century to make clear to what extent the Sunday school may and ought to be a real educational institution. Among these are: the increase of confidence among educators in the value of the study of the child mind and the development of that mind, as conditioning every approach made to the child itself; the improvement in the methods in the common schools due to this fact; the growing understanding that we cannot educate the child at any point without some influence on all his nature; the growing understanding that people may be trained in respect to morals and religion just as in any other qualities, and that the morals and religion resulting from such training are just as vital as any that can come from appeal to more primitive emotions; the knowledge that growth in religion in the child follows a certain, determinable course as does growth of body and mind; the fact that there is very much in common between the ordinary educational processes and the securing of right moral and religious natures; and, finally, that the home and common schools are not filling their function of securing righteous purposes and behavior on the part of youth. (See Home, The, as an Agency in Religious Education; Psychology, Child.)

This conviction that the Sunday school has a vitally educational function is merely a part of the more general one—that *all* human qualities, desirable or undesirable, are educable and that it is the duty of society to strengthen the right qualities and eradicate the undesirable ones in every possible way.

The most obvious shortcoming of the general system of education at present is in respect to the moral and religious aspects of character. This weakness is quite frankly recognized by the most alert of secular educators, and is admitted with increasing alarm. These men realize that the real purpose of all education is right character, and admit that the schools need the help of other institutions to secure it.

It must be recognized at the outset that there is some correlation between knowledge and righteousness. This means that people who have knowledge are not so liable to wrong-doing as are those who are ignorant. The correlation is not high enough, however, to justify depending on knowledge alone, for this does not lead with sufficient certainty to righteous character, to sane choices, and to wholesome conduct. Therefore the knowledge and efficiency sought by the schools are important even in moral and religious education, but something else must be done which the common schools have not found a way to do. (See Organization, S. S.)

This is just the point at which the Sunday school is in a position to render its invaluable service to humanity. Its task is to secure right motives and ideals, and fuse them with this knowledge and efficiency secured through general education—in a word to increase the correlation between knowledge and right choices by adding right purposes.

In order to do this the Sunday school ought to fit its work just as closely as possible to that of the schools. We may profit greatly by the methods which have been successfully used in general education, in so far as we carry them over naturally and appropriately into the field of character and conduct. There should be a greatly increased community of purpose and exchange of experience between Sunday school and other teachers just because they are doing complementary work with the same children. Ways should be found to strengthen the moral and religious purposes of the general teacher and the pedagogical appreciation of the Sunday-school teacher. There ought to be joint meetings and discussions, leading to the harmonizing of plans of these two groups of teachers for the complete education of the children. In such a scheme of complete, all-round education the Sunday school, if it improves its opportunity, may come to have a unique place—a more extended place than its advocates have ever imagined. It will build on what is done in the home and school, but it will consciously add to these sound culture in respect to moral responsibility, in respect to the spiritual nature and its function, in respect to conscience, and in respect to personal and social religion and its expression in practice.

There is no antithesis between the educational function of the Sunday school and any other of its functions. There has been some disposition to put education and evangelism into opposition. As a matter of fact the evangelistic persuasion of personality is more sure and more meaningful if it has been preceded by equally evangelistic education of the emotions, of knowledge, of will, and of conduct. The evangelistic appeal is futile unless it be followed up with education of the whole personality. An educated choice of Christ as Saviour is more meaningful than a spontaneous or haphazard one. It has been too much felt that education relates only to knowledge and reason. The emotions and desires are quite as subject to education and as much in need of it as is the intellect. What we really need is that all our education shall be persuasive and evangelistic; and that all our evangelism shall be based on the whole structure and nature, rather than on a mere part of personality—that is, shall be educative. Evangelism which is not educative in its effects darkens the life rather than illumines it. (See Evangelism through Education.)

When we speak of education in respect to morals and religion, we imply at once that we are naturally endowed with moral and religious qualities—that these qualities do not come from without, but are as native to us as our body or mind. If these spiritual qualities are natural, they are subject to growth and unfolding under the proper nurture just as the body and mind are. Growth and unfolding, however, imply time. It has been one of the most persistent of the fallacies of religious thinking, that the religious and spiritual nature of man arises and flowers by some artificial and lawless device which allows the neglect of the elements of growth and time. This conception has wrought havoc to the spiritual life of many rightwishing people. Others, trusting to some striking emotional experience, have dwarfed the life by later neglect. Many, feeling that the religious life is impossible without such an experience, have ignored their natural spiritual qualities and have allowed them to be eclipsed by those less lofty. A spiritual birth is not the proof and measure of spiritual life; a growing spiritual and religious nature is the evidence of the spiritual birth.

If these things are true it becomes at once necessary and possible to examine and determine what traits, or characteristics, or elements enter into the moral and religious nature of man. While we cannot educate quality without influencing all, it is not safe to try to educate personality as a vague and lofty unity—trusting that all proper special qualities will be developed adequately as a by-product of the general process. It is too complex for that; therefore, conscious attention must be given to many separate aspects of it all the time.

The following classes of qualities have a large place in the structure of human personality, including the spiritual: our desires and emotions; our experience and habits; our knowledge and ideas; our standards and ideals; our choices and conduct. All of these traits are subject to education. They may grow or diminish; they may become more gross or more exact; they may come to encourage righteousness or to inhibit it. Whatever their fate they make up our natures. This is equally true of the religious nature. These qualities make us what we are, and there is no regeneration without regenerating them.

It was stated above that there is a correlation between information and righteousness. This is also true of the other groups of qualities. There is still greater correlation between desires and conduct; between right habits and standards and conduct; between purpose and conduct. Because of this it at once becomes the duty of teachers of character to find the best ways to strengthen and develop every right desire and impulse and to weaken the wrong ones; to increase helpful knowledge; to form sound habits of thinking, of choosing, and of acting at the expense of low habits; to erect lofty standards and ideals of life instead of mean ones. The Sunday-school teacher may feel assured when he is doing these things that he is educating the moral and religious life.

It must not be forgotten that this conscious education of character is greatly strengthened by any strong, suitable, emotional appeals that may secure a deep internal purpose. A wholesome general choice or purpose makes more safe every individual decision. It is the united testimony of many men that this transformed purpose may be had by the vision of Jesus Christ and a cordial acceptance of him as leader and Saviour; and that desires, habits, ideals, and choices may be righted and strengthened by this purpose. There is nothing in the idea of education to deny this. This resource must be used as a vital part of the process of education in character. Before it, however, should come the careful education of all the contributing elements; and it should be followed by that education and training which will apply this new purpose to every feature of character.

In general there are just two ways in which the Sunday-school teacher can educate personality in respect to any of these elements that go to make it up. In the first place, he may try to *stimulate* the personal qualities by direct appeals. This is the classic method of education. It means that teachers appeal in one form or another to what is within the nature in the effort to impress it. We teach, we instruct, we exhort. This is the method of the classroom and the pulpit. It is better for information than for conduct. Thus may one reach the emotions, arouse desires, convey information.

In doing this important part of the education of personality effectively it is imperative that the best possible selection and grading of materials of instruction be made. In making this selection of matter the first question is not whether it is in the Bible or out of it; but is rather whether it is the most suitable that can possibly be found to meet the exact spiritual needs of the child for whom it is selected. If, for any reason, a modern instance of God's dealing with his children or of man's response to the Father can be made more vivid, more inspiring, more appealing to the child than Biblical instances, the modern teacher must be able to use the former, just as the Master did in his teaching. It is quite immaterial whether we use Bible passages to illustrate modern conditions, or use modern illustrations of Bible truth. God's truth is equally true and equally sacred no matter when it comes to light. (See Extra-Biblical Studies.)

In the second place, character, and all the elements of character, may be educated through *expression.* This is the reverse of the ordinary instruction. It is thoroughly accepted in general education that action is more educative of the person who is acting than stimulation or impression can be. It is for this reason that laboratories, shops, clinics, and moot courts exist. Sunday schools have not yet come to realize the tremendous educational value of securing actual expression of the impulses which presumably are aroused by good teaching. As an institution for the education of character and life the Sunday school must find ways to give actual practice in choosing and acting in accordance with the best ideals and purpose which the pupils have. This can be done only by making pupils realize that the home, the street relations, the school, the games are the clinics in which the teachings about sympathy, truthfulness, honesty, unselfishness and other features of Christlikeness must be practiced if at all. It is only through this expressive side of the personal qualities, in self-sacrifice and social service, that we can develop and fortify the life with the results of experience; crystallize purposes into habits; and transform individual moral victories of the will into habits of right decision. (Sunday School and the Educated Man.)

The Sunday school as a school of morals and religion must use both the above methods. It must appeal in such a way as to stimulate the proper impulses, cultivate right desires, guide in right thinking; it must also find ways so to inspire and guide the actual expressions of life as to furnish fine experiences, build up right habits, and secure skill in right conduct. Certain facts concerning leadership may be taught; certain desires and emotions respecting it may be aroused; but actual leadership is only to be secured by practice in leading. (See Leadership, Training for.) It is much the same with all the personal qualities of the religious and spiritual life.

T. W. GALLOWAY.

EDUCATIONAL VALUE OF PLAY.—SEE PLAY AS A FACTOR IN RELIGIOUS EDUCATION.

EFFICIENCY IN THE SUNDAY SCHOOL.—SEE EDUCATIONAL FUNCTION OF THE S. S.; MORAL AND RELIGIOUS EDUCATION, TESTS OF EFFICIENCY IN; STANDARDS, S. S.; SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS.

EGGLESTON, EDWARD (1837-1902).—Clergyman, editor, and author. Born in Indiana; ordained to the ministry in the Methodist Episcopal Church, 1857; engaged in pastorates during ten years; editor of *Little Corporal,* a juvenile paper, Chicago, 1866-67; editor *National Sunday School Teacher,* Chicago, 1867-70 (contributing editor during several years following); literary editor of *The Independent,* New York, 1870-72; editor *Hearth and Home,* New York, 1871-72; pastor "Church of Christian Endeavor," Brooklyn, N. Y., 1874-79; author of several popular works of fiction, and participant in important United States governmental responsibilities. This biographical outline indicates the really brief period of his activities along Sunday-school lines.

Physically, Edward Eggleston was more than usually fine, with dark curling hair thickly clustering to his shoulders, eyes keen and flashing, and heavy beard. Gifted with a full, sonorous voice and fluent in speech, his personality was particularly pleasing, and he was promptly acclaimed and recognized as a leader and competent teacher of teachers, his lesson expositions and practical hints in the *National Sunday School Teacher* winning great favor, and his institute and convention work being of a very high order and in great demand, with varied and unique "Drill lessons." His hearers were profoundly impressed, as with blackboard and repetitions by his audience he taught them "The Art of Gaining Attention," "The Art of Questioning," "How to Study a Lesson," and other topics directly related to the development of teachers.

This led to the publication of two small volumes in 1869, the first of which was entitled *Sunday School Conventions and Institutes; with Suggestions on County and Township Organizations.* Its main purpose is indicated by the title and it was rich in useful working outlines. It was followed by the *Manual: a Practical Guide to Sunday-School Work,* which was aptly characterized as "thoroughly alive with interest and earnestness . . . great directness, simplicity, and force."

The third National Sunday School Convention was held in Newark, N. J., in 1869, after an interval of ten years from the previous convention. At that time Mr. Eggleston was chairman of the Executive Committee of the Illinois State Sunday School Convention, and also chairman of the Committee that issued the call for the Newark Convention; as such he called the latter to order and was its business manager. He spoke several times, yet made but one formal and thoroughly characteristic address, urging its hearers at its close to "go home better men, wiser men, fuller men, 'crazier' men in Sunday-school work."

In his editorial articles and in public address he was impatient and outspoken with regard to Sunday-school shams; he was not favorable to grading or graded lesson material; he declared that "all ostentatious machinery is a humbug and a sham, and we waste power enough in running the machine to double its results." He declared that "Sunday-school work was filled with empiricism, and what may be called the habit of shallowness has become too much fixed. . . . It is time we had done with hobby riding; every good thing is ridden to death."

In the National Sunday School Convention of 1872, he stood almost alone in opposition to one uniform lesson plan, and contested heroically the popular tide. In reply to an impassioned address by Mr. B. F. Jacobs (*q. v.*) in favor of universal uniform lessons, Mr. Eggleston declared that it was "a movement backward; it would pull down good schools; produce a dead level uniformity; place a mortgage on Sunday-school work for the succeeding ten years; but realized that he was in a helpless minority, yet must stand by his convictions." His personal efforts in Sunday-school work were practically completed at this time, he announced, and thenceforward he would devote himself to literary pursuits. But in 1880, in an article for a Sunday-school teachers' periodical, he referred to "the unpractical idealism prevalent," and claimed that "the system of rigid adherence to one lesson for all the school, combined with selections now and then of subjects fit only for a theological seminary, is not in accordance with practical wisdom. . . . I am not too severe when I call this unpractical idealism, though I know, to my cost, the awful result of assailing the great goddess of Diana whom Ephesus and all the world worshipeth."

C. R. Blackall.

EGYPTIANS.—See Non-Christian Scriptures; Religious Education, Ancient, History of.

EMBER DAYS.—See Christian Year.

EMOTION, PLACE OF, IN THE RELIGIOUS EDUCATION OF THE YOUNG.—The teacher follows the psychologist in recognizing the necessity of allowing for the play of feeling in the individual life. Some teachers have been tempted, and perhaps a few still are, to overemphasize feeling at the expense of thoughtfulness, and the appeal to the will. (See Will, Education of the.) But the fact remains that education of whatever kind implies by its very nature the presence of impulsive energies rooted in feeling. Emotional elements, or elements of feeling in association with an object or an idea, are the mainspring of education. They give to it both energy and direction.

Fundamentally, the life of feeling has either of two standard directions. It consists of the pleasurable accompaniments of experience, which give to life its positive tendency; and, on the other hand, painful or unpleasant accompaniments, which give rise to aversion. Allowing for the necessity of avoiding overstimulation of feeling, and especially the dangerous tendency to arouse in the young precocious manifestations of emotion in forms belonging to adult life, it is clear that religious education must depend very largely for its success upon the right use of emotional appeal. The young heart has to learn to "abhor" that which is evil, to "cleave to" that which is good. The fundamental emotional attitudes of attraction and aversion reach their highest and most developed form in the choice of good and the rejection of evil.

Hence the Bible is full of the appeal to right feeling as the basis and motive of right behavior and true worship. But the adjustment is delicate and difficult. And there is need for the help and influence of the teacher. St. Paul found the issue of the momentous conflict between the "two wills" to turn solely upon the influence in his life of the unseen Teacher. Only in this way did aversion to evil reach its summit and become the assured attitude of his life. It is this same divine influence which in the religious education of childhood and youth we endeavor to mediate and interpret. We lift up the young heart towards the love of the good and the love of God. And through this higher love the higher choice is made.

Influence of this kind has a twofold source; in the teacher's own emotional life, and in that of his pupils.

1. The meaning and interest which the truths and ideals he is presenting have for the teacher himself will always have much to do with making religious teaching successful. Truth that has been warmed at the fires of the teacher's own heart is the truth that impresses and wins. The surest sources of power in teaching are the teacher's own love, trust, and reverence, finding play and expression. (See Friendship as a Factor in Religious Education.) The weakness of teaching which depends too exclusively upon "lesson helps" is to be traced to the absence of this clear expression of oneself. Second hand ideas are apt to lack the warm personal glow which attaches to one's own thought and experience.

2. In the next place, the emotional responses of the young heart itself will have a central place in all successful religious education. At one time it may be righteous indignation; at another time, wisely directed "fear"; more usually it will be affection, or trust, or reverence, that is aroused in answer to the teacher's call. As these and other emotional impulses are

stirred, severally and in their final unity, the pupil is on the way towards a religious decision which has within it the elements of permanency. (See Emotions, Training the.)

THISELTON MARK.

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EMOTIONS, TRAINING THE.—Emotions may be considered as those forces, such as love and fear, joy and sorrow, hope and despondency, curiosity and disgust, confidence and alarm, reverence and contempt, trust and anxiety, that with ceaseless ebb and flow are reflected in the thoughts and deeds of man. They appear in varying degrees of intensity. Seldom does any one completely dominate the mind to the exclusion of all others. They are never found isolated from the other kinds of mental activity. They may be looked upon as forces, for they not only appear in connection with the other kinds of mental activity, but also definitely influence the quality of the thoughts and actions of which they are parts.

Every individual possesses natural, inborn tendencies or dispositions because of which he is affected by certain kinds of sense impressions, to which stimuli he responds in definite ways that have not been acquired through experience. In general it may be said that when these instinctive tendencies are permitted to become actions or thoughts pleasurable emotions arise and when, in any way, they are strongly opposed or thwarted, emotions of self-depression or hostility result. Emotions are not the ultimate causes of human conduct, but are rather symptoms that indicate whether or not the kinds of thought and action for which the individual is by nature suited are present in his conduct. When the instinctive impulse becomes a part of conduct and the corresponding feeling of pleasure arises, both become stronger. It is easier for the former to appear again and the emotion that accompanies it tends to become ascendant over the other emotions. When, for any reason, the instinctive dispositions are not present in conduct, unpleasant emotions permeate it, the dispositions lose strength and are less apt to reappear.

These facts modify the systems of reactions that are acquired or built up as the child develops. The actions and emotions of an infant are more nearly instinctive than at any later period. But as habits are formed by the regular and frequent recurrence of certain acts or by the vividness with which they are experienced, the emotions themselves become organized. A well developed habit becomes a pleasurable mode of behavior, and so emotion may be looked upon as a symptom revealing to what extent both instinctive and acquired tendencies are present in conduct. When the impulses present in conduct are almost wholly instinctive, the accompanying emotions are correspondingly simple and intensely pervasive. But as habits become mature, the emotions that accompany them tend to acquire the simplicity and intensity of those associated with instinctive behavior.

Emotions support the impulses which they accompany and in connection with which they originate, giving them strength or weakness. They also direct those impulses toward certain appropriate ends by accepting some thoughts and rejecting others. Fear, for instance, has a type of conduct that corresponds to it. If a particular mental state is characterized by love, it is easier for thoughts of good will to find an active part in directing the impulses that are present than it would be if the mind were filled with fear. Love also rejects thoughts of ill-will. Every emotion tends to organize into its own system and around its own impulse whatever other mental factors are available and will aid the impulse to achieve a definite end. Unless the emotion is thus permitted to eventuate in conduct, it remains abortive and incomplete. The true origin and nature of emotions can never be clearly understood except as systems in which are included both volitional and intellectual elements. In his article on "Emotions," in Hastings' *Encyclopædia of Religion and Ethics,* A. Dorner says: "Impulse as such, however, is not emotion; rather it becomes emotion only when the object to which it is directed affects the feeling and prompts the will to act. The object may be so persistently present to the mind as to give a sustained tone to the feelings which, again, gives a definite bias to the will. The emotions, then, are distinguished from spontaneous impulses by the fact that they are traceable to some impression, or feeling, and emerge as a tendency to react upon this stimulus. We may say, therefore, that the emotions are combinations of feeling with movements or acts of will, and that they may have either transitory or a lasting character, according as they are immediate reactions upon a definite object, or upon habitual states of the soul which rest upon a more or less persistent combination of feeling and volition; these, in turn, depending upon the object affecting the soul."

From the standpoint of the Sunday-school teacher, it is an especially significant fact that not only does an emotion present in a child's mind at a given time tend to organize into its system all of the serviceable ideas that are available at that time, but also that, as it becomes relatively dominant, it tends to determine the kinds of new ideas that are received. Thus the emotions that are firmly established in a child's life tend to determine the future as well as the present types of conduct. An emotion that calls into service ideas of a certain kind thereby, indirectly, influences apperception. Love, for instance, influences present conduct, refusing to make evil thoughts (see 1 Cor. 13:5) a part of its system. But when love becomes established as a permanent mood in the life of the pupil, the continued presence of its corresponding thoughts of good will become an enduring basis for the apperception of ideas of like moral quality.

Hence it is important that at the earliest practicable age there be established in the pupil, as dominant emotional qualities, those types of emotions that are truly Christian in character. There are certain standard Christian emotions, such as love, joy, peace, hope, confidence, and trust, which, by the use of various pedagogical means known to the intelligent teacher, may be awakened in the pupil's mind during a session of the Sunday school. A service of worship that does not definitely arouse one of these standard emotions falls short of its function as a service of worship. The telling of a story, the characters in which are vividly represented as possessing these "symptoms," will likewise awaken these same emotions within the pupils.

One very important function of the Sunday school is to take the pupils regularly and frequently out of the ordinary environment or common ways of doing things, place them under the most favorable conditions, and by suggestion cause them to experience these standard types of emotion. The purity and intensity which characterizes such emotional experiences will greatly influence the rapidity with which they become established permanently in the lives of the pupils. Because of the higher suggestibility of early childhood, this problem is most easily solved in the Beginners' and Primary departments. This work of nurturing the distinctively Christian emotions should be carried on until they are so firmly established that the pupil is adequately fortified against even the temporary domination of a non-Christian system.

Music has the power directly to give an emotional quality to the mind. Better than any other form of worship, it expresses various moods without involving other forms of mental activity. By the use of words, it is impossible to express accurately what one feels. But music aids such expression. Children like to sing. They also enjoy instrumental music. It is especially by the use of music that they are able to give immediate expression to their emotions. In the singing of a hymn by all of the pupils in a department or a school each one, because of social suggestion, is helped to experience and to express the emotion reflected in the hymn. By the use of properly selected hymns, it is possible to stimulate such emotions as trust, reverential awe, and joy. Thus music, in the hands of an intelligent teacher, is a powerful means of directly attacking and overcoming the non-Christian types of emotion that may be present in the minds of the pupils when they enter the Sunday school. By a direct appeal to the intellect, the teacher might be unable to substitute cheerfulness and love for gloom and hatred. But music is less apt to stir up inhibitions or antagonisms. Especially when wedded to poetry, with its rhythmical beats suggestive of lofty religious sentiments, is music able to carry to the child's mind a healing and inspiring message.

The Sunday school cannot fulfill its responsibility for the training of the emotions of the pupil merely by the weekly stimulation of those that are truly Christian. Since the emotion that does not eventuate in conduct is abortive and incomplete, the Sunday school must consider itself responsible for the providing of suitable expressional activities for its pupils. The pupils should be given opportunities for appropriate recreation and various forms of graded social service. Unless such opportunities are provided the most elementary mental factors will never become organized for truly Christian living. The spiritual injury that would inevitably come to the child who becomes used to having one kind of emotion aroused on Sunday, but whose weekday conduct contains evidence of the presence of opposing systems of emotions, is apparent. The only way to train the emotions is to provide for their finding frequent and regular expression in types of conduct, the moral qualities of which are like their own. The right kinds of work have spiritual value for they provide occasions for the higher development and organization of the elementary emotions. (See Activity and its Place in Religious Education.)

Instincts and instinctive impulses are not all present at birth. With the growth of the nervous system they appear, each at its own time. The natural play life of a young child, for instance, reveals the presence of different kinds of instinctive impulses that are different from those of adolescence. The kind of activity that occasions a pleasurable emotion in a Beginner would be unpleasant to an Intermediate pupil. Thus the training of the emotions involves a new problem with the appearance of every new instinct.

Since the properly graded school provides religious ideas that are closely related to the new interests that are awakened by these newly arrived instincts, the problem of training the emotions is suggested not only by the presence of an instinct but also by the character of the religious ideas contained in a properly graded system of lessons. The emotion, love, as it appears in the conduct of a Beginner includes in its system only a relatively small portion of the ideas and instinctive impulses that would be included in the love that had become well established in the life of a member of the Senior Department. The danger of a temporary discontinuance of the training of the emotions is thus seen. If a young man, seventeen years of age, should come suddenly to consider the kinds of religious ideas suited to his strongly rational interests, but with a trust that had not developed since early childhood, he would find it difficult if not, at first, impossible for his childlike trust to include in its system ideas so vastly different from those which alone it had assimilated, or with which this emotion had become associated. Unless appropriate kinds of conduct are provided during each period of the pupil's development his character, upon arrival at maturity, will be deficient in important emotional qualities. Examples of such deficiencies in emotional training are seen in those adult Christians who are lacking in tenderness, or forcefulness, or cheerfulness.

From the practical point of view, an emotion may be considered as a symptom or an index to guide the teacher in this task of providing suitable kinds of religious instruction and activity. If the pupil finds pleasure in types of conduct that are genuinely Christian and at the same time are pedagogically suited to his instinctive interests, the work of the teacher at that time is successful. Such expressions as "O how love I thy law" and "I delight to do thy will, O Lord" indicate the presence of pleasurable emotions. They are just as possible and as appropriate during immature as in mature life. But the possibility of their presence depends upon other things, upon the presentation of "the law" in such terms as can be understood by the immature intellect, terms that are interesting to it, and upon the provision for that conduct which is likewise suited to the degree of volitional development.

In the Beginners' and Primary departments, religious education is concerned largely with the training of the emotions. At this age the pupil does not have the intellectual ability to work with facility with ideas. Such emotions as love and trust are already present in the life of the child who comes from a normal home. Curiosity characterizes his attitude toward his new and wonderful world. This child is psychologically unable to take God and nature into account in a purely intellectual way. The teacher's problem is so to train these emotions of love, trust, and curiosity that they shall include suitably simple ideas concerning God and his world. One practical danger to be avoided at this age is that of making the fear of disobedience a dominant emotion. The normal child-feeling in regard to sin tends toward disgust or repulsion rather than fear in its extreme form. Fear, more than any other emotion, when once overstimulated, tends to return and to crowd out other useful emotions. The result is a type of religious conduct that is hesitant and negative rather than full of assurance and confident endeavor.

A comprehensive plan for the training of the emotions provides for giving to the child, thus early, an emotional ideal. This ideal is enlarged and enriched as his emotional life develops. But he is never without a standard with reference to which he can judge of the propriety of a newly suggested emotion. In early childhood this problem is relatively simple. Love and trust are spontaneous in a little child. But during the later years of development it is important for him to be able to meet the temptation to harbor non-Christian emotions with a clear conception of a worthy ideal, and also with the determination to be true to it. Love that in early childhood is the result of suggestion may now be the result of obedience to a Divine command.

Such training helps to equip the individual for the highest social usefulness. Without experiencing the truly Christian emotions it is impossible to gain the deepest insight into the lives of others. Every individual is surrounded by both impersonal and personal objects. The sentiments that should be developed toward the former and which are of use in accumulating wealth or in the mastery of natural forces are void of the tender emotions that should characterize one's attitude toward persons. The proper training of the emotions according to the Christian ideals equips the individual with those tender emotions that help him to live a life of highest social utility.

The strategic importance of placing the emphasis upon the more elementary or fundamental system of Christian emotions is seen. The chief emphasis is placed upon love. As love tends to establish itself permanently in the life or to organize into its system all of the other emotions, thoughts and actions that may be made to contribute to its strength, the result is generosity, not meanness, gentleness, kindliness, thoughtful regard, patience, humility, charity, forbearance. Love stimulates sincerity, courage, fortitude, loyalty, fidelity. The actions that flow from the bonds of friendship which love of one's fellowman inspires have the greatest economic and social values. There is a vital connection between such love and reverence, confidence, faith, hope and trust. Even though the elementary Christian emotion does not come to the place of absolute supremacy in the individual life, in so far as its organization does proceed, its beneficial results appear.

The one whose emotional life has thus been trained possesses abiding inclinations to withstand the influences of a hostile environment. Under circumstances that would otherwise tend to produce emotions that would result in a decrease of intellectual or volitional or social efficiency, these effects do not take place. In Philippi for instance, after Paul and Silas had been accused by the Jews they were thrust into the inner prison and their feet made fast in the stocks. But the narrator says, "At midnight Paul and Silas prayed and *sang praises to God.*" Thus it is that the one whose emotions have been trained according to Christian standards is able to triumph over untoward circumstances. (See Emotion, Place of, in the Religious Education of the Young; Will, Education of the.)

N. E. Richardson.

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ENGLAND, SECOND SESSION OF THE SUNDAY SCHOOL IN.—In a very large number of Sunday schools in England two sessions are held. The first is before morning worship; the second during the afternoon. The Sunday School Union prepares and issues a course for use in the morning school which is Old Testament when the International is New, and New Testament when the International is Old. Recent years have witnessed a growing difficulty in the conduct of the morning school, as it has been a problem how to secure a sufficient number of teachers at that comparatively early hour; the same applies in a lesser degree to the pupils.

The result is that in many instances collective instruction by the superintendent has taken the place of class teaching, and the theme of the instruction is more and more the catechism of the church. The influence of the Young Worshippers' League is tending to shorten the session of the school from one hour to thirty or forty minutes at most. (See League of Worshipping Children.) The general sentiment among church workers is that while the morning school may call for modification, it would be a blunder to discontinue it. (See Rural England, Sunday Schools in.)

J. W. Butcher.

ENGLAND, SUNDAY SCHOOL IN.—See Raikes, Robert; Rural England, Sunday Schools in; Sunday Schools in England Before Robert Raikes; Sunday Schools in England from Robert Raikes Onward. See also the Various Denominational Articles.

ENROLLMENT OF THE SUNDAY SCHOOL.—See Secretary, The S. S.; Statistical Methods for the S. S.

ENTERTAINMENTS.—See Amusements and the S. S.; Festivals, S. S.; Moving Pictures in the S. S.; Recreation and the S. S.

ENVIRONMENT.—See Atmosphere in Religious Education; Organization, S. S.

EPIPHANY.—See Christian Year.

EPISCOPAL CHURCH OF SCOTLAND.—See Graded Lessons, British.

EPWORTH LEAGUE.—The young people's organizations of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada have the common name Epworth League. The three societies are mutually independent, but unite periodically in holding international conventions. They are organized for the training of the young people in religious and social activities, the culture of the personal spiritual life, and the general work of their respective churches.

The Epworth League in the Methodist Episcopal Church was organized at Cleveland, Ohio, on May 15, 1889, at a meeting of delegates from five organizations of Methodist young people then existing in various parts of the country. Its plan of work, outlined in a constitution for local "chapters," revised in 1903 and 1913, is fourfold, and the departments as now designated are, Spiritual Work, World Evangelism, Social Service, and Culture and Recreation. The League is found in almost every Methodist Episcopal Church, and its membership, senior, and junior, is 825,000. The Junior League includes the children between nine and sixteen years of age. There is no age limit for the Epworth League, though a general sentiment discourages active membership after the age of thirty.

The first department maintains a weekly devotional meeting, usually on Sunday evening preceding public worship, and conducts Bible study classes and work in personal evangelism. The second department provides for mission study and training in Christian stewardship, and encourages special gifts to missions, aggregating in recent years nearly or quite $100,000 annually. The third department pays large attention to local relief work, the support of the church's philanthropic institutions by gifts of money and supplies, and the general subject of Christian citizenship. The fourth department cares for recreational and intellectual activities, and provides schemes of church and community recreation.

The district organizations, which include usually from 25 to 50 chapters, hold annual conventions. Larger groups meet in conventions occasionally. Among the most significant gatherings are the summer institutes. The work of these institutes is done in a session of seven to ten days, with the mornings given to the study of departmental work, the afternoons devoted to recreation, and the evenings occupied by inspirational and popular addresses. At these institutes the claims of religious vocations are carefully presented to the young people.

The oversight of the Epworth League is committed to a Board of Control of eighteen members, appointed by the quadrennial General Conference of the church. The Board holds annual meetings. The general secretary is the League's executive officer, with headquarters at Chicago, and there are assistant secretaries for the German and the Negro sections of the church. The official organ of the League is the *Epworth Herald,* published weekly at Chicago, founded in 1890. The League motto is "Look up, lift up."

The young people's organization in the Methodist Episcopal Church, South, was originated under General Conference sanction in 1890, and naturally adopted the name Epworth League, in harmony with the movement then well under way in the Methodist Episcopal Church, as the purpose and methods of the two organizations were largely the same. For four years it was under the care of the church's Sunday School Committee, and then became a distinct branch of church work. In 1894 the official organ, *The Epworth Era,* appeared, and a general secretary was elected. The League also has four departments. Its missionary work is vigorously supported, and its devotional meeting largely takes the place of the former class meeting, now fallen into disuse. The governing body is a Board of Control of seven members. The headquarters are at Nashville, Tenn. The general secretary is also editor of the official organ. Four assemblies of from six to ten days are held annually, and thirty conferences—gatherings of from two to four days each, where the institute plan is carried out. The present membership is more than 137,000, in about 4,000 chapters. The motto is "All for Christ."

The Epworth League in Canada dates from October, 1889, when the first society was organized. It also was a product of the general movement looking to the training and utilizing of the young life of Methodism. It is under the supervision of the Department of Sunday Schools and Young People's Societies. It has five departments, Christian Endeavor, Missions, Literary and Social, Citizenship, Junior. Missionary activities are especially important. Many district organizations support directly a missionary on the field. The general secretary also edits the League paper, the *Canadian Epworth Era,* and four field secretaries are associated with him. The League holds many conventions and institutes each year. The present number of chapters is a little over 4,000, with a membership of about 85,000. The League's motto is "Look up, lift up for Christ and the church." Many local societies in Canada bear the name "Epworth League of Christian Endeavor," and are affiliated organically with the Christian Endeavor movement. (See Young People's Societies [Great Britain]; Young People's Society of Christian Endeavor.)

D. B. Brummitt.

EPWORTH LEAGUE (GREAT BRITAIN).—See Young People's Societies (Great Britain).

EQUIPMENT AND SUPPLIES.—See Architecture, S. S.; Beginners' Department; Blackboard and Its Use; Cradle Roll; Gymnasiums, Church; Handwork in the S. S.; Hygiene; Intermediate Department; Junior Department; Literature, S. S.; Primary Department; Stereopticon, Use of the; Stereoscope; Sunday School, Cost of the.

ESKRICK, GEORGE (d. 1807).—A native of York, but resided most of his life at Bolton and Lancashire, England. Was a friend of John Wesley, and entertained many of the leading Methodists of his day. For some years he was the principal man in the Bolton church. He is said to have been one of the founders of the famous Sunday school of Bolton, which grew to have a membership of over 2,000, and an average attendance of 1,800. The *Arminian Magazine,* for 1788, gives some account of the school as follows:

"Many of the poor children about Bolton have been greatly neglected in their education, and were almost a proverb for wickedness, especially Sabbath-breaking: which crime is often the forerunner of the worst of evils."

"But we see at present, the prospect of a glorious reformation. Among many who attend at our place, there is already a great change in their manners, morals, and learning. They are taught to read and write by persons who are very well qualified for the work. Many of the children can read well in the Bible, and write a tolerable hand; so that they are qualified for any common business. Their natural rusticity is also greatly worn off, and their behavior is modest and decent. About one hundred are taught to sing the praises of God; in which they have made great proficiency, to the admiration of those who hear them."

"But what is better than all the rest, the principles of religion are instilled into their minds. The masters endeavor to impress them with the fear of God; and by that to make all vice and wickedness hateful to them and urge them to obedience by the precepts and motives of the Gospel. Each class is spoken to separately every Sunday, on the nature of religion, and they are taught their duty to God, their neighbor, and themselves, when the instructions are enforced by serious counsels, and solemn prayers."

Peter Haslan, who became a prominent Sunday-school advocate, was one of its pupils, and was present at the first Sabbath of its opening.

S. G. Ayres.

ETHICAL CULTURE, SOCIETY FOR.—The question may be asked, "What are the distinctive features of a Sunday school in an Ethical Society?" The first Society for Ethical Culture was founded in 1876. A few years later the children of its members were gathered together on Sunday mornings for services, then classes for the study of religion were added and the discussion of moral problems and teaching of ethics was systematically begun. Since then the Sunday school has grown both in size and scope. The societies in other cities have likewise organized Sunday schools. In Philadelphia, Chicago, St. Louis, and Brooklyn, the Sunday school is an integral part of the Society's life. In place, however, the plan of the school varies somewhat according to the preferences of leaders and teachers. The need that children feel for a religious explanation of things, the thirst for information, must be recognized and in order to satisfy this need the Society endeavors to build up a Sunday school on new lines.

The moral life of the modern child is seriously imperiled by its lack of spiritual education. The young people have lost those religious ideas and influences, those ceremonies that accustomed the children of past generations to a deeply reverent view of life. Even the children brought up within the church are in danger of losing this reverence. The materialistic tendencies of the age exert so powerful an influence that all the agencies of religious education are called upon to offset this pernicious influence.

The Ethical Sunday school attempts to do these things—first, to give a spiritual interpretation, a faith in the prevailing power of *Good* in the world; second, to teach moral principles by example, concrete illustrations, and discussions, pedagogically planned according to the modern educational methods of the best type; third, to infuse enthusiasm for the moral life, and to train public opinion among the children by means of the meeting, sermons, stories, etc.

The first purpose of the Sunday-school teaching, therefore, is the interpretation of the problems simple enough for the child mind. The idea of evolution, of the upward trend of humanity, the importance of every human being as aiding in this development toward the perfect—this the central idea, is simply taught in the hymn of the Ethical movement, written by Felix Adler:

Have you heard the Golden City
Mentioned in the legends old,
Everlasting light shines o'er it,
Wondrous tales of it are told.

Only righteous men and women
Dwell within its gleaming walls.
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that city.
All our joys and all our groans
Help to rear its sacred ramparts.
All our lives are building stones.

But the work that we have builded
Oft with bleeding hands and tears,
And in error and in anguish
Will not perish with the years.

It will be at last made perfect
In the universal plan.
It will help to crown the labors
Of the toiling hosts of man.

It will last and shine transfigured
In the final reign of right.
It will merge into the splendors
Of the City of the Light.

Second, character building is the most important work of the Sunday school; this is the most pressing need of the time, and one to which the day school does not usually give sufficient prominence, but which can be best accomplished by daily, regular object teaching. The Sunday school, therefore, is called upon especially to supply this deficiency, to make a definite aim of the training of character. The idea that each period of child life has its own specific interests, is paralleled by the idea that each period has also its specific powers and that certain duties are proper at that period. Thus in the earliest years the paramount duty of childhood is obedience. In the years immediately succeeding it is the duty of right relations to brothers and sisters, reverence to parents and later still, right relations to those outside the home. These duties are taught by concrete examples, by fairy tales and fables to the young pupils. Similarly, at the time when physical activity is the keynote of the child's life, physical courage is most admired, the stories of courage and fortitude are loved by children and heroes are imitated. Hence this is the time to establish these virtues.

As character development is the chief purpose of the Sunday school, the Society makes use of the general assembly to influence the children by means of the presentation and discussion of ethical questions, thus forming public opinion. Sometimes duties inside the family may be more effectively impressed by discussion outside the home. The gathering of children into groups and fostering of public standards is an important function of the Sunday school. There are not merely classes but groups in which each child is made to feel itself a vital factor in opposing dishonesty, cruelty, or meanness. The leaders of the groups exert a personal influence, but allow the children self-government and initiative in planning their work, arranging festivals, etc. Each group, moreover, is actively engaged in some special charitable work, carried out by the members themselves—some sick child or poor family in need of assistance being made the ward of the group.

Third, the Sunday school is the place for ceremonies and festivals beloved by children. Readings and responses, songs and poems fill up the last hour when all the groups are gathered together, a short address or sermon ending the services. The children are encouraged to add their own contribution to the services, short accounts of their work, a *résumé* of the lessons, an original poem or essay, or a play written by the group members adding novelty. The actual teaching by the group leaders embraces the following subjects:

I. For the youngest group seven to nine years. Fairy stories and fables, to develop the child's imagination, give him a sense of unity with his environment, and point out the simple duties of the child.

II. Earlier stories from the Bible dealing with the relations between parents and children, brothers and sisters, to teach the duties of the family, and to give a sense of the sacredness of these duties.

III. The heroic figures from the Bible are presented and examples are also drawn from Greek history and fable. The special lessons center around courage, loyalty, honor, and self-sacrifice.

IV. The Hebrew moral code is studied because as a whole it deals with duties and virtues within the comprehension of children eleven to twelve years of age, and because it is the most concrete exposition which we have of justice, temperance, charity, honoring of parents, etc.

V. The lessons of freedom and self-control are presented as illustrated in Greek history. Physical freedom and prowess are shown to have been developed by the training of the Spartan children, intellectual freedom is illustrated by the

Athenians, and moral freedom by the example of Socrates.

VI. As a preparation for the study of the New Testament, Hebrew history is briefly recounted. The stories of its chief heroes, martyrs, and prophets are retold.

VII. The work of the oldest class deals with the New Testament. The life of Jesus is told and the parables are discussed.

After leaving the Sunday school, from which they graduate with appropriate ceremonies, the young men are invited to join the Sunday-evening clubs, which continue ethical discussion and study, opportunities for practical work in settlement life, observation and discussion of business ethics, ethics of the law, etc. The young girls continue in afternoon classes under the leadership of social workers, with discussions of and study of literature relating to the subjects of philanthropy, settlement work, and social reform. In the Society's day school a complete system of ethical instruction is worked out—starting in the youngest classes with fairy tales, etc., up to the study of religions from the oldest group, with an intermediate department devoted to the study of legislation and the law of the state, thus giving the children an insight into the penalties that attend infractions of the moral law.

Mrs. Felix Adler.

EUGENICS.—This comparatively new subject has been defined as "the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally." Eugenics is a new word, but it stands for ideas and visions which have existed for ages. The researches of modern science and the development of present-day conceptions of social consciousness have, however, enabled eugenic principles and practices to be enunciated in more or less scientific terms. The great hypothesis of evolution and the vast accumulation of biological, sociological, and medical data have made it possible in these latter days to formulate, at least in provisional form, the ideals of eugenics and to define some of the conditions for race efficiency.

Much further investigation regarding the relative influence of heredity and environment on racial welfare will be needed before we can venture to speak of an actual science of racial betterment. At the present time there is danger that untrained, unscientific, sentimental enthusiasts by their imperfect, exaggerated, or eccentric presentation of the truths of eugenics will hinder rather than hasten the coming of a rational science of race efficiency. There is danger of so-called eugenists being satisfied with the results of laboratory experiments, and so taken up with the study of morbid individuals that they will fail to maintain a comprehensive view of the problem as it relates to society as a whole. No limited outlook will do, if the fundamental principles governing race improvement are to be discovered. The laws of eugenics will not stand revealed until we have labored strenuously to make medico-sociological science more accurate in detail and comprehensive in its principles, and much further experiment in genetics and the study of family histories will be necessary before anything approaching a dogmatic definition of eugenics becomes possible.

Let it be said, however, that eugenics is a subject which demands the fullest study by every one striving for self-betterment with the assistance of his neighbors. It is a subject which makes a very definite appeal to Christian workers, and especially to those who, in the Sunday school or elsewhere, are endeavoring to serve childhood and youth, young men and young women on life's threshold, and to strengthen them for right thinking and pure living. The serious eugenist cannot but be impressed with the new powers and heavy responsibilities of manhood and womanhood which are revealed by the study of eugenics. The study of this new subject is indicating new ways and means whereby girls and boys may be trained for life's noblest duties and heaviest responsibilities. There can be no doubt that eugenics is strengthening the demand for instruction in sex hygiene for the coming citizens, the future mothers and fathers of the race. (See Sex Education in S. S.) Moreover it is assisting in the presentation of life's problems in definite, sane, and serviceable ways, and in the securing of measures which shall go far to prevent the development of diseases and disorders, and the adoption of habits and methods of thought that hamper the fullest evolution of the individual and the onward march of the race. (See Alliance of Honor.)

Eugenics, rightly interpreted, provides a preparation for parenthood and patriotism, and puts a new force into some of the noblest doctrines of the Christian religion. Eugenic ideas and ideals should be studied by all teachers, and to none will they prove of greater interest and service than the teachers of the Sunday school. These workers, whose lives and influence are dedicated to the highest, will find new weapons, fresh incentives, and invaluable data in the best literature of the educational and moral movement for eugenics. Space will not permit of a detailed setting forth of the principles and practices of race betterment, but those who are desirous of entering upon the study of eugenics will find material plentiful. Eugenic societies have been established in most progressive countries, journals dealing with the subject are issued periodically, and an immense literature has accumulated.

The serious student will do well to procure the past volumes of *The Eugenics Review* and other publications of the Eugenics Education Society, Kingsway House, Kingsway, London, W.C., England. *Problems in Eugenics,* Vols. I and II, contain papers communicated to, and Reports of, the Proceedings of the First International Eugenics Congress held in London in the summer of 1912. American students should study the work of Dr. C. B. Davenport and his colleagues at the Eugenics Record Office, Cold Spring Harbor, Long Island, New York. Those desirous of following the eugenic movement in France should procure the new periodical *Eugenique,* the *"organe de la société française d'eugenique,"* published by J. B. Bailliere et Fils, 19 Rue Haute Senille, Paris (price 12 francs a year). For many references likely to be helpful to practical workers see Human Derelicts: A Collection of Medico-Sociological Studies for Teachers of Religion and Social Workers.

T. N. Kelynack, M.D.

EVANGELICAL ASSOCIATION, SUNDAY-SCHOOL WORK OF THE.—This Association was organized by Jacob Albright in Eastern Pennsylvania in the year 1800.

The denomination always had a friendly attitude toward religious education in general, and toward Sunday-school work in particular.

The General Conference of 1835, which met at Orwigsburg, Pennsylvania, inaugurated the movement to organize Sunday schools wherever possible. The Discipline contains the following provision: "In each of our societies a Sunday school shall be maintained, which shall meet, if possible, on each Sunday of the year, at an appropriate hour, for religious instruction, under the supervision of the Preacher-in-charge."

The earliest organization of Sunday-school interests within the denomination was the establishment, in 1859, of the Sunday School and Tract Union to collect contributions for the assistance of poor Sunday schols, in order to furnish them with cheap books and literature, and also for the purpose of producing and distributing cheap tracts.

In 1854 *Der Christliche Kinderfreund,* and in 1863 *The Sunday School Messenger* were issued. These were four-page papers adapted to juvenile readers.

In 1907 a General Secretary of Sunday schools was appointed to promote the interests of Sunday-school work throughout the denomination.

In 1911 a General Sunday School Board was established. This consists of two bishops, the two editors of Sunday-school literature, the general secretary of Sunday schools, the publisher, and five laymen. This Board has the management of the Sunday schools of the denomination. Its purpose is to lead the Sunday schools onward to a higher degree of usefulness in their educational and evangelistic efforts by the most effective means and methods.

The first Sunday-school papers have been enlarged to eight pages. In addition to these, monthly and quarterly publications have been provided to meet the needs of teachers and pupils of all grades in the study of the Sunday-school lessons.

The Sunday-school work of the Evangelical Association is in a prosperous condition, under the management of the General Board. In every Conference there is a Conference Board to promote the work in the Conference.

At present the following points receive special emphasis: Cradle Roll, Home Department, Class Organization, Teacher training, Graded Organization, Missionary and Temperance Instruction, Decision for Christ, and Church Attendance.

There are two editors, one for the English and one for the German publications, and each editor has an assistant. There is one general secretary.

The following are the Sunday-school publications: *The Sunday-School Messenger,* an eight-page weekly; *The Evangelical Sunday-School Teacher,* a forty-eight-page monthly; *The Adult Bible Class Quarterly,* containing forty-eight pages; *The Senior Quarterly,* containing thirty-two pages; *The Home Department Quarterly,* containing forty pages; *The Intermediate Quarterly,* containing thirty-two pages; and *My Lesson,* a four-page weekly Primary paper.

The following publications are German: *Das Evangelische Magazin,* a sixty-four-page monthly with a Sunday-school department; *Der Christliche Kinderfreund,* an eight-page weekly; *Vierteljahrsheft fuer Bibelklassen; Vierteljahrsheft fuer Mittelklassen; Vierteljahrsheft fuer das Heim Departement;* and *Laemmerweide,* a four-page weekly for primary classes. The aggregate number of subscriptions is 262,500.

H. A. Kramer.

EVANGELISM THROUGH EDUCATION.—The church has always known that one of her tasks is to save the lost. Only within recent years has she recognized that her supreme task is to save the loss. The latter is vastly more difficult—and important. Only thus will the Kingdom ever fully come. Adult conversion can never accomplish it. The world's birth rate is many times the conversion rate, and increases more rapidly. The kingdom of God will come only when the church learns how to conserve unspoiled the boundless potentialities suggested in Christ's words, "Of such is the kingdom of heaven." For this the Sunday school furnishes the superlative opportunity and Sunday-school evangelism, broadly conceived, the effective means.

To urge that the production of Christian character is the central purpose of the Sunday school is superfluous. All who are interested to read this article recognize that nothing less will justify, as no lower aim will continuously inspire the vast expenditure of time, talent, and toil, lavished upon this the most potent and hopeful of all modern religious organization.

Principles. Successful evangelism in the Sunday school involves much. To master this finest of all arts one must know the laws and methods of unfolding life—physical, mental, and spiritual. Ignorance of these, on the part of one who presumes to deal with the spiritual interests of children and youth, is unpardonable today, so accessible is the literature of the subject and so sacredly important are the issues involved. Here we can but mention certain fundamental principles which should control all efforts to develop the religious capacities of child life and bring the will to an intelligent choice of Christ as Master. Sunday-school evangelism, great as are its possibilities, has not been an unmixed good, because these principles have not been in all cases clearly apprehended. An unwise, though sincere, enthusiast may work more harm in a single so-called Decision Day than can be remedied in a generation. A sincere enthusiasm for the spiritual welfare of the children in those who are intrusted with their care is priceless, and no one not thus moved should be honored with so sacred a charge. But no motive, however good, in the physician of the body can be considered a substitute for knowledge and skill. Much less should it be in the physician of the soul. A resolute determination to master the principles involved in the religion of the unfolding life should possess the soul of every worker in the Sunday school. In broadest and briefest outline these principles are:

First. The inalienable right of every child to be considered a member of the Kingdom of God. The church cannot give this right. It can only do what Christ did—recognize and sanction it. Any theology which attempts to deal with the child otherwise is, to say the least, not of Christ. Therefore, in the earlier years evangelism can only take the form of assuming that the child already belongs to Christ, and of placing the emphasis upon the privilege of actively obeying and pleasing him. The primary and guiding aim of Sunday-school evangelism should be the normal development of the child's religious instincts, so that no break may occur in his conscious desire and effort to serve Christ. This is imperative not only from the standpoint of the truth in the case, but also from the standpoint of the normal child mind. To suggest to the child that he is an alien to God, and that some great change must take place in his own heart before he is really God's child, plants the first seeds of artificiality and irreligion and gives him at the very beginning of his religious development a totally false conception of Christianity. For this reason the younger children should not be present when the evangelistic appeal is made in the Sunday school to those of riper years, where the need of conversion may be legitimately emphasized. This suggests:

Second. The Principle of adaptation, which must be observed in all safe and effective Sunday-school evangelism. What is good and necessary for one period of development may be positively harmful for another. Each age has its own characteristics spiritually as well as intellectually. The religion of the young child is naturalistic and reflexive. Ideas of God are predominantly materialistic throughout childhood, seldom becoming spiritualized before eleven or twelve. The sense of personal responsibility to God, the fully developed idea of right and wrong, the clear notion of spirituality, and the sense of sin, come in the first years of adolescence. The deepening sense of personal obligation to God, the power to reason and the consequent tendency to question all that has thus far been learned, the rapid growth of the critical spirit, and the increasing sense of personal independence and freedom of choice, all these characterize adolescence in the middle period, the natural time for decision. These differences must be kept in mind when religious appeal is being made. At such times the departments should be separated. When this is impossible the public appeal should be in general terms that will accord with the characteristics of all periods and the specific appeal made individually. It should be kept in mind that there are great changes even within the period of any given department, particularly that of the Juniors from nine to twelve. Moreover, it should be remembered that each stage brings its own precious opportunity to produce religious impressions and purpose, and, if neglected, is lost forever.

Third. The principle of adaptation must be applied to individuals as well as groups. "Personal evangelism" is a term usually applied to individual work among adults. But, if there is any place where it is needed more than another, it is among children and in early adolescence. Varying influences of heredity, temperament, environment, home atmosphere and training, natural abilities, make each child different from every other. What may be essential for one child may be exceedingly harmful for another in exactly the same period of development. Children are unable to adapt religious truth to their own needs or spiritual conditions, as are adults, and are therefore at the mercy of their leaders and teachers. It is imperative for best results that the individual child be known to the one who tries to lead the way to religious purpose and experience. The pastor and superintendent should know the children. The teacher, who knows the pupil better than any other, should be utilized in the evangelistic work of the school as largely as possible.

Fourth. That religious consciousness is a development must be kept constantly in mind. Time is as necessary as the proper soil for the perfect fruitage. "First the blade, then the ear, then the full corn in the ear." The worker should know what to expect at any given age and what is abnormal. To urge religious expression which belongs to a later period or a totally different temperament is the beginning of hypocrisy and skepticism. Suddenness of religious purpose may be sought in riper years, but it has no place normally in childhood and early youth. The indolent method of depending upon a so-called Decision Day to do the whole task of producing conscious normal discipleship is both ignorant and wicked, as well as ineffective. Long before a decision day in the accepted sense is possible it ought to have been rendered largely unnecessary. Witness day, wisely conducted, may be helpful at any period. Decision Day is not a child's affair and should come not before early adolescence, when the storm and stress period is approaching, with its natural tendencies to break with the past. In this period Decision Day may afford the youth the opportunity he needs to assert for himself the principles he has heretofore accepted from others — and enter a deeper and more conscious personal relationship with Christ.

Fifth. Religious development during the teens means far more for the perfecting of the life in adult years than any equal period after the teens. To leave the Sunday school without a definitely Christian life-purpose not only reduces to a minimum the pupil's chances of finding Christ, but he has lost forever something which no later experience can bring. For example, however great one's musical capacities may be, to miss the period when both mind and body are most rapidly developing is to render the greatest development of the capacity forever impossible. The spiritual capacities obey the same law. There is, therefore, a double responsibility upon the Sunday-school worker—to produce Christian character and to produce it at the period when it means most for the life of the individual and the world.

Sixth. It is of greatest importance that the Christian life of the youth in the middle and later adolescent period should be of a positive character. This does not mean after any particular temperamental type, but that it should be a consciously controlling force. The old method of evangelism, which considered the child an alien to the Kingdom until by a definite experience of conversion he was brought from death unto life, had grave errors and is responsible for grievous losses; but it had one virtue. It had a tendency to produce an experience that was definite and unmistakable, to which witness could be borne, and which consequently wrought convictions that were imperishable, carrying the possessor into active service. The problem of modern evangelism, as it relates to childhood and youth, is to produce conviction as deep and individual religious consciousness as unmistakable. This is the most difficult task of the modern pastor and Sunday-school worker. But it is the most important. Upon such rock alone can he build his church. The failure to produce this virile type of religious life, which is willing to serve and sacrifice and suffer, is the greatest peril of Christian nurture and educational evangelism.

Methods. In the strict sense, methods should be as varied as the individuals. There can be no universal method for work so vital and personal. The need of an intimate knowledge of the individuals to be won, and the great difficulty of the task as a whole may, and not infrequently does, lead to hesitancy and neglect on the part of leaders. The work is indeed delicate, and of vast importance, and errors may be fatal. Every child needs and deserves a master hand. But the work must be done, and master workmen are made by doing it. Actual practice, and ultimate sympathetic touch with young life, are as essential in learning this finest of all arts as a knowledge of the laws of the unfolding life. Appropriate and effective methods will suggest themselves as the pastor and teacher become more intimately acquainted with individuals. Certain well-tried methods, however, may be suggested here, to be modified as local conditions and individual characteristics may demand.

1. *Public Decision Day* may be mentioned first, not because it is first in importance or effectiveness, but because it is the most familiar method. Properly conducted it is, in the adolescent period, of great value, and furnishes the opportunity for the normal exercise of the power of moral choice, which develops rapidly at this period. In unwise hands it is a grave menace. The precipitation of a decision day upon an unprepared school, or upon the lower grades, inducing premature and hasty religious expression, through overwrought emotions on the part of many—to be followed by insufficient attention to training—is one of the most baneful exercises of the modern church. It is certain to result in reaction, due to a sense of unreality, from which many will never recover. It will justify a new group of parents in their solicitous but ignorant claim, that the youth of the middle teens "is not old enough to know what he is doing." A decision day of this type should never be permitted in any school or department. The wise pastor will never allow the professional evangelist to appeal to his Sunday school unless he knows intimately the man and his methods, and knows exactly what he proposes to do on any particular occasion. The call for public decision to follow Christ should not be permitted below the Junior Department, and even this depart-

ment needs a totally different appeal from that presented in the Intermediate and Senior. Among the Juniors there should be no segregation, and no intimation that those who do not respond to the appeal, as may be desired, are thus rejecting Christ or the Christian life. To permit this is the surest method of causing such a rejection on the one hand, or of producing insincerity of action on the other. The sense of personal responsibility to God is necessary to intelligent conviction and decision, and this sense does not normally develop in strength till the end of the Junior period and the beginning of adolescence. Conscience and the idea of moral law are likewise rapidly developing at this period. Whatever appeal is made, therefore, to the pre-adolescent, should be rather in the form of a preparation for a more personal and final decision at a later period. Public manifestation of decision during the Junior period, when it is required, should be conducted with great care and skill. The child tendency to do what others do is still strong. It is better to present in a correct and attractive way the privilege and obligation of discipleship—*i. e.,* entering Christ's great school as learners—and then allow the expression of desire and purpose to be made privately to teacher, pastor or friend.

Below the Juniors it should be assumed always that all are trying to follow the Great Teacher, and the public address should take the form of instruction and encouragement.

The Intermediate Department, reaching from thirteen to sixteen or seventeen, covers the natural age of decision. Personal freedom and moral choice have been attained. The youth has learned how to act for himself in response to the sense of right and personal obligation to Christ. He can safely be asked to signify his decision in a public way. Usually, it is best that he should, especially in middle and later adolescence.

Thorough preparation should be made for Decision Day. Pastor, superintendents, and teachers should have meetings for conference, instruction and prayer. The plan should be quite definite, and every teacher should clearly understand what is expected and be in sympathy with the plan. The personal work should be done before the day arrives, by personal and private conversations, or by letter where this is impossible. Personal solicitation at the public service is apt to produce harmful rather than helpful results. Contrary to the opinion of some well known Sunday-school workers, the writer strongly believes that the school should know of the approach of the day. Absolute frankness is the only thing that wins with the adolescent. Anything that savors of planning or of surprise puts him on his guard, and rightly. There should be frequent mention of the day as it approaches; the fullest explanations of the purpose of the day; explicit and simple statement of the essence of the Christian life and of the inestimable advantages of an early beginning; prayer in the school as the day approaches for God's special blessing; a clear understanding that no one will be embarrassed (which pledge must be scrupulously kept). By these and other means the pupil is helped to make deliberate and thoughtful decision.

Some special day has greater appeal, such as the last or first Sunday of the year, Palm Sunday or Easter. Ample time should be given the service. It must not appear hurried, but the address should be short, simple and straightforward. An atmosphere of reverence, but of cheerfulness, should prevail. The songs should be carefully selected to help, and the prayers should be especially tender and full of sympathy. The ordinary business and announcements should be eliminated. It should be recognized in the appeal that some have already definitely begun their discipleship, that others have from childhood followed Christ—which is ideal—and that for these the day means only an opportunity to witness for Christ and deepen their purpose. The most effective method for decision is perhaps by cards upon which a simple but comprehensive statement of purpose is printed, these having been distributed to all at least a week beforehand. On the day appointed these are signed by all who have at any time decided, and by all who will then decide, to follow Christ. This avoids the painful conspicuousness which boys of the adolescent age dread. The cards should be signed in duplicate; one to be kept by the pupil, and the other given to the teacher, who should be kept prominent in all work which concerns the religious life of the pupil.

Decision Day is safe and effective in any school in the measure in which the spirit of evangelism is persistent and pervasive throughout the year. It grows less safe as this decreases and less needed as it increases.

2. The method most highly to be commended is that in which decisions are constantly sought by teacher, superintendent and pastor, and are constantly being announced. This atmosphere alone can make decisions seem the normal and expected thing to the adolescent mind; this alone will keep first things first; will induce the proper spirit of reverence and worship in the school; will meet and satisfy the normal craving of the heart in the adolescent period, and fulfill the obligations due from pastor and teacher to those intrusted to their care.

This can be done. It requires a corps of officers and teachers who not only truly discern the highest purpose of Sunday-school work, but who have consecrated themselves to that work. It can only be done on a basis of personal relationships. At this age religious impulses and desires are clearly linked with the desire for friendship. A teacher or pastor who is a trusted confidant and friend is the need of the growing life, and such a relationship can almost invariably result in Christian purpose and character if the effort is sufficiently sincere and persistent. For this reason there should be no change of teachers after the beginning of adolescence until well past the middle adolescent period, except it be to eliminate incompetence. It should be planned that each pupil not yet committed to Christ should be seen in private conference by the adult nearest to him and in whom he has greatest faith—not once but as often as seems wise, as he is developing. This should not seem planned to the pupil, but spontaneous, and it should always be inspired by genuine sympathetic interest. Much of the resistance to the Christian appeal grows out of personal difficulties, misconception of the Christian life and false notions of what is expected. These will never be discovered except by the trusted friend in confidence. When the decision is obtained it may be noticed in the school in some manner, both for the individual's sake and for its influence upon the school.

3. If the pastor has established close relations with the school, creating not only confidence in him, but a feeling of personal friendship for him, it will be found quite effective for him to visit each class and talk familiarly for a few minutes about the Christian life, what it is, its great benefits for life, the need of an early beginning, but making no personal application to any one in the class, and not at that time stating how to begin—remarking as he departs that if any one wishes to know more about the Christian life, and the way to begin, to come to him, or to write to him, or speak to the teacher. This makes strong appeal to the youth, bringing the pastor very close to his personal need in a way that does not embarrass. This method has been used with great effectiveness.

4. It is most desirable that the pastor should come into close touch with every member of the school, and especially to those passing through the teens. This cannot be done adequately in class alone, but it will prove an aid of inestimable value for the pastor to take each class graduating from the Junior and Intermediate departments, for a series of four to six weeks each, at the Sunday-school hour, before they are promoted to the next department, giving these periods to a study of the Christian life. There is no more fruitful method of producing intelligent decision, if rightly conducted. The leader of this class should know as much as possible about each individual beforehand, and should strive to have a personal conversation with each one not yet definitely committed to Christ, especially those in the Intermediate Department. The chances for conversion grow rapidly less after the eighteenth year, therefore every wise means should be used to produce decision before the time the Senior Department is entered. Graduation may be at different times in the departments to further this plan, unless there are competent leaders besides the pastor. To the objection that a number of the regular lessons will thus be missed, it may be replied that the aim of the school is not to complete a lesson system, but the production of

Christian character, and no other use of a few sessions will effect as much. It has the virtue of dignifying it as a regular part of the Sunday-school course of study, and of insuring an attendance which cannot be procured at special meetings for this work.

5. Letters written by teachers to pupils are of great value, but the pupils should not be permitted to feel that they are substitutes for personal conversation. The reasons for, and advantages of, beginning the Christian life, when clearly stated in a letter, often make deeper impression than by any other method—the letter being usually read under circumstances where quiet thoughtfulness is possible. The writing of a letter may convince the pupil of the teacher's interest more effectively than conversation.

6. It is of great importance in this work to keep in close touch with the parents. If they are in sympathy with it, they can render most effective aid by their attitude and coöperation and should, therefore, be kept fully informed of any step that is to be or has been taken in relation to their children. If they are indifferent, it is almost certain to awaken in them a vital interest, if they are consulted concerning the efforts to help their boys and girls. If they are hostile, the need is the greater, for the sake of their children, to come into sympathetic relations with them, in order to disarm prejudice. Much of the opposition on the part of parents is due to ignorance or total misunderstanding of what is intended, or to the results of bungling work on the part of some one. Moreover, the lost sheep of the house of Israel are often won through the lambs of the flock. There is no point so tender in the heart of the worldly parent as the consciousness of responsibility for his influence upon his child.

7. Evangelism among the adults of the Sunday school is not the specific problem of this article, and is treated elsewhere, but the suggestion is in place here that no stronger appeal can be made to adults than can be made in the Adult Department of the Sunday school, occupying, as it does, the place of incalculable influence over the adolescent years. A school will do almost anything its Adult Department will do. But the appeal to adults upon this basis should never be made in the presence of other departments. It is, however, of great value if the actual decision of adults can be made with the adolescents present, provided it be kept clear always that they have lost something by delay that can never be regained.

8. This greatest work of the school should find a place in the regular meetings of Sunday-school officers and teachers. It must be kept constantly to the front if the spirit is to be maintained in the school that will make the work either safe or effective. Special meetings should be held for the specific purpose of properly planning for this work. In all regular meeting where reports are given this should be one of the items never omitted.

Many minor suggestions might be made without adding value to these. The ideal method is a combination of all good methods. After the most faithful use of all wise and effective means, there will still remain some who have not been won to Christ. There will always be the need for adult evangelism, but by ceaseless vigilance and tireless devotion the number who are won to Christ and Christian service at the ideal age can be vastly increased, and the inexpressible loss to the Kingdom, the church, and the individual, correspondingly lessened.

The most important and difficult work has just begun when the decisions are obtained. Neglect thereafter is criminal. Shameful loss is not infrequently found at this point. Both teacher and pastor should for weeks give special attention to those who have newly chosen to follow Christ. They should be carefully instructed in the fundamentals of the Christian life, sympathized with and helped in their difficulties and problems, trained for church membership, and given something to do as an expression of their Christian purpose. This work is best done individually. This requires time, but there is no other investment of time that pays such dividends for the Kingdom. In any case there must be ample opportunity for the pupil to meet the pastor as well as the teacher in private, not officially, but as friends, where the unfolding life can find sympathetic help in its individual needs and difficulties.

The less personal elements of training

may be effected in groups of approximately the same age, and as nearly as possible of the same general temperament, the sexes meeting separately in the Junior and higher grades.

L. J. BIRNEY.

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EXAMINATIONS.—The function of the examination is threefold: (1) it constitutes a test of the pupil's mastery of the subject and of his ability to go on to more advanced work; (2) it serves as a stimulus to more thorough study from week to week; (3) it supplies a motive for final review and helps the pupil to gather up the points made in a series of lessons, to place them in right relation and to organize them into a systematic and coherent whole.

1. The first of these functions is the least important. A teacher should be able without an examination to tell what progress his pupil has been making and whether or not he is prepared to advance to other tasks. It is as a stimulus to thorough work and to the final organization of ideas that the examination is of such real service that it ought seldom to be dispensed with. Bagley says, speaking of public school work: "The virtue of the examination lies in its power to force strenuous mental effort to the task of organizing a large body of facts and principles into a coherent system. This is the standard by which examination questions should be set. They should be large and comprehensive, so formulated that they will bring out and exercise, not the memory for details, but the capacity to grasp large masses of knowledge and weld the separate facts and principles into systematic unities." In this respect the final purpose of the examination is identical with that of the review (*q. v.*).

Examinations are of value in another important respect that is often overlooked. They constitute a test of the teacher's work. If any large proportion of a teacher's pupils are unable creditably to pass an examination, assuming of course that the questions are fair and adequate, it is evidence that there has been something wrong with the teaching. A careful study of just where his pupils failed will reveal to that teacher, not only what gaps he must fill in their knowledge of the subject, but just where in future he may better his presentation and in what respects improve his method.

2. Since these are the functions of the examination, it is as much needed in the Sunday school as in the public school. Indeed, it is more needed. The public school is able to secure thorough work by methods of compulsion which the Sunday school cannot use; it has far more time at its disposal for day by day drill and review; its curriculum is better standardized, its teachers better trained—for all of which reasons it might more easily than the Sunday school dispense with the examinations and yet maintain a high standard of work.

Many Sunday-school superintendents and teachers fear to introduce examinations lest they drive pupils from the school. But this result need not follow, if the examinations are rightly conducted. They should be optional. All pupils should be encouraged to take them, but none compelled to do so. They should be as frequent as the formal review, and cover the same ground. The review will thus be more thorough, and the pupils will become accustomed to taking examinations, so that most of them will not fear to take a final examination covering the whole year's work. The questions should be fair and worth while, not asking for minor or obscure details, but rather constituting points of view that help to a true perspective and to the right organization of the pupil's ideas.

One excellent method of examination is to give to pupils a set of such questions on one Sunday and to ask them to write out answers at home which they will hand in on the following Sunday, the understanding being that they may go for the answers to the Bible or to any source of information other than the help of another person, provided they specify in the papers their authority for facts so gained. Another method is to give out a large number of questions—twenty-five to fifty—with the announcement that on the following Sunday an examination will be conducted, at which pupils will be asked to write, without assistance of any sort, answers to four or five questions which shall be chosen by the teacher from this number. Under these conditions they will study the whole set and so be guided in a thorough review. If the pupils are mature enough and faithful enough, the burden of preparation for the examination may be thrown upon them and the examination conducted without any previous issuing of questions. In that case it is best to offer some option, giving a set of ten questions, for example, and requiring each pupil to answer six, choosing for himself which they shall be.

The questions should of course be suited to the maturity of the class. Examinations may be given with success to pupils of any age above eight or nine. As soon as boys and girls are able to write easily and have become accustomed to examinations in public school, they are ready for examinations in Sunday school as well.

3. A great part of the virtue of an examination lies in its formal character. For that reason written examinations are to be preferred to oral quizzes. If the sole function of the examination were to test the information of the pupils for the benefit of the teacher, it would be better that it should be informal and unexpected. But if the examination is to serve as a stimulus and incentive to more thorough and complete work, the pupil must feel its importance. The teacher should do all that he can in order to make the examination something of an occasion. It should be announced at some time previously; it should be carefully administered and supervised; the papers should be graded with scrupulous fairness; and recognition of some sort should be given to those who pass creditably—a report sent to parents, a list announced or posted, promotion to a higher class, a certificate given for each year's work passed, or a diploma at the completion of a course covering several years. The pupil's full grade, however, should not depend on the examination. It should be made up on the basis of the classroom work, the notebook or other routine written work, and the examination.

The teacher ought always to read and grade the papers before the next meeting of the class. Then, if the full benefit of the examination is to be realized, there should be a free discussion of the questions. Such a discussion is both more economical and far more satisfactory in result than correcting and handing back the papers. It is a golden opportunity for final review. On the one hand the pupils are eager and interested to know how well they have succeeded; on the other hand their answers have revealed to the teacher what misconceptions need correcting and what gaps need filling, in order that the work of the term may be brought to its perfect conclusion.

L. A. Weigle.

EXHIBITS, CHILD WELFARE.—See Child Welfare Exhibits.

EXHIBITS, SUNDAY-SCHOOL.—Exhibits of Sunday-school material began with the work of the New York Sunday School Commission in 1900. Before that time, all Sunday-school exhibits partook of the nature of professional trade displays, where space was sublet to various denominational publishers in connection with Sunday-school conventions and institutes. The New York Sunday School Commission opened an exhibit in connection with their Sunday School Convention of the Episcopal Church, at the Cathedral of New York city. This exhibit was arranged by subjects without regard to publishers. The Exhibit was mounted on regulation sized cards—each form, blank, lesson book, object, and device, etc., being tabulated according to its nature and use, so that visitors could select the articles best suited to their needs from more than 260 various publishers.

This Exhibit then numbered about 3,000 pieces. It soon grew to 9,000 pieces and was exhibited, *in toto,* in Philadelphia, Pa., at a large Convention of the Religious Education Association (*q. v.*). The following year it had grown to 11,000 pieces and was exhibited at the Religious Education Association convention in Boston, Mass. Subsequently, in 1907, this Exhibit of 19,000 pieces was displayed for two months in Richmond, Va.; and, in 1910 (numbering then 26,000 pieces), in Cincinnati, Ohio. It was also shown for a month in Teachers College, Columbia University, New York city.

This Exhibit has established a standard for Sunday-school exhibits of this type. The Religious Education Association has exhibits of this kind now to which publishers send review material, realizing that it will be displayed and will stand or fall on its merits. The exhibit goes into its own place in the general tabulation of materials.

The Rev. Franklin P. Elmer, of the Religious Education Association, has an extensive exhibit of several thousand pieces which is on permanent display in Poughkeepsie, N. Y., and has been shown at various centers. Many similar exhibits exist, such as exhibits in various dioceses of the Episcopal Church (notably western Massachusetts, Rhode Island, Chicago, Ill.; Richmond, Los Angeles, San Francisco, Cal., etc.), which are displayed at local conventions.

It has become quite the custom to gather small exhibits of several hundred or a thousand necessary articles of the best type, to be displayed at local conventions in leading centers. (See S. S. Council of Evangelical Denominations.) The New York Exhibit, which is on permanent display at the Episcopal headquarters, 73 Fifth avenue, New York city, now numbers nearly 29,000 pieces, and is visited annually by more than 30,000 persons. Such exhibits go a great way toward forming public opinion along the line of advanced ideals, for the best materials are now placed in conspicuous display and, if catalogued, are starred to indicate their higher quality. There are nearly 350 publishing houses in the United States, Canada and England, which are drawn upon for material of religious education—all of high quality. The plan of exhibiting all articles, and yet emphasizing the best, has during the past few years resulted in the elimination of several thousand articles of the poorer sort. (See Library, The S. S.)

W. W. Smith.

"Up Through Childhood" is the title of an exhibit of religious education prepared by the Educational Department of the Congregational Sunday School and Publishing Society, Boston, Mass., for the meeting of the National Council at Kansas City, Mo., in 1913. The exhibit consists of sixty screens, each three feet by six in size, and each relating to a distinct group of ages or a specific type of educational activity. It attempts to set forth by means of photographs: 1. *Child life as it really is,* revealing spontaneous interests and activities. 2. *Tendencies of development,* both good and bad, suggesting the need and the method of religious education. 3. *The materials and processes of education in religion,* as illustrated in the home, in Sunday school, on the playground, in clubs and camps, in mission study classes, in the church service of worship, in the recreation center, the Y. M. C. A., the Young People's society, etc. 4. *Some results of religious education,* as evident in the daily life and activities, and even in the facial expression of boys and girls. 5. *The urgent need of comprehensive planning* by the churches for an intensive and thoroughly effective work in religious education.

The exhibit is intended to be suggestive to parents and teachers, and other persons engaged in or interested in any form of religious or moral education. The materials included in this exhibit are over one hundred and fifty *photographs,* showing children and youth of both sexes and all ages, engaged in a great variety of activities and occupations, all of which have some bearing, for good or ill, upon their moral and religious life. *Facts* tersely expressed, interpreting the significance of the pictures. *Charts,* giving valuable conclusions from extensive investigations. *Summaries* of available lesson courses, equipment and methods for use in religious education. In addition to the screens, lesson material, leaflets, books, furniture, and equipment appropriate for use with the ages represented are also exhibited.

EXPRESSIONAL ACTIVITIES.—See Activity and its Place in Religious Education; Curriculum for Religious Instruction; Social Aspects of Religious and Moral Education; Social Service and the S. S.

EX-SCHOLARS EMPLOYMENT COMMITTEE (ENGLAND).—The care of the child is, or should be, the nation's chief concern. The nation of to-morrow depends upon the child of to-day. Unless the child is well cared for and carefully trained, the nation's greatness will soon be "one with Nineveh and Tyre." As wealth accumulates there is, perhaps, a natural tendency for society to become decadent and for ease and luxury to lapse into sensuality and to take the place of that strenuous endeavor which made the nation great. The nation that cares for its future will care for its children—for their environment and their education.

The critical years of life are from fourteen to seventeen with boys, and, perhaps, a year earlier with girls. It often appears, however, that care and insight are lacking just when most needed. (See Adolescence and its Significance; Boy, Problem of Training the.) Continuation schools and other voluntary agencies are provided; but those needing them most are least likely to be attracted by them. The British Government, through its Board of Education, has now made itself responsible in a measure for the "after care" of its boys and girls; though, so far, the legislation has only been permissive, it is much that the principle has been recognized, and more legislation must surely follow. Local authorities are now forming "after care" committees in association with the Education Committee and the Board of Trade through the Labor Exchange. These "after care" committees select a number of ladies and gentlemen who are specially interested in the welfare of young people, who when a child leaves school undertake to see both the child and the parents with a view to make sure that the situation, if obtained, is a suitable one, and not one of the "blind-alley" class. If no place has been found for the child, advice and help are proffered, and in addition, the helper undertakes to keep in touch with the child, and to report progress from time to time during the critical period of the young worker's life. The need for sympathetic oversight is very great.

It is estimated that the education which a boy receives at school costs the community one hundred pounds, but the question is "What shall he do with it?" because, in far too many cases he seems anxious to be rid of the burden as soon as possible, and the one thought of the parents seems to be to put the child into some employment which appears to promise an immediate monetary return, without any thought as to whether the employment is likely to be permanent or temporary, whether it will lead to a future of promise, or is of that type which will leave the lad of sixteen or seventeen without any power to earn a living, and who becomes a source of weakness rather than of strength to the country, and a menace rather than a safeguard to its security. The English nation has at last awakened to the situation.

The scheme of work in a large Midland town will illustrate the way in which the Ex-Scholars Committee proceeds. A central Committee is formed by the union of members and officials of the Education Committee, with the officials of the Juvenile Labor Exchange; the selection of a number of ladies and gentlemen representing various organizations responsible for the care of young people, such as the Sunday School Union, Boys' Brigade, Boy Scouts, Girl Guides, and the like, the headmasters and mistresses of most of the elementary schools of the town, the employers of labor and employees who are represented by members of various trade unions. The Committee meets quarterly and discusses various matters of general interest in connection with juvenile employment. A smaller Executive Committee consisting of twenty-one members meets every month.

The town is mapped out into twenty-one areas. In each area the number of elementary pupils in attendance at the included schools is as nearly equal as possible. In connection with each district a District Committee is formed with a member of the Executive as Chairman. The headmaster of each elementary school sends to the Labor Exchange a list of the children leaving the school, supplying particulars as to the child's character, intelligence and home influences. The names are in three classes: "A" needs little or no oversight; "B" needs some oversight; "C" needs much oversight. The children are seen by some members of the District Committee, and among the questions asked are: "Do you attend any Sunday school? or Boys' Brigade?" "Are you a Boy Scout?" The answer is usually the name of some Sunday school, whereupon the information is sent through the Sunday School Union to the teacher in that school in whose class the boy happens to be, and the teacher is asked to become the boy's "helper" and to keep in touch with him during the adolescent years, and from time to time to report the boy's progress to the Labor Exchange. It is part of the "helper's" duty to encourage the boy to attend some evening school, or the Technical or Art School, as the needs of his work demand, and also to apply to the Labor Exchange should a change of position be desirable.

The bearing of this important work upon that of the Sunday school is apparent. It is a personal gain to the Sunday-school teacher to have a definite piece of work to do on behalf of any of his pupils in order to bring him into contact with them during the week, as they meet for so short a time on Sunday. "The waste in the teacher's workshop is the lives of men" was written of day school teaching, but may be applied also to the teaching in the Sunday school. The enormous waste in the Sunday school is well known and deplored and any plan is welcomed that promises to reduce the loss.

Let the boy feel that the teacher has a real interest in his welfare outside of the Sunday school, and much will be done to establish sympathetic and helpful relations between the Sunday-school teacher and the pupil. This will tend to the solution of a great national problem, and will help onward the Kingdom of God.

G. C. TURNER.

EXTENSION WORK IN BIBLE STUDY.—SEE AMERICAN INSTITUTE OF SACRED LITERATURE; BIBLICAL INSTRUCTION BY CORRESPONDENCE; RELIGIOUS PEDAGOGY IN COLLEGES AND THEOLOGICAL SEMINARIES; UNIVERSITY EXTENSION LECTURES FOR S. S. TEACHERS; Y. M. C. A. AND THE S. S.; Y. W. C. A. AND BIBLE STUDY.

EXTRA-BIBLICAL STUDIES.—In considering a proposal for extra-Biblical studies four questions need to be dealt with—First, the question of the rightness, desirability and wisdom of introducing such studies at all into Sunday schools and Bible classes. If that question is answered in the negative nothing more can be said on the subject. If, however, we are justified in the attempt, we have to ask in the second place what these studies should be. Thirdly, there is the question of their distribution among the different grades of the school. Fourthly, the question of ways and means; how is the requisite information to be obtained and communicated?

1. *The question of rightness, desirability and wisdom.* If there were a proposal to depose the Bible from its supreme place as the head and fountain of Christian teaching there could be no doubt how this should be dealt with. It would be treason to the Gospel message which is intrusted to the churches. To say that the wealth of truth contained in the Bible is exhausted, that we have learned all it has to tell us, would be almost equally wrong, for its riches are unfathomable.

This being taken for granted, is it right and wise to introduce occasionally any subjects drawn from some other sources? To deny that it is right would seem to depreciate nature, history, and human life generally. It would be an approach to the ancient Manichæan heresy. For it would not only mean that we can find God's truth adequately in the Bible, it would imply that we could not find it at all anywhere else, which would suggest that we live in a God-deserted universe, or at least that God never speaks through nature or human lives, that all is dark as midnight except for that one brilliant luminary the Bible. To say this, is to ignore "the light that lighteth every man" and to dishonor the revelations of creation and history. But while it may be right to look for traces of the Creator in his works and to see his hand in human history, is it wise and desirable to turn aside occasionally from the Bible for such studies in class teaching? To this question two answers may be given. First, it is done already. Most churches and schools do have lessons on some extra-Biblical subjects. There are temperance lessons and missionary lessons. Most Bible class programs also contain titles of biographical, historical, sociological, ethical, and theological subjects taken from extra-Biblical sources. It is not the initiation of the policy therefore which is under consideration, but the direction and regulation of it. Hitherto it has been too haphazard; adopted here, ignored there.

In the second place, good reasons may be brought forward for giving this branch of teaching a definite, recognized place in the curriculum of Sunday schools and Bible classes—(1) For the sake of variety and novelty, and the interest it awakens. The Bible itself may come to the class as a fresher book if it is not always in the teacher's hands. (2) To give breadth and richness to the teaching. (3) To illustrate and apply the truths of religion. The danger is that the religion of the Bible should be regarded as something remote from and alien to every-day life. Illustrations of Christian truth in the common scenes of the world help to counteract that mistake. (4) To acknowledge the presence of God in the whole world and throughout all time. A purely Biblical course may leave the impression that the Christian faith is altogether Palestinian and ancient. These other lessons should show it to be of universal application and for all ages.

2. *The Subjects of extra-Biblical Studies.* If God is in the whole world and in all its life, inspiring all things good and true, one might assume that no subject should be excluded, that every conceivable subject has its religious aspect or its ethical bearings on life and conduct. There are some subjects, however, that lend themselves more readily than others to Christian teaching. (1) *Nature Study.* Our Lord's parables offer the finest examples of this branch of study. He bade us consider the lilies, ravens, sheep, sparrows, dogs, swine, asses, oxen, foxes, wheat, tares, mustard, leaven, vines, and fig trees—all came into His teaching. Natural theology is not the same to-day that it was before the rise of the doctrine of evolution. But in his *Ascent of Man* Professor Drummond showed how every doctrine might lead on to an enriched conception of God's plans and purposes in his government of the world. (2) *History.* Formerly a sharp line was drawn between sacred and profane history. The history of the Jews was sacred; the history of the Greeks, Romans, and all other peoples was profane,, that is to say, not sacred, but purely secular. We are now coming to see that God is in all the world's history. His hand was recognized in the history of Israel because that history was written by inspired prophets; it has been scarcely seen in our national story because this story has not been written by inspired prophets. If Isaiah had been the author of the *Decline and Fall of the Roman Empire,* we should have had something very different from Gibbon's brilliant but scoffing work. (3) *Biography.* Next to the Bible perhaps there are no books more worthy of study for the spiritual profit we may derive from them than well written biographical works. (See Biography, Place of, in Religious Education.) The lives of great and good men are inspirations for our humble lives. To take the life stories of Charles Kingsley, Lord Shaftesbury, Norman McLeod, Frederic William Robertson, Henry Drummond (*q. v.*) or of one of the missionaries—David Livingstone, Mackay of Uganda, Paton—is to have the subject for a most inspiring lesson. (4) *Missions.* These come into the lives of the missionaries. But they can also be studied in their several fields. How thrilling is the story of the martyr church in Madagascar, or the romance of the South Seas! How sad the African tale! How inspiring the picture of awakened China! (5) *Social problems.* These are pressing to-day with urgent insistency. One cannot ignore them; one should not wish to ignore them. Here may be seen applied Christianity. The subject is most difficult and it requires to be in the hands of a strong teacher. The leader of an adult Bible class once complained that, no matter what subject he introduced, the conversation always drifted into a discussion of socialism. What he required was a sufficient command of his class to make the members see that fundamental religious and moral principles rather than debatable economic plans were the right topics for the occasion. (6) *Ethical questions.* These are closely connected with the foregoing group. But some of them have distinctive characters of their own, such as the questions of temperance, gambling, personal purity, business honesty, family duties, duties of service to one's neighbors, the town, the state. (7) *Religious problems.* These are generally difficult. They call for the best and most highly educated teachers. But they demand to be faced devoutly, intelligently, frankly, fearlessly.

There are the questions of the inspiration of the Bible, the literary history of the Bible, the divinity of Jesus Christ; what His redemption of the world really is; the Christian life; the future beyond death; and many other theological problems. These matters lead back to the Bible again, for it is the Bible that throws the clearest light on them. Still, they need not be approached in a directly Biblical way. They may be taken up as definite, concrete problems, each of them being regarded in all its relations, and so discussed as great religious themes, not merely as texts of Scripture.

3. *The Distribution of these Subjects.* The introduction of extra-Biblical subjects pre-supposes the grading of the schools. It is simply impossible without that arrangement. The difficulty of teaching a uniform series of Bible lessons throughout the whole school is serious enough; all enlightened educators are now convinced that it should be abandoned, and that separate Bible lessons severally adapted to the different mental capacities of the pupils of different ages should be substituted for the mechanical system of the old International Lessons. But when one considers such subjects as have just been enumerated the necessity of grading becomes quite obvious. Some of these subjects would be above the grasp of young children, and yet these are the very subjects that might best awaken and retain the interest of older students, and prove most profitable to them. The selection may be carried even further. Some subjects which now come well within the grasp of a group of educated young people would be absolutely unintelligible to pupils of the same age in the mission school of a down-town church, or in a country village sleepily indifferent to the fierce problems that agitate life in the great centers of population. Then there are questions most suitable for young men's classes, others that would be more useful for classes of young women. Therefore, extra-Biblical subjects should be divided into different groups and assigned severally to different classes of pupils.

I. Primary Department. In the Primary Department the nature studies are already acclimatized. There is a charm and freshness about them that wonderfully brightens up the whole teaching, in striking contrast to the monotony of the old infant class method. A caution on this point, however, seems to be called for. There is some danger lest these nature studies should be pursued too much on their own account. No doubt they are good in themselves. It is a most excellent thing for a child to come to observe and love the many beautiful and wonderful objects he sees in the world around him. The study is wholesome, enlarging, and elevating. Young children instinctively love natural history when it is wisely introduced to them. (See Nature Study in the S. S.) Nevertheless, good as this is, the end and aim of the Sunday school is not merely to rear up a race of young naturalists. The teacher must be careful to show how all the beauty and wonder of nature lead up to God its maker, sustainer, very life; how, as Wordsworth found when he was but a boy, "there is a Spirit in the woods," and that Spirit no other than God Himself, our Father. Simple stories necessarily come into the teaching of the Primary Department. The Bible stories are the best, but there is room for some stories from every-day life. It is well to have stories of what has really happened, rather than silly artificial anecdotes—poor stuff not worthy of a child's keen memory. But some fairy tales, notably the tales of Hans Andersen, truly religious in spirit and character, as so many of them are, may well have a place in the lessons of the Primary pupils. (See Primary Department; Stories and Story-Telling.)

II. Junior Department. Nature studies and stories may still go on for the young children in this department, for they are still in the imaginative stage, loving to visualize. But now there is more opportunity for simple explanations of natural process with indications of God's purposes in them—the uses of light and darkness, cold and heat, rain and wind, as signs of God's goodness and also as parables of what God does in our lives and in what we call religion. But probably nature studies should be used more sparingly in this department than in the Primary. Now is the time for the story. Nearly all the Bible stories can be used at this stage. (See Bible Stories for Children.) This will not leave room for much else, for they should have the first place; nothing should be allowed to supersede them, yet there may be room for some other stories. Deeds of heroism at sea, in a fire, and in other scenes of peril, culled from the newspaper, as well as striking events in history, may have a place here. Let them always be elevating and inspiring stories, never tales of wickedness or meanness even though these latter might be introduced for warning and as deterrents. Very young children should be spared all sights and thoughts of evil. Let their fresh young fancy play only with things good and true and beautiful. Hang only the arras of strong chivalry in their chambers of imagery. (See Junior Department.)

III. Intermediate Department. Here the boys and girls are interested in concrete facts. It is the place for lessons in history presented as biography. The consecutive Bible history can now be learned. There is no time for adding consecutive English or other national history, nor is the Sunday school the place for that. But great historical scenes may be introduced —such as the legend of King Arthur, the work of Alfred the Great, who is worthy of a better memory than that of the spoiled cakes, the stories of Wycliffe, Luther (*q. v.*), the Reformation generally; the heroic fight for religious liberty; the story of the abolition of slavery in the British possessions and in the United States, under Livingstone and in the Congo Valley. (See Intermediate Department.)

IV. The Senior Department. Is is here that the widest scope for extra-Biblical subjects should be found. If the teaching of the earlier years has been efficient a good general knowledge of the Bible should be assumed. (See Standards of Biblical Knowledge in the S. S.) Now is the time for applying that knowledge and the truths it contains. Historical, biographical, and missionary subjects may well be treated; it may be possible to advance with Senior students beyond the mere concrete facts to questions of cause and principle—as for instance, the significance of the life of St. Francis and the Coming of the Friars; the influences leading to the Reformation and its effect on Europe; the origin and rise of the various Free Church denominations; the effects produced by leading lights in the religious world such as John Wycliffe, John Knox (*q. v.*), Richard Baxter, George Fox, John Wesley (*q. v.*). In this department the great sociological and ethical problems may be profitably discussed, if approached from a Christian standpoint. Perhaps it is among these subjects that the most vital discussions will be maintained. Lastly, questions of Biblical criticism, doubts and difficulties as to the faith, and popular objections to Christianity may be met. But here again a caution is necessary. It is easier to state difficulties than to answer them. An indiscreet teacher may even suggest undreamed of doubts to simple souls. The wiser course is to go on the positive line and show the sure foundations of faith. (See Senior Department.)

V. The Question of Ways and Means. How is this extra-Biblical study to be conducted? It is by no means easy. Three requisites may be considered:

(1) *The Necessity of Teacher-training.* Obviously most of the subjects referred to above are only available for capable teachers. The introduction of them contains a call for the best educated men and women to take up the difficult but honorable work of senior class teaching. For the rest the minister may superintend the preparation of the special lessons, meeting the teachers who are to take them for private preliminary study; or some member of the congregation may be found able and willing to take up this work.

(2) *The Method of the Study Circle.* For these subjects the ordinary class method of teaching by one person and learning by all the others—never the best method—may well be superseded by the study circle method of common research. Let every member of the class do his part in collecting information or in contributing ideas, preparing and reading short papers and discussing them, under the guidance of the teacher. This is especially the method for seniors. But even junior pupils can do much more than is usually expected of them.

(3) *The Use of Libraries.* The school library should have a reference department well stocked with books containing information on the subjects indicated for class study. (See Library, S. S.) In most towns there are free libraries to which both teachers and pupils can resort. It

would be well if the committees of these libraries would see that they were supplied with books likely to be needed in the newer and more extensive schemes of Sunday-school work. The local Sunday School Unions might take up the question. They should have sufficient influence in their own localities to induce the library committees to obtain what is needed.

W. F. Adeney.

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